

Acculturation of Sundanese Culture in Padang City in 1969-2020

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Abstrak

Penelitian ini bertujuan untuk mengetahui proses akulturasi adat, tradisi, bahasa, dan kuliner antara Suku Sunda dan Minangkabau di Kota Padang. Metode penelitian yang digunakan adalah metode sejarah melalui empat tahapan yaitu pertama, heuristik yakni tahap pengumpulan data berupa dokumen atau buku, artikel, jurnal, dan wawancara. Kedua kritik sumber yaitu melakukan pengujian data dengan melakukan kritik internal dan eksternal terhadap data berbagai sumber. Ketiga interpretasi yakni penafsiran data sehingga menjadi fakta bermakna. Tahap terakhir yaitu penulisan sejarah. Hasil penelitian menunjukkan bahwa akulturasi kebudayaan meliputi aspek sejarah, bahasa, tradisi, makanan, dan pakaian. Akulturasi ini ditopang oleh pernikahan antara etnis, hubungan ekonomi, kesamaan keyakinan, dan pandangan hidup sehingga menghasilkan persatuan. Persatuan itu terus dijaga oleh agen kebudayaan secara individu (tokoh-tokoh penggiat budaya Sunda di Kota Padang dan kelompok (Paguyuban Warga Sunda Sumatra Barat, pemerintah daerah, etnis Minang). Para penggiat kebudayaan tersebut sepakat untuk menciptakan damai dalam kehidupan sehari-hari sesuai dengan peran dan posisi masing-masing, sehingga Kebudayaan Suku Sunda memiliki rekayasa sosial yang mampu membangun harmoni di Kota Padang.

Kata kunci: akulturasi, kota padang, suku sunda.

Abstract

This study aims to determine the process of acculturation of customs, traditions, language, and culinary between Sundanese and Minangkabau tribes in Padang City. The research method used is the historical method through four stages, namely first, heuristics, namely the stage of collecting data in the form of documents or books, articles, journals, and interviews. Second, source criticism is testing data by conducting internal and external criticism of data from various sources. Third, interpretation, which is the interpretation of data so that it becomes a meaningful fact. The last stage is historical writing in the form of a thesis. The results show that cultural acculturation includes aspects of history, language, traditions, food, and clothing. This acculturation is supported by marriage between ethnicities, economic relations, similarities in beliefs, and views of life resulting in unity. The unity is maintained by individual cultural agents (Sundanese cultural activists in Padang City and groups (Paguyuban Warga Sunda Sumatera Barat, local government, ethnic Minang). The cultural activists agreed to create peace in everyday life according to their respective roles and positions, so that Sundanese culture has social engineering that can build harmony in Padang City.

Keywords: acculturation, padang city, sundanese tribe.

INTRODUCTION

In Padang City, the initial arrival of the Sundanese tribe was in 1959. After living in the city of Padang for a long time, the Sundanese took the initiative to form a group called IKDB (West Java Family

Association) in 1969 as a social organization of the Sundanese community in the Padang region, then in 1972 with the change in spelling of Indonesian (EYD), IKDB changed to IKJB (West Java Family Association), and in 1975 IKJB changed its

name to PWJB (Paguyuban Masyarakat Jawa Barat). Furthermore, in 2000 Banten separated from West Java Province to become Banten Province. From the results in the expansion of the area, PWJB changed its name to PWS (Paguyuban Warga Sunda). With its form, PWS becomes a container for Sundanese ethnic aspirations in Padang City.

This organization was formed as a strategy of Sundanese ethnicity so as not to lose their identity and culture. PWS also bridges social relations between Sundanese tribes and other tribes in Padang City. This can be seen when PWS organizes blood donation actions, and mass circumcision for all residents of Padang in 2008 (Dinda, Aman, & Setiawan, 2019).

PWS West Sumatra is one of the cultural acculturation agents in Padang City. PWS West Sumatra is a symbol of harmonious cooperation at the local level and macro PWS provides an example of good relations between ethnicities in Padang City so that it can be exemplified to strengthen Indonesia's network.

Minang and Sundanese relations are also formed in the economic field. Both of these ethnicities have the same professional background, namely traders. Working as a trader should have the potential to cause conflict, but this does not apply in Minang land because of the trade ethics used by Sundanese ethnicity. The trade ethic made them respect each

other. This is due to the allocation of residential areas, namely the majority of Sundanese people live in the Ulu Gadut area and some are also spread in Padang City (Amin, Interview, 2023).

Only a few of them trade in the market, meaning in this case allocating Sundanese residential areas as homes as well as places of business for them, so that trade competition between Minang ethnicities is not obvious because, Minang people control the central market and are dominant in shopping centers. But that does not mean that the Sundanese shopping center does not take a role, there are some Sundanese tribes who also sell in the market, but relatively few.

In the economic field, there is a symbiotic relationship of mutualism between the Sundanese and Minangkabau, meaning that when trading, the Sundanese are producers, while the Minang tribe is a financier, For example, the tofu factory that makes the tofu is Sundanese but the one who provides capital is the Minang so that mutualism is created in trade relations built in these two patterns. In addition to trading ethics that are firmly held by Sundanese ethnicity, they also master the Minang language, more than 90% of them live in West Sumatra, especially Padang City, can speak Minang. Like *Nio Kamano* said, *musty* and others. This explains the fairly good adaptability by the Sundanese tribe (Amin, Interview, 2023). This research requires several main

and supporting sources that are used as the initial basis for a study. There are several relevant references that contain information and can be used as a reference in writing.

Donal Fernando in his thesis entitled "Paguyuban Perantau Jawa di Bukit tinggi (1990-2012)" which discusses the existence of a community which is a connection between fellow nomads is getting closer even though they live far from their home areas, especially in Bukit Tinggi. It also discusses the role of Paguyuban in socio-economic and cultural life and how the relationship between the community and other groups, local communities, local governments, and origin (Fernando, 2013).

Junita's work in a journal entitled "Sundanese Community in Seresam Village, Seberida District, Indragiri Hulu Regency, highlights the function of the formation of the Sundanese community. So that Sundanese people can establish good social relations with the surrounding community and outside communities. Then it can strengthen the friendship and make the name of the village proud by maintaining traditional art by Sundanese groups forming communities. The formation of this community is a strategy of Sundanese people in Malay land so as not to lose their Sundanese identity (Junita, 2017).

The work of Yadi Kusmayadi, entitled "The Existence of Sundanese Ethnic People in Cimrutu Village,

Patimuan District, Cilacap Regency", explains that the life of the Sundanese people in Cimrutu at the beginning of his arrival can be said to be miserable. It is due to the absence of material possessions that they are that but, due to their diligent attitude, patience, hard work, and tenacity, are able to change their lifeline from having nothing to one who has a good level of social and economic life in Cimrutu. It can be seen that from the beginning they were only laborers working for the rich natives. Then they started working on it rice fields/fields with a profit-sharing system, to be able to buy their own land in Cimrutu. As a result of the intermingling between Sundanese and Javanese ethnicities in Cimrutu created acculturation, both in language, intermarriage between tribes, art, and home forms (Kusmayadi, 2015).

The process of cultural acculturation in Padang City is interesting to be reviewed in depth using a cultural history approach, because Padang is a multiethnic city. Many writings about cultural acculturation of various tribes in Padang City such as Javanese, Tamil, Chinese have been written, but so far no other author has written about acculturation and cultural identity of Sundanese ethnicity in Padang City West Sumatra in historical perspective, so this research is expected to be able to complement the image of Padang as a multiethnic city as well as an example in strengthening the

unity of Indonesia as a multicultural country in a historical perspective, because of that basis, this research is entitled "Acculturation of Sundanese Culture in Padang City in 1959-2020".

The purpose of this study is to determine the process of acculturation of customs, traditions, languages and culinary between Sundanese and Minangkabau tribes in Padang City. To achieve the desired goal in accordance with the background, the formulation of the problem to be studied is what is the history of the arrival of the Sundanese tribe of Padang City? What is the form of acculturation of Sundanese culture in Padang City?.

METHOD

Methodologically, this research was carried out in several stages. The first stage, which is heuristics. Heuristics are done by collecting sources. This historical source is in the form of notes, books relevant to the research topic. These sources are carried out by means of literature studies and visits to several government offices. As for literature studies, and reference books that discuss Sundanese identity and culture in the city of Padang (Huda, 2021).

The libraries visited were the library of the Faculty of Cultural Sciences, Andalas University, Andalas University central library, West Sumatra Regional Library. Study to the BPS Office in Padang

City, and the Secretariat of the Sundanese Citizens Association (PWS) in Padang City. Field research is carried out in two ways, namely observation and oral history methods carried out through interviews. The interview was conducted to obtain information, views, knowledge, and meaning from activities in the socio-cultural field of Sundanese ethnicity in Padang City. Interviews were conducted with the informants concerned such as with Ade Juliardi as Chairman of the Sundanese People's Association (PWS) 2008--2015, Amin as Administrator (PWS) in 2020-2025, Maman as Chairman of PWS 2020-2025 and Sundanese people living in the city of Padang.

Second, the method of critiquing sources or verifying historical data. This step is carried out after historical sources in various categories have been collected and then criticized to obtain the validity of the sources. At this stage, the collected sources will be tested for authenticity by comparing each information according to the research topic (Wasino & Hartatik, 2018).

The third stage, interpretation, is the interpretation and grouping of facts in various relationships. When interpreting it is necessary to do description, narrative, and analysis, these three things will build a historical story. Fourth, historiography is the stage of writing history. The stages of writing history as the last phase in the historical method. This stage is a way of

writing, explaining or a report on the results of historical research that has been done. Through this stage, a writing will be produced that can provide a clear and complete picture of the research that has been done. As well as being the last stage after passing several series (Padiatara, 2020).

RESULTS AND DISCUSSION

The History of Arrival Sundanese Tribe in Padang City

a. Early Arrival

The city of Padang has an image as an army city, this is not without reason. The first reason is the city's position as the center of government as well as the position of the army commander. The second reason is inseparable from the social and political commotion in West Sumatra and the third, Padang City in historical records since it was first functioned as a city that has the largest number of soldiers in western Sumatra, (Asnan, 2021).

One of the first waves of Sundanese arrivals to the city of Padang occurred during the upheaval of the Revolutionary Government of the Republic of Indonesia (PRRI) in 1959. Since PRRI, many Siliwangi soldiers have come to the city of Padang. At that time Sukarno formed a military operation and some of the soldiers who came to Padang City chose to stay and spend their pensions in this city.

Teluk Bayur is one of the places of military operations in the Sumatra region. The central government launched Operation Tegas, Operation Sapta Marga, Operation Sadar, and Operation 17 August to quell the PRRI movement. Deep Launching military operations. The central government has difficulties, because PRRI members have complete and sophisticated weapons. They got the weapons from donations from foreign parties in the United States, after a meeting in the Dareh River, one of the PRRI leaders Sumitro distributed these weapons to PRRI members consisting of ten people whose job was to pick up weapons from the middle of the Indian Ocean to Teluk Bayur (Enimay, 2018).

The existence of the Siliwangi Army which mostly refused to carry out attacks on PRRI. A number of Siliwangi Battalions were sent outside the West Java area such as the crackdown on DI/TII Kahar Muzakkar, RMS, and PRRI-Permesta. After quelling the PRRI movement, part of the Siliwangi army decided to return to West Java. (Enimay, 2018).

Some members of the Siliwangi Division decided to stay and settle in the city of Padang, then married Minang women. The majority of these soldiers live in the Javanese settlement of Gadut Padang and have bred there. This first wave is a marker that Sundanese ethnicity received his arrival by the Minang tribe. (Maman, Interview, 2023).

b. Second Arrival After the Eruption of Mount Galunggung in 1982-1983

The eruption of Mount Galunggung in 1982-1983 became the second wave of Sundanese arrivals in West Sumatra. The eruption of Mount Galunggung in 1982-1983 harmed the lives of West Java residents and resulted in the confusion of the New Order government in dealing with this disaster (Kurniwan & Dharma, 2022). The affected areas are Bale Endah, Ciparay, Majalaya and Bandung districts. Rice fields in Ciparay, Majalaya and surrounding areas experience drought allegedly due to dense volcanic dust.

In addition, the water content in irrigation canals is experiencing drought in the Wanaraja area of Garut. This dust rain also caused more than 350 hectares of tea plants in the Pangalengan area of Bandung and the Garut area to be damaged (Kurniwan & Ananta, 2022).

The difficult economy after the eruption of Mount Galunggung made the community saturated so that there was an offer from the government to hold a transmigrant program in 1982, many Sundanese tribes were interested in joining the program. The majority of these transmigrants were placed in West Pasaman and Sijunjung Regency to be used as farmers. The majority were relocated to Sijunjung Regency. There, there are currently 20,000 head of family (KK). Some were relocated to West Pasaman (Nova, 2016).

The overall transmigrant departure fee is funded by the government through Depnakertrans (Ministry of Manpower and Transmigration). Starting from the initial year of the transmigration program carried out for the Timpeh area from 1982-1995, the number of people who were successfully transmigrated to the area reached 2568 households. The transmigrants came from several regions, one of which was West Java (Nova, 2016).

Before the arrival of the transmigration community from West Java to Timpeh District, Sijunjung Regency, West Sumatra, this area was a wilderness with a relatively small population. In addition, they are still underdeveloped in both education, economics and development. The condition of educational distance causes people who want to go to school to live in boarding houses in the Sitiung area. Some of the indigenous people of Timpeh prefer not to go to school, in addition to the distance factor this is due to the low economy, so at that time only a few people tasted education.

The education sector is one of the drivers of these Sundanese transmigrants to migrate to Padang City with the aim of receiving education. This means that in the period from 1982 to 2000 education in Timpeh District was not very well developed, while Sundanese transmigrant parents wanted proper education for their children. However, entering 2010 the

development of the Timpeh area supported by a good community economy, there have been 8 PAUD built, 8 units of kindergarten, 11 units of elementary school, 4 units of junior high school, and 1 unit of high school. However, for universities, indigenous people or transmigrant communities must still access outside the district, so that children of transmigrants who want to continue their studies must migrate to the city of Padang or other cities (Nova, 2016).

c. Third Coming of Individual Migration

The Sundanese have lived side by side with the Minangkabau ethnicity in West Sumatra for more than 60 years. It is recorded that there are 68,000 Sundanese people doing ngumbara in the Minang realm. Some of them have the status of nomads and some have become residents or have West Sumatra ID cards. The following data on the distribution of Sundanese ethnicity in the city of Padang is presented.

Table 1. Data on the distribution of Sundanese tribes in Padang City in 2000

No	Subdistricts in Padang City	Number of Sundanese Ethnicity
1	Bungus/TIK Kabung	17
2	Lubuk Kilagan	196
3	Lubuk Begalung	153
4	Padang Selatan	228
5	Padang Timur	554
6	Padang Barat	306

7	Padang Utara	231
8	Nanggalo	209
9	Kuranji	226
10	Pauh	76
11	Koto Tangah	365

Source: Central Bureau of Statistics (BPS) Padang City, management of the results of the 2000 Padang City Population Census.

The migration goals of individual Sundanese tribes are driven by the region of origin. The driving factor occurs because the area itself, the area of origin is in a less favorable condition so that residents through their own consciousness leave their area.

One of the motives for a person to move is economic motives. This motive developed due to economic inequality between regions. Economy is always considered the main factor for someone migrating (Prastio, 2015). The importance of this factor so that ngumbara (merantau) becomes one of the ways of business to change fortunes by the goal of increasing one's economic income. The reason the majority of Sundanese migrate to Padang City independently is job opportunities and low income in their home area. Income generation and limited employment opportunities in the area of origin therefore, the Sundanese choose to move to other regions with wider job opportunities and commensurate salaries (Prastio, 2015).

Economic factors are taken into consideration after that the Sundanese tribe also pays attention to the

environment of the destination area. The pleasant environment and living conditions, tranquility with minimal conflict are one of the pull factors for Sundanese ethnic migration to Padang City. Sundanese people hope that Padang City will be a comfortable place and able to receive their arrival well (Padmo, 1999).

The city of Padang has a culture that is full of moral, ethical values as well as diversity of customs and local wisdom. It is integrated into the daily lives of the population and basic values in behavior or communication. The city of Padang is famous for Minang culture, but in fact the city of Padang is not only inhabited by Minang people, there are still many other tribes in this city. The largest tribes and cultures of tribes in where the tribe has customs and traditions that make it local wisdom in Padang City. The customs of each tribe are reflected in daily life (sjofjan, 2018).

Table 2. Population of Padang City by ethnicity in 2000

No	Ethnicity or Ethnicity	Year 2000 Soul
1	Minangkabau	642.328
2	Jawa	23.271
3	Tionghoa	13. 538
4	Batak	8896
5	Melayu	6838
6	Nias	5782
7	Sunda	2561
8	Mandaling	1535

Source: Padang City Population Census 2000

From these data, it is found that groups outside the Minang ethnicity are a minority (10%) of the total proportion of Padang City residents. Minang ethnicity is a dominant-group against other ethnicities in the city of Padang. The character of Minangkabau people is to be able to adjust to other communities when living in the region and still uphold the principles of living as Minang people and friendly to immigrant communities by providing space and comfort to them. So that in West Sumatra conflict can be minimized properly (sjofjan, 2018).

Form of Acculturation of Sundanese Culture with Local Culture in the City of Padang

a. Amalgamated Marriage

The marriage process between Sundanese and Minangkabau tribes rarely causes conflict in Padang City, although there is a mixture of cultures between the two parties. No tribe has left their own culture, although in its implementation Minangkabau customs are more dominant in marriage than Sundanese customs.

This inter-ethnic marriage is one of the acculturation agents of Sundanese and Minang culture in Padang City. This acculturation can be seen in the use of marriage customs. As in the implementation of the wedding reception, it is inseparable from the traditional clothes used. In the sphere of culture, clothing is an inseparable part of cultural

events. Traditional clothing serves as a reflection of personality or prestige for its owner (Abdurahman et al, 2018).

One of the amalgamated marriages that took place in Padang City was the wedding of Tania Putri she was the eldest daughter of Meti Sumiati who came from Bogor and the groom named Alpan who came from Padang. Alpan and Putri agreed to create cultural acculturation in their marriage. Where the bride and groom agreed to combine the traditional Sundanese wedding procession with Minangkabau.

Cultural acculturation has been seen from the contract to the wedding reception. Where in the contract procession used Sundanese traditional clothing with the aim of maintaining the Sundanese identity of the Princess The traditional dress of the Sundanese bride in the form of brocade kebaya with white color for her subordinates using batik.

Additional accessories to support the Sundanese bride's dress are added jewelry on the head called siger. Siger has the meaning of honor and wise nature. Other jewelry additions are bracelets, rings. While for men using traditional bridal clothes called Jas Buka Prangwedana with matching colors like the bride's kebaya. The bottoms used are increasingly batik whose motifs and colors look harmonious with the top clothes (Meti, Interview, 2023).

At the wedding reception, the bride and groom agreed to use Minangkabau customs. Alpin and Putri wear two traditional clothes on the bottom of the bride using songket woven cloth clever singkek. Songket is one of the Minangkabau wealth that has various patterns and philosophies in people's lives in Padang City (Zamil, 2022).

The groom wears Rocky's outfit which resembles a Matador outfit with a white shirt, vest and pants and sides. On the head of the *anak daro* installed *suntieng* as a form of head makeup. While *marapulai* wear *saluak*. The form of jewelry in the bride's outfit consists of earrings, necklaces, and bracelets while *marapulai* wears jewelry that happens necklace, pending, kris (Maresa, 2009).

The entire part of the formula is a bridal outfit that has beautiful design elements. The design objects and motifs of Minangkabau traditional bridal clothing originate from nature, such as floral and animal motifs and are in accordance with the Minangkabau people's view of life, namely nature takambang as a teacher. This means that bridal clothing has a meaning in the form of life guidance, how to behave that is practiced in society (Zamil, 2022).

b. Minang Language With Sundanese Accent

Language is the main communication tool in everyday life. Language plays an

important role in interacting. The social interaction of Sundanese tribes with fellow Sundanese ethnicities in Padang City uses Sundanese. Sundanese consists of various dialects such as Priangan, Cirebon or Banten dialects. Sundanese ethnicity also knows the base or speech level (Rahmawati, 2012).

The language of a nation, especially large groups is always changing, this is determined by regional differences, geography and social environment of the community. To determine the limit of language distribution is not easy, this is because in one area inhabited by two or more tribes (Kusmayadi, 2015).

Likewise, the city of Padang, which is inhabited by various ethnicities, one of the tribes is Sunda. The language used by the Sundanese tribe in daily association after *ngumbara* to the city of Padang is a mixture of Sundanese, Minang and Indonesian languages that are adapted to the interlocutor, meaning that when Sundanese ethnicities who have long settled in Padang City when interacting with Minang ethnicity tend to use Minang language, when they do not really understand Minang language then communication uses Indonesian, and among fellow Sundanese ethnicities they use Sundanese.

Initially, it was the Sundanese ethnicity who tried to understand the Minang language, but over time the Minang ethnicity, gradually also became

simple speakers of Sundanese. This can be seen in everyday conversations, for example, the Minang tribe will greet the Sundanese tribe with greetings *teteh*, *akang*, *punten*, *maturnuhun*, and others.

There is an interesting fact from the communication process of these two tribes in the city of Padang, even though they use Sundanese and Minang languages, what is more dominant is that they still use Minang Sundanese language especially when interacting with fellow Sundanese tribes. In Padang City there are more than 12 ethnicities in a fairly small percentage. (BPS Kota Padang, 2010).

Basically all ethnicities communicate using Minang, Indonesian, and specific languages belonging to certain ethnicities such as Javanese, Sundanese, Chinese, Nias sometimes still heard conversations in limited groups. So the tribes in Padang City are influenced by the use of Minang language because the number of Minang tribes is dominant, both in Padang and in the surrounding area. This situation illustrates why Sundanese ethnicity in Padang City can be influenced by Minang language.

The use of local languages is recognized as supporting cohesiveness and harmony in local community relations. That fact can be seen in the position and relationship of the Sundanese ethnic community with Minang, the use of the same language in everyday life supports in building a more harmonious life in inter-

ethnic associations. This proves the effectiveness of intercultural communication.

To be able to communicate effectively in intercultural situations, the identity and communication style recognized by a person must match the identity and style conveyed to the interlocutor but, because communication styles are different, each communication actor must find a middle ground. The search process requires flexibility and adaptation Basically, the middle ground taken by minority groups as flexible and adapting parties.

This situation is what happens to the Sundanese tribal community in Padang City, in general, they have taken the middle way (flexibility and adaptation) in communicating with the Minangkabau ethnic majority. The middle ground. Finally, it must be recognized that the Minang language plays an important role in bonding the relationship between Minang ethnicity and Sundanese ethnicity. The competence of the Sundanese people in Minang language makes them easier to get along with and blend in with the Minangkabau tribe.

c. Sundanese Ethnic Kinship System

The Sundanese kinship system after moving to the city of Padang became more complicated than from the area of origin. This happened because of the marriage between Sundanese and Minang. Through

this marriage gives birth to an individual cultural contact. Through cultural contact can create an understanding in uniting differences such as differences in drawing lineages. The lineage adopted by the Sundanese ethnicity is bilateral while the Minangkabau ethnicity adheres to the matriinear system which follows the mother's descent (Sjofjfan, 2018).

This explains the process of negotiating the identity of children from inter-ethnic marriages. The meeting between two cultures and relatively different kinship systems in a unit of social life and, the unification of ethnicities in a new family will create an identity for the child born. They will follow the pattern of cultural identity of both parents, so that children born from two different tribes will create cultural negotiations through the socialization of two different cultures from their mother, and father (Baiduri, 2001).

Based on marriages carried out by Sundanese and Minangkabau tribes in the city of Padang, creating a pattern of ethnic identification which is grouped into two, namely: First, the lineage of marriage of Minangkabau women with Sundanese men. Marriages that occur between Minangkabau women and Sundanese men then the lineage of children born follows the mother. This happens marriage involves two ethnicities that have different cultures, between Minangkabau who closely hold matrilineal

while Sundanese bilateral. It is said by Amin that his son married a Sundanese man, so the clan/tribe used by his children is the Minangkabau tribe

Second, marriage between Sundanese women and Minangkabau men then the lineage is considered non-existent. Why is it said that there is no because if they are in Padang City they will follow the Sundanese lineage and if they return to the land to the land of Pasundan they can be considered still descendants of Minang.

It can be concluded that the pattern of interaction depends on the structure of the society in which the family belongs, and the structure of society guided by a mutually recognized (dominant) culture. For this reason, if the child is born from a marriage between a Minangkabau father and a Sundanese mother, then then the child traditionally does not get a tribe.

d. Sundanese Culinary

Sundanese ethnic culinary culture has its own uniqueness. 80 percent of the food consumed by them comes from various types of plants, then the rest is fish and meat. Sundanese ethnicity knows 59 types of shoots/leaves, 18 types of flowers, 20 types of young fruits, dozens of edible seeds. This is inversely proportional to the culinary culture of the Minangkabau tribe which is diverse enough to be balanced with animal and vegetable food ingredients. Sundanese ethnic cuisine

dominates vegetable ingredients (Rahman, 2018).

The composition of traditional Sundanese foodstuffs is closely related to geographical conditions, especially the availability of foodstuffs. due to relatively large rice cultivation and considering the nature of Pasundan is known as a fertile area.

The term culinary is defined as something related to the cooking process. Cooking transforms food from nature into culture. Food sustains human life. At the same time, culinary also symbolizes social and cultural life for various groups around the world. In fact, each country has its own culinary. Culinary gradually became an ideology that was gradually taken for granted.

This proves, an indicator of how culture develops according to space and time. Culinary represents identity in cross-cultural communication. Every aspect and can be expressed as one of the introductory indicators of cultural exchange or even cultural acculturation. Culinary is also a form of acculturation of Sundanese and Minang cultures without losing their respective characteristics (abdurahman et al, 2018).

The strong characteristics between Sundanese and Minang food in the city of Padang can be seen in the aspect of differences in taste and basic food ingredients, but this can adjust and find a

way of negotiation after a long time. Adjustment of each other.

Not only the Minang ethnicity who made adjustments to the Sundanese ethnicity also adjusted to Minang ethnic food menus such as *rendang*, *asam padeh*. Sundanese and Minang ethnicities tried to negotiate and find a middle way as expressed by Ade Djulidri during his visit to the city of Padang since 1985 at first he did not usually consume rice in West Sumatra which is not fluffy like in West Java, if the Minang people call it *badarai* rice, but after a long time of adaptation he finally liked the texture of the rice. In addition, Ade and his family felt that there was a significant difference between the daily food of the Sundanese and Minang tribes.

Sundanese tribes tend to consume foods rich in fiber sourced from boiled vegetables or better known as vegetables, for protein sources they tend to take from boiled animal sources and not too long frying process and the use of oil tends to be little, this is different from Minang ethnic food which uses a lot of coconut milk, oils, and spices.

Ade took the middle way by looking for a Minang food menu that did not use too much oil and coconut milk in the process, namely *asam padeh*. Ade will consume *asam padeh* with *lalapan* and *bareh solok* typical of West Sumatra (Ade, Interview 2023).

Negotiations on the fusion of food from two different ethnic cultures were not only experienced by the Sundanese, but the Minang people also participated in this process. This process will tend to be seen in the presentation of food in Sundanese ethnic households who marry Minang ethnicity as Amin said that his younger sister married an ethnic Minang man so inevitably he had to consume home-cooked food such as *asem* vegetables, *lotek*, vegetables and others. Sundanese cuisine in Padang City is not only developing on a household scale, but has penetrated the culinary business. This can be seen from the culinary business *Warung Sunda Teteh Lia* was established in 2013 with the reason to introduce Sundanese cuisine in Padang City (Lia, Interview, 2023).

The culinary acculturation of the Sundanese and Minang tribes in Padang City is said to run well without losing their respective characteristics and existence. And these two cuisines are popular culinary in Indonesia. This can be seen by the fact that wherever we go we will find Padang (Minang) restaurants and Sundanese stalls that sell meatballs or chicken noodles in Indonesia.

Basically, food should not be separated from culture, food is a reflection of culture. Jonathan Safran Foer, author of the famous novel said "food is not something rational, food is

culture, habits, desires and identities (Ade, Interview, 2023).

e. Sundanese Art in Padang City

Art is one of the elements of universal culture that exists and is owned by all cultures of nations that live in this world. Developed nations, even remote nations have perfect art. Similarly, the Indonesian nation, which means a plural society, consisting of many ethnic groups, certainly has a culture that is in each ethnic group, and has various forms and types of art.

The Sundanese arts that are still developing in Padang City include *jaipong*, *calung*, *degung*, *lengger*, *degung*, and *golek*. Sundanese art is displayed at celebrations, when inter-ethnic cultural activities in Padang City or silaturahmi with regional officials in West Sumatra for example the appointment of Gamawan Fauzi as *Abah Rakeyan* who performs *jaipong* dance (Amin, Interview, 2023).

To care for Sundanese culture in the city of Padang, the Sundanese People's Association as an acculturation agent established a special studio to study Sundanese art. The studio does exercises once or twice a month. The training conducted by PWS studio was able to form cultural acculturation where tribes who studied Sundanese art were not only Sundanese ethnicity, but also Minang ethnicity. This is of course welcomed with pleasure by the Sundanese ethnicity, as

long as the Minang ethnicity can follow the rules set by the studio.

Sundanese art performances that are displayed are not only useful to maintain and introduce Sundanese culture in the region, but also become an alternative for its members to get additional income. Additional income obtained by becoming a studio course teacher besides that each member also gets some honor from wedding celebrations, thanks giving circumcisions, and others that display Sundanese art as one of the series of events. The other half of the honor was donated to the community for the maintenance of costumes and gamelan equipment.

The Sundanese tribe during the inauguration or inauguration of PWS management in the Minang realm often performed the *Sisingaan* dance. This dance is a typical art of Subang Regency featuring two or four lion dolls that are carried and displayed when welcoming guests.

The introduction of Sundanese culture in Padang City is not only limited to dance, but also penetrates other fields that are more massive. This means that PWS is not only focused on the Sundanese tribe in the city of Padang, but PWS is also able to embrace the Sundanese tribe to get to know more closely the culture of Pasundan land. This can be seen by the implementation of cultural activities on September 10, 2006 entitled *Sunda Genra*

Parahyangan Performance and Inauguration of Art and Inauguration of PWS Management of Padang City from 2006 to 2009.

In 2022 until now, Gentra Parahyangan has been the inspiration for naming the Sundanese culture introduction program which is broadcast on RRI Padang radio once a week on Saturdays at 17.00 WIB. Gentra Parahyangan broadcasts and introduces various Sundanese arts by playing Pasundan regional music, discussing Sundanese literature, culinary dances, and others. The performers of this event came from PWS members in the arts (Maman, Interview, 2023).

CONCLUSION

Acculturation of Sundanese culture in Padang City was formed without having to be distracted by inter-tribal conflicts. The city of Padang is able to become an arena of cultural acculturation for the Sundanese and Minangkabau tribes. This acculturation was formed diachronically through the migration of Sundanese tribes from Pasundan land to Padang City. The migration of the Sundanese tribe was divided into three waves. The first wave, the Government Upheaval.

The Revolutionary Republic of Indonesia (PRRI) in 1959 through the Siliwangi Division which was tasked with suppressing the PRRI movement in West Sumatra. The second wave was the 1983

Galunggung eruption event which became a means for West Java transmigrants via Sijunjung Regency (now Dhamasraya) who worked as farmers due to the lack of access to education, the children of these transmigrants decided to move to Padang City, as well as the third wave of private Sundanese ethnic migration from West Java to Padang with the aim of getting a better life socially and economically. The third wave of migration was supported by the image of Padang City as a multi-ethnic city and the attitude of the Minang tribe who easily accept differences. The elements that influence the acculturation of Sundanese ethnic culture in Padang City are customs, arts, marriage traditions, kinship systems, religion, art, culinary, and language. These cultural elements still survive their existence until the Sundanese ethnicity migrated to the city of Padang. The existence of Sundanese ethnic culture shows an interesting phenomenon, that the Sundanese tribe is able to position itself in the middle of the local cultural establishment. This can be seen in the Sundanese and Minangkabau ethnicities still maintain their respective cultural identities, however, these two tribes still open the opportunity for acculturation of the two cultures along with the 6 Sundanese tribes who try to maintain their Sundanese identity.

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