

The Meaning of *Malamang* in *Baralek* in Nagari Alahan Mati Pasaman Regency

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ABSTRACT

This study discusses the meaning of the *malamang* procession in the Nagari Alahan Mati community. The purpose of this study is to describe how the background of *malamang* at the *baralek* event in Nagari Alahan Mati and the meaning of the *malamang* procession at the *baralek* event in Nagari Alahan Mati. The theory used is symbolic interactionist theory according to Blummer's understanding. The method used in this study is qualitative with an ethnographic approach. The data collection techniques are field observation, interviews, and documentation. The finding of this study is that the background of *malamang* at the *baralek* event came from Sheikh Burhanuddin's accident while conducting a banquet at a community home. The *malamang* tradition in the Nagari Alahan Mati community occurred in the 1950s. The *malamang* tradition is carried out by the Alahan Mati community the day before the *baralek* event, and a week before the host *baralek* event. Things that must be done, in terms of the division of labor in the *malamang* tradition is also distinguished by gender, men have the task of finding firewood and reeds for *malamang*, while women have the task of cooking *lamang* until cooking. The meanings in every *malamang* procession include mutual cooperation, silaturahmi, and kinship.

Keywords: background, meaning, malamang procession

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INTRODUCTION

West Sumatra consists of various ethnic diversity, traditions and cultures. Each region in West Sumatra has different cultural characteristics, including the *malamang* tradition in Nagari Alahan Mati, Pasaman Regency. Nagari Alahan Mati is located in Simpang Alahan Mati District, Pasaman Regency, West Sumatra Province. According to Widiarto (2009: 10) culture includes a very broad understanding. Culture is the whole result of human creativity that is very complex, in it contains interconnected structures, so that it is a unity that serves as a guide in life. There are three forms of culture according to Koentjaraningrat (1979: 186-187) first the form of culture as ideas, ideas, values, or norms. Second, the form of culture as an activity or pattern of human action in society. The third is the form of culture as objects of human work (artifacts). According to Arianto and Aminuddin (1985: 4) tradition is the inheritance of norms, rules, and habits. The tradition is not something that cannot be

changed, it is combined with various human actions and raised in its entirety. Because man makes traditions, he can also accept, reject them, and change them.

The people of Pasaman area, precisely located in Nagari Alahan Mati, Simpang Alahan Mati District, Pasaman Regency, have a *malamang* tradition, which is a tradition carried out by mothers from those who carry out *baralek*. The existence of this *malamang* tradition has been going on for a long time, even carried out by generations of ancestors who have done this. The *malamang* tradition in this *baralek* is usually carried out by the local community after the rice harvest and Eid al-Fitr. If this tradition is not followed, the community will assume that the party who carries out the *baralek* has no customs and will get ridicule from the locals. *Malamang* or *lamang* cooking is usually done by women or mothers. *Malamang* can be done anywhere. However, most Pasaman people carry out the *malamang* tradition near the kitchen, next to the house, or in other open places. Cooking *lamang* is not just cooking. This tradition can also be used as a great time to gather with neighbors. After not joking for a long time because they are busy with their respective affairs, this tradition can be used as a forum for interaction with others, so that relationships between humans become harmonious.

Malamang usually use *reed* or bamboo as cooking utensils. So that *lamang* does not stick when cooked, put banana leaves in the buluh. Besides not sticking, banana leaves are used as a base that makes the application cleaner. *Lamang* is made from *bareh pulut* (glutinous rice). The most commonly used glutinous rice is white glutinous rice mixed with coconut milk. White glutinous rice and coconut milk are put into bamboo and burned for - hours.

Uniquely, this *lamang* is an innate medium that is indispensable in every *baralek* in Nagari Alahan Mati. Everyone who is invited to come to the *baralek* event will bring a *lamang* when returning home. Those who carry a backpack will be given a *lamang* by the *baralek* party. In addition, the community believes that this *malamang* has the meaning of establishing mutual friendship between the surrounding residents to become closer. This is marked by social sanctions for those who do not want to participate in *malamang*. If the mother of a family cannot come, then her daughter is obliged to follow this tradition. For 4-5 hours they will continue to be around the *burning lamang*.

This *nightang* process is abstinent if done alone. Those who carry out *baralek* will invite mothers around their residences to perform *malamang traditions*. This tradition usually lasts all day. Cooking *lamang* takes quite a long time. *Lamang* is a mandatory innate that cannot be ignored, because it can cause *baralek* to become unenforceable. Therefore, *malamang* has become an important element in the *requirements of the baralek* in Nagari Alahan Mati, from ancient times to the present that has never been forgotten. No matter how poor a family is, *malamang* is a must. When the family is unable to finance the *malamang* tradition, the surrounding community works together to finance the tradition.

Based on the above phenomenon, researchers are interested in further researching what is behind *malamang* and what is the meaning of *malamang* contained in the *baralek*. So, the researcher raised the title "The Meaning of *Malamang* in the *Baralek* in Nagari Alahan Mati Pasaman Regency"

METHOD

This research was conducted using qualitative type of research. The object of research in this study is the meaning of *malamang* tradition in *the baralek* event in Nagari Alahan Mati, Pasaman Regency. This research was conducted in Nagari Alahan Mati, Simpang Alahan Mati District, Pasaman Regency, West Sumatra Province. The primary data in this study is data collected directly by the research from the first source or the object of the research itself in Nagari Alahan Mati, Simpang Alahan Mati District, Pasaman Regency, West Sumatra Province. The secondary data in this study are additional sources of relevant information to complement the writing of research on the Meaning of *Malamang* in *Baralek* in Nagari Alahan Mati, Pasaman Regency. Furthermore, The data collection that the author did was observations that focused on interviews with resource persons and took documentary evidence where researchers observed and interpreted the background and meaning of Malamang in Baralek in Nagari Alahan Mati, Pasaman Regency. The data analysis includes: data collection, data reduction, data presentation, and conclusion drawing.

FINDING AND DISCUSSION

1. The background of the creation of *the Malamang* tradition in the *Baralek* event

Minangkabau people, known to be rich in cultural treasures characterized by many traditions or habits in everyday life. Several types of traditions found in the life of the Minangkabau people such as the *mairiak* tradition at the time of rice harvest, *bararak* at *the time of baralek* (wedding party), *balimau*, *malamang*, *babako*, and- others. These various traditions generally need to be questioned in Minangkabau society now, because they are rarely implemented, and even no longer known by the younger generation of Minangkabau. Even if it still exists, it can be said that the implementation procedures are not what they used to be or have changed. Various traditions in Minangkabau contain noble values of the Minangkabau community which should be maintained by the Minangkabau community today (Refisrul, 2017: 773).

The *malamang* tradition cannot be separated from the influence of Sheikh Burhanuddin as the propagator of Islam in Minangkabau. Initially, the origin of the *malamang* tradition began with Sheikh Burhanuddin who was invited to attend a banquet, and served several foods such as pork goulash, rendang tikus, and fried snakes. Seeing the dish served, Sheikh Burhanuddin refused to eat the dish because it was not in accordance with what was taught in Islam because it included haram food (Zulfitria, 2010 : 211).

Although Islam has begun to develop, people still do not know halal and haram food. Seeing this, Sheikh Burhanuddin finally cooked rice in gutters or bamboo segments that had not been touched by anyone. These thin gutters or bamboo are lined with banana leaves. Banana leaves serve to coat the bamboo wall so that the rice inserted into the bamboo segment is not exposed to powder attached to the bamboo wall. After cooking this bamboo rice, Sheikh Burhanuddin ate with a calm heart. (Zulfa and Kaksim, 2014: 59-60).

Initially, Sheikh Burhanuddin used ordinary rice, but because it was not durable and spoiled quickly, he replaced it with glutinous rice or *sipuluik* which could be more durable. Cooking ordinary rice is different from glutinous rice, because glutinous rice takes longer to cook. When cooking glutinous rice, bamboo is rotated so that it cooks evenly. Cooking glutinous rice uses a burning stove using a lot of firewood. Over time, Sheikh Burhanuddin called glutinous rice in bamboo with the term Lemang. The creation of *lamang* came from the accident of Sheikh Burhanuddin while performing a banquet at a community house. This happens, because in the past people could not distinguish which foods are halal and which are haram. After finding halal and suitable food, the community began to develop the process of making lemang until a tradition occurred known as malamang t the creation of lamang as food and the community made *malamang* as a series of traditions in weddings.

The *Malamang* tradition in Minangkabau is often used on major occasions such as the Prophet's Mawlid, Ramadan, death, and weddings. The *malamang* tradition in the Nagari Alahan Mati community occurred in the 1950s. The *malamang* tradition in Kanagarian Alahan Mati has a history for the local community in which the livelihood system of the local community is dominated as farmers, and this is also influenced by geographical factors Kanagarian Alahan Mati which has many extensive rice fields. This *malamang* tradition is a tradition that is still maintained by the community in Nagari Alahan Mati, this tradition is held during circumcision and *baralek* (Wedding Party). The *baralek* (wedding party) of the *ninik-mamak*, host, and extended family prepares the needs since a few months before the day of the *baralek* (wedding party). The marriage process in Minangkabau indigenous people is called *baralek*. This *baralek* tradition has been preserved for generations.

In Nagari Alahan Mati, most people hold a night demonstration one day before the *baralek*. *Dahulu* is carried out by the community that holds *the baralek*. A week before the *baralek* event, the host holds a meeting and invites to the *baralek* event and the distribution of duties for the *malamang* tradition. Surely the local community came together to attend the invitation. The meeting is held by the host who will carry out this *malamang* tradition. Local people who have considered this *malamang* tradition as an obligation in the *baralek* in Nagari Alahan Mati in Simpang Alahan Mati sub-district, Pasaman Regency. The *malamang* tradition in Nagari Alahan Mati has existed for a long time. The implementation time is on the day before the *baralek* event is carried out. This has become a habit that has been passed down from previous generations, until now this tradition still exists and is still carried out by people living in Nagari Alahan Mati.

In general, the Nagari community is involved in *malamang* activities such as *Mamak rumah*, *Tuan Sumando* and the local community, each of these individuals has a duty until the implementation of the tradition. The process of activities is more dominated by women, it is inseparable from the making of *lamang* which is generally done by women specifically mothers.



Figure 1: People who participated in the Baralek Meeting

The *baralek* meeting held in Nagari Alahan Mati aims to determine the division of duties between men and women. This division of tasks is given so that each of them knows and is responsible for what tasks are given. The existence of this division can also strengthen the relationship between their togetherness, working together in carrying out the tasks that have been given. The *malamang* tradition in Nagari Alahan Mati in the distribution of duties given to men is indeed in accordance with the capacity and energy possessed by men. Starting to look for lamang reed to the stage of looking for wood for making *lamang* backrest stoves is a heavy one, besides that mothers also participate in the distribution of tasks, ranging from looking for forest banana leaf shoots to burning *lamang*. Traditional stakeholders also have an important role as leading individuals and as encouragement so that this *baralek* event runs properly, as well as strengthening agreements and invitations to jointly participate in making *lamang* at the home of the person who is holding the *baralek* event.

The importance of *malamang* in the *baralek* ceremony is undoubted, because between *baralek* and *malamang* has been considered mandatory for the local community, even like the foundation of kinship in a *baralek* event. The *malamang* tradition continues to run as a tradition for the Nagari Alahan Mati community. *Malamang* is something very important. With this *malamang* tradition, it can strengthen the relationship between each other. As a thank you to the guests who had attended the *baralek* event, the host gave a gift in the form of 1 *lamang* stick. *lamang* is certainly not a stranger to everyone, especially the people of Nagari Alahan Mati. *lamang* is a food made from glutinous rice mixed with coconut milk then put into bamboo covered with banana leaves and the process of cooking *lamang* itself by burning.

The *malamang* tradition in the Nagari Alahan Mati tradition is a traditional culture that has been carried out since the time of the ancestors until now it is still carried out before the *baralek* ceremony is carried out because the local community has set *lamang* as a souvenir for people who attend the *baralek* ceremony in the Nagari Alahan Mati community everyone attending will be given 1 *lamang* / before the *lamang*, the community has considered *lamang* a symbol in the *baralek* ceremony because it is an obligation in the community that holds the *baralek* ceremony, according to residents who hold the *baralek* ceremony they consider not looking for profit in *the baralek* in Nagari Alahan Mati.

B. Meaning in the *Procession of Malamang Nagari Alahan Mati*

The implementation of the *malamang* tradition in the *baralek* event at Nagari Alahan Mati has several processes before entering the core event. The following are the results of research that have been obtained by researchers about the *malamang* procession in the *baralek* ceremony at Nagari Alahan Mati in which there is meaning and value for the people of Nagari Alahan Mati.

Several stages or series of processions in this *malamang* tradition, everyone who will do it certainly should not be careless. Everything is in accordance with the traditions handed down from the time of Duhulu. The stages in the *malamang* procession are as follows:

1. *Maambiak buluah* (Taking Reed/Bamboo)

A week or three days before the *malamang* procession is held, the residents in Nagari Alahan Mati are already looking for reed. This means that they prepare in advance the bamboo / bamboo that will be used as a container in making *lamang* later, the process of taking bamboo has rules and is not arbitrary. If carelessly in the process of taking the bamboo, it can cause the *page* not to be made or fail. Then everyone who will carry out the process must know the rules and procedures.



Figure 2: Reed Lemang Reed Taking

Maambiak Buluah or in the reed taking it is the task of adult males. Taking reeds is also not difficult because in Nagari there are a lot of reed trees, but there are also some residents here who do not have reed trees, so they can buy reeds for making reeds or for residents who do not have reed trees usually, if there is no other alternative the family who performs *the malamang* is given *reed* by other families who live around the village. After selecting a reed that can be used in making *lamang*, then reed collection or reed cutting is carried out. Logging in taking bamboo must also be careful because if there is an error in the logging process, the bamboo cannot be used in making *lamang*. Reeds / bamboo used as *lamang* containers whose length is not arbitrary, can be estimated to be as long as the arm of the hand or approximately 1m. The number of reeds used for this *malamang* is about 100-300 *lamang sticks*. The reed is neither too young nor too old, so as not to break easily when burned.

For the process of finding reeds needed about 8-15 men, with an age range from 28 years and over. While for children are not allowed to participate in looking for the reed. It should not even be careless in the process of taking this reed. The reed that will be used as a *container* for *lamang* should not be stepped over, because the people of Nagari Alahan Mati believe that if the reed has been stepped over, then the making of *lamang* can fail. This process can be said to be sacred, because it must not behave carelessly in every

process. In terms of interaction, the *malamang* tradition in the process of *maambiak buluah* has the meaning of working together as part of the duties of men from youth, adults, to the elderly involved in activities, both in preparing cutting to cleaning reeds, becoming a place to interact with the community.

Human actions are acts of interpretation made by man himself. People assume that in the process of taking bamboo there are rules and not just random. If done carelessly in the process of taking bamboo can result in the *lamang* not being finished or failing. Everyone who carries out the process must know the rules and procedures. Humans act on the meanings that exist in something for them, this happens in the reed that is used to make *lamang*. The community assumes that reed taking has rules and is not arbitrary, the meaning is obtained based on the results of social interactions carried out with each community in Alahan Mati.

2. *Maambiak Banana Leaf (Take Banana Leaf)*



Figure 3: After taking forest banana leaves

The process of taking banana leaves should not be careless, must use forest banana leaves. So everyone who has a *baralek* event must look for forest banana leaves, should not use banana leaves such as rajo banana leaves and other types of bananas. This has become a tradition in Nagari Alahan Mati. The community inevitably everyone who will do *baralek* must follow pre-existing traditions. In addition, forest banana leaves are also softer in texture and not easily broken than other types of banana leaves, therefore it is recommended to use forest banana leaves that have a better texture than other types of banana leaves. The part of taking banana leaves is a task for mothers, in addition to cooking *lamang* they also get part in the process of taking banana leaves and also drying forest banana leaves, so that it can add to the texture of the leaves more easily inserted into the *lamang* reed. The use of forest banana leaves as wrappers and *lamang bases*. Aromanya can make *lamang* taste more delicious.

The meaning of the *malamang* tradition in the process of banana leaf *maambiak* has the meaning of mutual cooperation between mothers involved in activities, both in preparing banana leaves to cleaning banana leaves, becoming a place to interact for mothers. They take on roles according to their respective opportunities and abilities. The atmosphere was also warm with people's jokes while working. This activity can strengthen unity and familiarity between communities.

3. *Basuah Bareh Puluik (Washing Glutinous Rice)*

The next process in *malamang* is to clean *puluik* rice from dirt contained in puluik rice, *puluik* rice that has been clean from the part that still has the skin will be cleaned once again with clean water so that dust or other dirt separates and leaves clean rice. The process

of washing glutinous rice, must be washed with clean and running water, glutinous rice must be washed thoroughly. In the past, the process of washing *puluik* rice was carried out on the river bank, now washing rice is done in ulakan or near the prohibition fish pond. This happens because the river has experienced a lot of pollution, in the past the clear and clean water is now not what it used to be. This led to the move of the location of the *puluik* rice washing place from what was originally in the river to be in the ulakan. After cleaning the clean rice goes through the drying stage so that the water content in the *puluik* rice can be reduced, so that the essence of coconut milk absorbs well into the *puluik*. In this rice washing process, the participating mothers seemed to work together to wash glutinous rice. This shows that there is still a sense of kinship and cooperation between each other.



Figure 4: Ibu-ibu Yang Sedang Mencuci Beras Ketan

The meaning of mutual cooperation and cooperation is an action carried out by the community consisting of humans who interact in the rice washing process, it can be seen that mothers together wash the rice that will be used to make lamang. It can be seen in this activity that there is familiarity and cooperation between community components. Gotong royong activity is one of the activities that correspond to each other through joint actions, forming a social structure. Rice washing activities are carried out by mothers in Ulakan, in washing rice, several mothers are needed so that the process of interaction and familiarity occurs.

4. Manyolo banana leaves in reed



Figure 5: Mothers put banana leaves into lemang reeds

The inner wall of the reed is lined with young forest banana leaves, it is usually recommended to use forest banana leaves because this type of banana leaf is not easily torn in texture tends to be soft. Clean banana leaves are inserted into the reed container *lamang*, banana leaves are inserted using the midrib or bone of forest banana leaves. The midrib is split in the middle to clamp one side of the banana leaf and then rolled up with a size smaller than the diameter of the reed lip, then inserted into the reed. After the position of the leaves is right, the banana midrib is pulled slowly by stretching the pinch. The meaning in the manyolo process can be seen in the preparation for the implementation of the malamang tradition, cooperation between mothers has been seen and can also increase

solidarity between community members who are present in the implementation of the tradition.

5. *Maisi Bareh in reed lamang (Filling Rice)*

The process of *Maisi Bareh* in reed *lamang* is filling bamboo that has been coated with forest banana leaves. Men are in charge of taking bamboo, so mother and daughter wait for the arrival of the bamboo which then the bamboo is usually washed in the river using coconut husk to scrape the miang or ketoran attached to the bamboo (reed) so that it does not itch to be cleaned first. In the past, glutinous rice was taken from the harvest of the Nagari Alahan Mati community itself, for the needs of the *malamang baralek* event, because along with today's development, most people who are holding a *baralek* event simply buy glutinous rice because it is easier and more practical.



Figure 6: Mothers put glutinous rice into lemang bamboo

The people of Nagari Alahan Mati use white glutinous rice for one of the ingredients in the *Malamang* tradition. The glutinous rice used can also be purchased in the next village and could be from their own harvest. Glutinous rice itself is the main ingredient in the process of making *lamang*, in other places there are *lamang* made of black sticky rice, sweet potatoes, and bananas. Glutinous rice that has been washed thoroughly is poured into a large enough container/bucket. Then inserted hand by hand into the reed about 4-5 handfuls or less an inch from the reed lip that has been covered with forest banana leaves. Based on the description of the *Maisi Bareh* process in *buluah lamang* (Filling Rice) above, it can be interpreted as kinship and togetherness which can be seen in the process carried out because helping fellow communities is a form of solidarity in facing a *malamang* tradition in *baralek* is the obligation of Nagari Alahan Mati. The relationship between communities is getting closer like *puluik* rice that sticks together when it becomes *lamang*.

6. *Marameh karambia*

The next process is *mangukua karambia* (shaving coconuts) before entering the process of *marameh karambia*, coconuts that have been peeled from the skin are then measured so that they are separated from the coconut shells, and can also facilitate the process of taking coconut essence, the tools used by the community now make it easier to measure *karambia* (coconut) using machines, due to the advancement of technology in an area, usually done by fathers. The coconut that has been measured is then kneaded by the mothers preparing a thick coconut milk squeeze and mixed with a combination of garlic, onion, orange leaves, pandan leaves and salt. So that after the *lamang* is cooked it tastes better, savory and flavorful. But not carelessly choosing coconuts for *malamang*, usually the host has long prepared ripe / cooked coconuts, ripe / cooked coconuts have thick coconut milk and make *lamang* oily and perfectly cooked when cooked.



Figure 7: Mothers Prepare Coconut Milk Juice

Squeezing coconut to become coconut milk cannot be arbitrary, because if carelessly it can reduce the quality of squeezed coconut milk. Coconut milk squeezing usually does not use water for the first squeeze, because the first is usually separated to get the essence of coconut milk or pure coconut milk. The second and third squeezes are just given warm water to release more coconut milk but the results are certainly not as good as the first, which is why it must be given warm water.

According to the description above, it can be concluded that *malamang* means help and tolerance for others, helping each other to those in need and fostering empathy for fellow people living in Nagari Alahan Mati. Squeezing coconuts is done together by mothers, they carry out this activity in cooperation and together so that coconut squeezing activities can be quickly resolved. This is reflected in the activity of squeezing coconuts which includes mothers who collectively carry out the same and repeated activities that will later produce a culture. The meaning for society (social) can be seen in every preparation for the implementation of the malamang tradition, community cooperation has been seen and can also increase solidarity between community members who are present in the implementation of the tradition.

7. Lantahan Lamang (lamang cooking media)



Figure 8: Preparing the Lemang Burner Shelter

Before burning *lamang* is carried out, it usually needs to be prepared also by men, *Lantahan lamang* / reed back furnace for the combustion process. The kiln is made of two pieces of wood about 50 cm long which are tied with wooden roots and in the middle is placed a piece of wood about 2 meters long so that it can accommodate the number of reeds to be roasted. Usually the *lamang* reed is on one side of the *lantahan* and the fire is on the other. Furthermore, the process of burning / cooking lamang is the process of ripening or turning *pulut* rice into lamang food. The reed is propped up in a slightly upright position or with a slope of 75" - 80". The position of this *lamang* is changed according to the maturity level of the *lamang*. The meaning contained in the *malamang* tradition in the process of making lantahan has the meaning of working together as part of the duties of men from youth, adults, to the elderly involved in activities, both in finding wood for the

backrest of the *lamang*, preparing coconut husk, firewood and wood roots to tie the backrest of the *lamang*, becoming a place to interact with the community.

8. *Maisi* coconut milk *karambia*



Figure 9 Mothers put coconut milk into lemong reed containing glutinous rice

This is in the process of making *lamang* followed by putting coconut milk into a reed that has been filled with glutinous rice, pouring thick coconut milk into *lamang* so that when boiling coconut milk does not melt out. Then in a standing position, thick coconut milk that has been given enough salt is filled slowly into the *lamang*, the coconut milk inserted must be more than the dose of glutinous rice so that it produces more delicious. To ensure that the coconut milk is evenly distributed to the bottom, a stick is pierced exactly in the middle of the *lamang* to the base of the reed so that through the stick the coconut milk can seep into the *lamang*.

The process of *Maisi* coconut milk *karambia* has the meaning of mutual assistance and cohesiveness can be seen from this process was carried out together by the Alahan Mati community. Interaction between the community and the host party in *the malamang* tradition becomes a forum for the community to strengthen cohesion, family togetherness, mutual assistance and friendship.

9. *Mambaka lamang*



Figure 10: Mothers Burning Lemang

After preparing the material, the *lamang* is ready to be arranged near the lantaghan / kiln. *Lamang* is burned on embers that are hot enough for a series of *lamang*, not with a large burning fire because then the *lamang* is easily charred while the inside is still raw. In this burning process, the flame of the embers must be maintained, as well as the *lamang*, occasionally reversed and so is the slope, the more mature the position of the *lamang* so that the bottom is not charred and the top is also cooked. After it is cooked and not too hot, it is ready to be brought home and arranged to be given to guests who attend the *baralek* event the next day. The process carried out in burning the page. The burning of *lamang* starts from a large fire then if the *lamang* is half cooked, the initially large fire is then

reduced, so that the lamang cooks evenly, usually the ripe lamang is characterized by a color that has begun to turn yellow.

This activity has many meanings that can include mutual cooperation, friendship, cohesiveness and kinship. This process from providing ingredients to cooking *lamang* shows that morally they have instilled a responsible attitude in each nightang procession. Although not ordered, each of them knows what tasks must be done and when to do them. This process looks light because the people of Nagari Alahan Mati carry out work together while fostering friendship between the host party who hold a baralek with the community who carry out the *malamang* tradition. In addition, the manufacturing process also contains the value of togetherness, cohesiveness of mutual cooperation which can be seen from the process of *basuah bareh puluik* carried out in ulakan, *marameh karambia*, *maisi* coconut milk *karambia* and *mambaka lamang*. Therefore, it can be measured by the sense of family. The *malamang* tradition can be used as one of the traditions that can bind unity and unity not only in one family but also in one village.

The act of dividing the pattern of work in each process of *malamang* tradition is created by the community based on an agreement that has been established through the process of interaction. The act of dividing work patterns between men and women is adjusted by group members which is a joint action (Haryanto, 2012: 82). This puts forward that the differences in the work of men and women are adjusted, these differences arise through the process of agreement that has been made through the process of interaction. The Nagari Alahan Mati *malamang* procession above has several meanings presented in this *malamang* procession, as stated by Blummer (in Haryanto, 2012: 82) that an activity that is characteristic of humans, namely there is communication built by the community as a symbol that is given meaning. The *malamang* procession is the initial signal from the individual, then gets a response from the other party, then in the implementation of the malamang symbolizes communication between the baralek family and the Nagari Alahan Mati community. If based on the theory of symbolic interactionism, *malamang* is a form that builds communication between two parties who will carry out the *malamang* tradition in the baralek event. This activity reflects the attitude of mutual assistance in accordance with Blumer's thinking (in Haryanto, 2012: 82) which explains that society consists of interacting humans. The activities of *maambiak buluah lamang*, *maaambiak daun pisang*, *basuah bareh puluik*, *manyolo daun pisang maisi bareh puluik*, *lantahan lamang*, *maisi santan karambia* and *mambaka lamang* is a joint action and forms a bond that exists between communities in Alahan Mati.

The *malamang* tradition is a series of human actions carried out repeatedly on the interpretation of humans themselves. The act of togetherness created during the process of making *lamang* is a process of action that is interrelated and adjusted by community members in Alahan Mati. This activity will later create a social structure based on the interactions created between communities.

CONCLUSION

The results of the study can be concluded that the creation of *lamang* came from the accident of Sheikh Burhanuddin when conducting a banquet at the community's house. This happens, because in the past people could not distinguish which foods are halal and which are haram. After finding halal and suitable food, the community began to develop the process of making lemang until a tradition occurred known as *malamang*, the creation of *lamang* as food, and the community made *malamang* as a series of traditions in weddings.

The *malamang* tradition is carried out by the Alahan Mati community the day before the *baralek* event, and a week before the *baralek* event the committee or family who will hold the *baralek* usually holds a meeting to prepare for the *Malamang* process. The implementation of the *malamang* tradition in the *baralek* event has several stages, including: *maambiak buluah* (taking bamboo), *maambiak* banana leaves (taking banana leaves) attitude, *basuah bareh puluik* (washing glutinous rice), manyolo banana leaves, *maisi bareh in buluah lamang* (filling rice), *marameh karambia*, *lantahan lamang* (lemang cooking media), *maisi* coconut milk *mambaka lamang* (burning lemang).

This agreement was created based on interactions carried out by each community in Alahan Mati. The work on the *malamang* tradition is carried out together and mutual cooperation, in addition to having time efficiency with this joint work will create togetherness and harmony between communities in Alahan Mati. This activity is part of an effort to preserve the *malamang* tradition which is designated as cultural heritage.

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