
Women's Social Construction In Tradition Hunting Pig At Tanah Datar District

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ABSTRACT: This paper aims to discuss the involvement of women in the tradition of hunting pigs at Tanah Datar District. Pig hunting in West Sumatra is a hereditary tradition carried out by the Minangkabau people which aims to eradicate pig pests that damage people's crops and plantations. Pig hunting is generally carried out by adult men in Minangkabau, where hunting is also an identity for men. adults in Minangkabau. However, since the last 10 years Minangkabau women have started to get involved in pig hunting. This research is a case study of Minangkabau women involved in the present tradition of hunting pigs. The method used in this research is a qualitative method where this research intends to understand what phenomena are experienced by research subjects, for example behavior, perceptions, motivations, actions holistically. For this reason, steps and research techniques were carried out such as Observation Techniques, Interview Techniques and Data Analysis, and Literature Studies. The theories used are Social Construction theory, Gender theory. Gender theory identifies the involvement of women in hunting pigs at Tanah Datar District.

Keywords: : Social Construction, Women, Pig Hunting



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INTRODUCTION

The new tradition of a culture cannot be separated from the development of the times at this time, the symptoms that stand out as a result of the development of the times, namely, the occurrence of cultural changes in a particular society. Cultural change means talking about the process of shifting, adding, subtracting, and developing elements in a culture (Syukri, 2018: 2). Pig hunting (Orr et al., 2019) is an activity of hunting pigs carried out by men with the help of dogs as hunting animals. This pig hunting (Keuling & Massei, 2021; Orr, Westman, Malik, et al., 2022; Orr, Westman, Norris, et al., 2022) activity is usually carried out once every week whose location will always move from one place to another.

The tradition of hunting pigs today in Minangkabau society has undergone many changes and shifts. Hunting pigs in Minangkabau does not only involve a handful of people in rural areas, but

hunting in West Sumatra involves all levels of society, from rural communities to urban communities, from low economic levels to high economic levels, from men to women. and all circles are involved in the hunting tradition in West Sumatra at this time.

The tradition of hunting pigs in West Sumatra, not only looks at how the hunt is carried out, but can also be seen as a habit of Minangkabau men, hunting is also part of the social structure, how hunters get game dogs, how hunters take care of hunted dogs and many other things that can be seen and observed. However, there is something unique in the last five years, where Minangkabau women have entered the world of hunting. Therefore, the focus of the problem related to hunting pigs is regarding the social construction (Al-Kohlani & Campbell, 2016; Edward, 2016; Franks, 2014; Friedman, 2016; Mun, 2016) of Minangkabau women in the tradition of hunting pigs.

The reality in the pig hunting (Hess & Jacobi, 2014; Orr et al., 2020; "Sharia and Tradition, Pig Hunting in Minangkabau," 2019) arena is that women really stand out. The attributes used in the hog hunting arena make women have a special attraction for hunting teams with female hunters. There is a *moris* as a head covering, a batik shawl hanging around the neck, a knife with a scabbard hanging from the waist, carrying game dogs with a leather strap that looks so good. These are all attributes that attract female hunters.

Something of value from the presence of women in the pig hunting (Carvalho et al., 2019; Rosales, 2021) tradition is the behavior in the hunting tradition where pig hunting which was originally a habit for Minangkabau men has changed over time with the presence of women, hunting is no longer just a habit for Minangkabau men because it has become custom by Minangkabau women. The behavior and role of women in the pig hunting tradition is how they interact and shape the social realities within it.

Living world Every day has a structure of space and time. The time structure makes a person have to adjust his actions according to the classification he has. Likewise with hunting women. What's interesting about the presence of women is that women become icons for every big team in the *Alek Hunt event*, so if there is a team that has female members it will be easy to recognize the team. Teams that have female members indirectly classify these hunters as having a different class from other hunters. Apart from that, what is interesting about the presence of women is that hunting is a place of refreshment for families who bring their wives and children to join in hunting pigs. Pig hunting is a social structure that exists in Minangkabau society, in which there is a role, and that role is filled by the presence of women in the hunting tradition.

Social construction (Gupta, 2023; Kupferberg, 2017; Matthews, 2019; Stabile et al., 2019; Weenink & Bridgman, 2017) is the process by which individuals interact and construct realities (Berger & Luckmann 1966: 69). According to this concept, society is not an objective entity that evolves in a determined and unchangeable way. Humans create reality through social interaction. When humans interact with other people, humans will continue to give messages and impressions, listen, observe, evaluate, and assess situations based on the way they are socialized to understand and interact with themselves. Through the process of understanding and defining events that take place, humans interpret reality and negotiate meaning.

In addition, (Berger and Luckmann 1990:220) also mentions that the world of life Every day has a structure of space and time. The time structure makes a person have to adjust his actions according to the classification he has. This is a kind of hierarchy in the social order that makes a person bound by his social roles. While space will limit a person in determining actions according to who the person interacts with.

Women in the Minangkabau language are called *padusi*. In Minangkabau custom, women get a very special portion and position because all decisions are in their hands. This means that without permission from women, all plans cannot be implemented. Minangkabau women who are married are referred to as *bundo kanduang* (biological mother). In simple terms, *bundo kanduang* is a non-formal leader for all women and their children and grandchildren in a clan. This leadership grows on its own ability and charisma which is supported and recognized by members of its clan (Diradjo, 2009: 346).

Based on the adat berndi syarak, sharak berndi biblelah, the role of *bundo kanduang* is as *urang house* (house owner), the Minangkabau people must always have a house and burial ground belonging to the family as *parents with* housewives who arrange food and drink for the entire extended family, the poor are assisted big one to talk to. *Arif*, the main principle for leadership in society (Ermi, 2020: 347).

According to Minangkabau proverbs, women are described as follows, *Limpapeh rumah nan ferocious*, *Acang-acang in the nagari*, *Muluik manih kucindan cheap*, *Rang kampung Sayang Kasadony*. This proverb sees that a Minangkabau woman (Lugo & Gilligan, 2019) is the decoration of her gadang house, meaning that her life must revolve around the gadang house. The role of women is basically to continue the family lineage (*paruik/tribe*) for the glory of the tribe. For example, the status of Minangkabau women can be said to be almost like (the queen of bees), in society bees whose main task is to produce honey and children, while workers and soldiers are men (Wendi, 2015).

It is unusual for the Minangkabau people to see women hunting, naturally women usually take more care of the household and so on, both in Minangkabau society and other societies. Women in Minangkabau who have their own function in Minangkabau customs and culture, then what kind of women are currently participating, is it just to fill their free time, or is it a shift in social values and has become a hobby, here you can also see the roles of women in the hunting tradition, does it have its own position as a woman (Munir, 2016) who has marwah in Minangkabau.

METHOD

The method This research is a case study of women at Tanah Datar District involved in the present tradition of hunting pigs. The method used in this research is a qualitative method where this research intends to understand what phenomena are experienced by research subjects, for example behavior, perceptions, motivations, actions holistically. For this reason, steps and research techniques were carried out such as observation techniques, interview techniques and data analysis and literature studies.

The observation technique used is participant observation, that is, researchers are directly involved in the field. The author makes observations by observing time and space and place, who are the actors involved, time, events and activities carried out by female hunters. Observations will be carried out in two regions in West Sumatra, namely Batusangkar. The author will be directly involved in pig hunting activities in West Sumatra in order to get the correct data. Interview is one of the techniques in data collection, researchers will conduct interviews with Minangkabau women who are involved in the tradition of hunting pigs in West Sumatra. The interview in question is an in-depth interview where the writer is looking for informants who really have knowledge and insight into hunting traditions in West Sumatra, besides that the author also interviews the local "*Bando Kandung*" to find out how the response to female hunters in West Sumatra is.

After carrying out all the data obtained from the results of participant observations and interviews, they will be processed and analyzed with statements. In the end this activity aims to re-check the completeness of the interview results. Literature study is a very important thing in conducting a research. Literature study is carried out in order to collect information relevant to the topic of the problem being or to be researched. This information can be found in scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks and other sources, both print and electronic media. Literature study is an activity that cannot be separated from research. Underlying theories and areas to be examined can be found in literature studies. By conducting a literature study researchers can take advantage of all the information and all thoughts that are relevant to the research.

RESULT AND DISCUSSION

The author. Pig hunting is a tradition that has been passed down from generation to generation by men in Minangkabau. One form of social practice created by Minangkabau men is pig hunting, namely hunting activities in the forest carried out by a group of men.

Given the activity of hunting pigs using dogs which are labeled as haram (haram) in Islam, it is estimated that this pig hunt is an activity that is legalized in post Padri Minangkabau society. Therefore, if this activity existed in Minangkabau, it is estimated that it was carried out long before Islam entered and developed in Minangkabau. However, if this activity is considered to have existed long before Islam entered, why did this activity not involve women? In fact, every traditional activity carried out by the Minangkabau people always includes women.

After the last 10 years, only a lot of women exist in a tradition that is usually synonymous with men's hobbies. In culture, Minangkabau women are very guarded and respected, this can be seen from the Minangkabau proverb, namely "*limpapeh rumah nan gadang*", the keeper of the gadang house or at home or can also be interpreted as a wife. Today the author sees that many Minangkabau women have entered and are involved in the traditions that should be carried out by Minangkabau men as a Minangkabau male identity, namely hunting pigs.

The existence of Minang women in the world of pig hunting has received a lot of attention from society, both the Minang people themselves and traditional leaders in Minangkabau. There are

various kinds of polemics that occur due to women entering the world of pig hunting. Nowadays in the world of hunting, many women exist in hunting groups which are held once a week, some even twice a week. There are some women who work as housewives and some are single women who are not married. Various backgrounds of these women mingle with men in the hunting arena.

In the world of pig hunting in Minangkabau there are two kinds of hunting traditions, the first is alek hunting and the second is legaran hunting. Alek hunting is a hunting held by the committee through careful preparation and inviting guests from various regions in Minangkabau. Meanwhile legaran hunting is hunting that only a few people do in an area without inviting them and making proper preparations. In this case Minangkabau women exist more in the alek rush event.

What are the roles of women in this pig hunting *tradition*? make a loud sound. Not only that, the attributes used by women are also very complete, such as using deta, knife, moris etc. Referring to existence, in other words, women's participation in the pig hunting tradition will be used by Gender theory. Harper (1989: 165) reveals that gender ideology is a system of ideas and beliefs that function to understand situations and evaluate an action that can change culturally.

Harper's Gender Theory emphasizes that talking about gender ideology in a society is a reference for the continuity and sustainability of gender status and roles according to social systems and structures. In social systems and structures there are social statuses that imply certain roles. Thus for the discussion of roles related to gender it will be analyzed through the concepts of gender. In the alek rush, or often also called the marenten rush, here the people present no longer carry their personal names, but in alek rush many hunting addicts use the name of the team, one team usually has more than five dogs, in this case each dog is held by a jockey. There are many teams in hunting using women as child jockeys, this is usually used to be a differentiating icon for each team. The woman (Buridian, 2018; Rust, 2015) will also be equipped with team attributes and team uniforms. This is a differentiator for each team.

CONCLUSION

The presence of women in the tradition of hunting pigs is a new sight for the Minangkabau people at Tanah Datar District, where previously hunting pigs was an identity for Minangkabau men but today the tradition of hunting pigs has entered a new phase. The roles of women in it are not only as a complement by only attending pig hunting events, but there is a very dominant role for women who participate in hunting. As Harper's gender theory says, a society is a reference for continuity and sustainability of gender status and roles according to social systems and structures. In social systems and structures there are social statuses that imply certain roles.

Thus for the discussion of roles related to gender it will be analyzed through the concepts of gender. Social status also greatly influences the presence of women in the pig hunting tradition, the bigger the team, the more complex the roles of women in it, women will become icons in a team. Women at Tanah Datar District are also used as a tool to introduce their team to the public by using hunting attributes and wearing team clothes, indicating that a woman is part of the team.

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