

## Changes in *The Marsialapari* Tradition in the Mandailing Batak Community in West Pasaman Regency

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### ABSTRACT

This study discusses "*Marsialapari Tradition* in the Mandailing Batak Community in Jorong Tanjung Durian, Nagari Seberang Kenaik, Gunung Tuleh District, West Pasaman Regency". The purpose of this study is to find out how the form of change in the implementation of *the Marsialapari* tradition in the past with the present and the factors that cause changes in *the Marsialapari* tradition in the Mandailing Batak Community in Jorong Tanjung Durian. The theory used in this study is the Social Change theory from Kingsley Davis. The method used in this study is a qualitative research method with an ethnographic method approach. The data collection techniques in this study are using observation, interviews, and documentation. The implementation of *the Marsialapari* tradition in the past and now, *first*, the *Marsialapari preparation process* used to include determining the place of implementation, determining the time of implementation, *mamio dongan*, preparing tools and materials, stirring, preparing food. The two processes of the implementation of *Marsialapari* used to include departing, starting work, *mangankon dot manginim* coffee, *mangan kotu* Dzuhur, *mulak* and in the implementation of *Marsialapari* which now has some differences with the previous ones such as the determination of the system used, *mamio dongan*, departing, as well as when returning. The second finding is the factor that causes changes in *the Marsialapari* tradition in the Mandailing Batak Community in Jorong Tanjung Durian, the factor that causes the change due to modernization, urbanization, economic improvement, social change, and the lack of interest of the younger generation in *the Marsialapari* tradition.

**Keywords:** *Tradition, Marsialapari, Change*

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### INTRODUCTION

The people of Jorong Tanjung Durian are a community where most of the citizens come from the Mandailing tribe and adhere to the patrilineal kinship system, which is a system that follows the lineage from the father's side. Most of the people in this area work as farmers, because many people are engaged in agriculture and have large agricultural land, so a tradition known as Marsialapaari emerged.

Traditions born by humans are customs, namely habits but more emphasized on habits that are supernatural which include cultural values, norms, laws and related rules

(Darwis, 2017). The traditions that exist in a community are the result of generations from ancestors or from ancestors. Tradition research is also based on the results of research (Anwar, 2024) who explain that tradition is the inheritance of norms, rules, and habits. Tradition can also be said to be a habit that is hereditary in a society, with its broad nature, tradition can cover all complexities of life, understood as a habit of society that has a historical foothold in the past in the field of customs, language, social order, beliefs and so on, as well as the process of handing over or passing it on to the next generation.

The Marsialapari *tradition* applies a system of cooperation between groups of farmers in a working group that uses a number of days. For example, if A works one day in B's field, then B will repay him by working one day in A's field. If B can't because there are obstacles, even though A has already *gone* to B's field, then B has to find a replacement to go to A's field (Pasaribu, 2022). This tradition is carried out in a mutual helping manner. The *Marsialapari* tradition is followed by activities of reciprocating each other. They usually tell interesting things such as about the latest daily life in their neighborhood. This activity aims to strengthen the bond of brotherhood, and gain a lot of new knowledge.

Gotong royong is one of the symbols of the noble values of the cultural heritage of the ancestors that shape the personality of the people of Jorong Tanjung Durian. One of the tangible manifestations of the value of mutual cooperation is *the Marsialapari* tradition, which is still preserved even though only a small part of it is preserved. Gotong royong means working together or please help, help help. Koentjaraningrat defines gotong royong as the deployment of human labor without pay for a project or work that is beneficial to the public or useful for the development of (Subagio, 2012:78).

The Marsialapari *tradition* consists of two words, namely *alap* which means pick up or take, and *ari* which means day, then the prefix *mar* means mutual, and *si* is a conjunction of (Pulungan, 2018: 351). Thus, it can be concluded that *Marsialapari* is a help and mutual cooperation activity carried out by the Batak Mandailing community in Jorong Tanjung Durian. This tradition has values such as unity, brotherhood, please help, cohesiveness and mutual cooperation, This tradition has many values that must be maintained and preserved.

Before the *Marsialapari* tradition is carried out, the host first carries out an activity called *memangkal*. *Memangkal* is an activity that is carried out before the implementation of *mordang* (planting rice), which is part of the preparation in farming. This tradition of *repelling* is carried out by garden owners as part of a series of activities carried out in cooperation before the *mowing* process begins. The trick is to make a hole using a long stick that is pointed, some soil is hollowed out using *ordang* (long wood with a pointed bottom baguian) and sticking branches around the hole as a sign that *the silting* has been done. The purpose of *this demarcation* is a form of asking for prayers to Allah so that the plants become fertile and avoid pests, so that this is a form of difference with traditions similar to other *Marsialapari* traditions.

Currently, in Jorong Tanjung Durian, there is a tradition that has begun to change from the *Marsialapari* tradition that used to be the *Marsialapari* tradition now. One of them that seems to be related to this change is in community activities when planting rice,

most people today prefer to pay (pay) rather than working together in carrying out *the Marsialapari tradition*. This is due to the various changes that have occurred in the community environment, such as the invention of new technologies in the field of agriculture and the implementation of the wage system, which have had a significant impact. The sophistication of this technology reduces the need for labor and accelerates the time to carry out work, thereby shifting people's views on the meaning of togetherness and mutual cooperation. If *this Marsialapari* begins to be rarely carried out continuously, over time this tradition will disappear, making the younger generation unaware of this tradition. The *Marsialapari* tradition has begun to change because most of the younger generation does not know about the existence of this tradition, so the *Marsialapari tradition* has begun to be rarely carried out by the people of Jorong Tanjung Durian. Based on the above background, the researcher discusses the problem, the form of change in the implementation of *the Marsialapari* tradition in the past and the present in the Batak Mandailing community in Jorong Tanjung Durian and the factors that cause changes in the *Marsialapari tradition* in the Batak Mandailing community in Jorong Tanjung Durian.

## **METHOD**

The research method used in this study is qualitative with an approach that emphasizes the aspect of understanding a problem in depth rather than looking at the problem for generalization research. The research aims to understand the phenomenon of what is experienced by the research subject in its entirety and is written in the form of words and scientific language (Moleong, 2007:6). This research uses a qualitative method because the author considers the problems studied to be quite complex and dynamic. Therefore, data is obtained through a natural method, namely by conducting direct interviews with informants, so that more in-depth answers are obtained and in accordance with reality. The object of this research is the Marsialapari tradition involved in this research is the community that carries out Marsialapari in Jorong Tanjung Durian. The location of this research is in Jorong Tanjung Durian, Nagari Seberang Kenaik, Gunung Tuleh District, West Pasaman Regency.

## **FINDING AND DISCUSSION**

### **RESEARCH RESULTS**

#### **A. Forms of Change in the Implementation of the *Marsialapari* Tradition in the Past and Present in the Mandailing Batak Community in Jorong Tanjung Durian**

The implementation of *the Marsialapari* tradition used to be divided into two, the first is the process of *preparing Marsialapari* and the second is the process of implementing *Marsialapari*, the implementation of *the Marsialapari* tradition that used to be and now has undergone several changes, both in the process of *preparing Marsialapari* and in its implementation. The implementation of *the Marsialapari tradition* in the past, the preparation process and the process of implementing *the Marsialapari tradition in the past, the first Marsialapari* preparation process. In the preparation process of *Marsialapari*, there used to be several stages carried out in

*Marsialapari*, these stages were divided into six, namely, determining the place of implementation, determining the time of implementation, *mamio dongan*, preparing tools and materials, *mamangkal*, and preparing food. The second process of *implementing Marsialapari* first, there are several stages carried out in *Marsialapari*, these stages are divided into five, namely, leaving, starting work, *mangankon dot manginum* coffee (eating side dishes), having lunch together, and going home.

The implementation of *the Marsialapari* tradition now, part of the implementation of *the Marsialapari* tradition that used to have changed with the current one, both in terms of the preparation process and in the implementation process. The following is the preparation process and the process of implementing *the current Marsialapari* tradition, first, the current *Marsialapari* preparation process, namely, the form of change that occurs in the *Marsialapari preparation process*, there are two things, namely, the determination of the system used and the way that changes in *the mamio dongan*. Second, the current *Marsialapari* implementation process, the form of changes that occur in the *Marsialapari implementation process* there are two things, namely, the interaction that occurs when leaving for the land and when *returning*.

#### B. Factors Causing Changes in *the Marsialapari* Tradition in the Mandailing Batak Community in Jorong Tanjung Durian

Regarding the implementation of *the Marsialapari* tradition in the past, there are several factors that cause changes. Factors that caused changes in *the Marsialapari* tradition in Jorong Tanjung Durian. There are several factors such as modernization, urbanization, economic improvement, social change and lack of interest from the younger generation. The factors that caused the change in *the Marsialapari* tradition.

### DISCUSSION

#### A. Forms of Change in the Implementation of the *Marsialapari* Tradition in the Past and Present in the Mandailing Batak Community in Jorong Tanjung Durian

*Marsialapari* is one of the traditions of the Mandailing Batak community which is an ethnic group originating from North Sumatra. Mandailing is part of South Tapanuli Regency, but it was expanded into several districts and cities, namely Mandailing Natal Regency (Madina), Padangsidempuan City, South Tapanuli Regency, and North Padanglawas Regency (Paluta). The division of this area is usually known as Southern Tapanuli (Tabagsel), (Harvina, 2013).

Located in the Jorong Tanjung Durian area, Nagari Seberang Kenaik and Gunung Tuleh District is the Minang Domain area. Even though it is located in the Ranah Minang area, the people of Tanjung Durian mostly have residents with Mandailing ethnicity. The people of Tanjung Durian are residents who come from the Mandailing area in South Tapanuli, North Sumatra. Even though they live in the Minang Realm, they still maintain their traditions despite the changes. One example of the Mandailing Batak ethnic tradition is the *Marsialapari Tradition*, although this tradition originated

from South Tapanuli, the Mandailing community in Jorong Tanjung Durian which is the Minang Realm still practices this tradition.

The *Marsialapari tradition* is a system of cooperation between groups of farmers in one working group that uses a number of days, for example, a farmer invites others to work on his farm for two days or more, then he must also go to the farmland of the person who was asked for help according to the days that others spend on his land. Also explained that *Marsialapari* is the practice of several people working together simultaneously (rhizome or rumpa) in different professions in turn, so that the heavy burden can be shared and the group is not too burdened (Harahap, 2023).

The *Marsialapari* tradition is still carried out today, although only a small part, because it has undergone several changes in the *Marsialapari tradition* in the past with the present such as the enactment of the wage system, technological developments, etc. The implementation of the *Marsialapari* tradition used to be divided into two, the first was the *Marsialapari* preparation process and the second was the implementation process *Marsialapari*, The implementation of the *Marsialapari tradition* in the past and the present has undergone several changes, both in the process of preparing *Marsialapari* and in its implementation.

#### 1. The Implementation of *the Marsialapari* Tradition in the Past

The following is the preparation process and the process of implementing the tradition *Marsialapari* The former, which is as follows:

##### a. The Preparation Process of *Marsialapari* First

###### 1). Determination of the Place of Execution

The *Marsialapari preparation process* is to determine the place where the *Marsialapari* tradition is held. In general, the implementation of *the Marsialapari tradition* is carried out in rice fields and gardens owned by the people of Jorong Tanjung Durian. The place where *the Marsialapari tradition* is held in Jorong Tanjung Durian must think of a suitable place, for example looking at the accessibility of the place that should be accessible to *Marsialapari members*. Accessibility that needs to be considered is the place that can be reached, not too far from residential areas and close to the river.

###### 2). Determination of Implementation Time

After the land owner determines the system used, then he must determine the time of implementation or the day in carrying out *the Marsialapari tradition*. The procedure of *marsuan eme* (planting rice) involves *the Marsialapari* tradition. Usually, each plot of land is given one day to complete the work. If it is not finished, the landowner will continue it himself at another time.

###### 3). *Mamio Dongan*

After determining the right time for the implementation of *the Marsialapari* tradition, the landowner will *be able to* help the implementation of *the Marsialapari*. The characteristic of *the Marsialapari* tradition is that the landowner usually conveys an invitation to his fellow *Marsialapari* by coming to his own house

or when meeting anywhere, but he will only invite people to his land if the person wants to do the *Marsialapari* system.

#### 4). Preparing Tools and Materials

After *the mamio dongan* is in accordance with the desire, the landowner must then prepare the tools and materials needed during the *Marsialapaari* process. These materials and tools must be prepared before the time of the implementation of *Marsialapari* is carried out, this is done so that during the implementation process of *Marsialapari* there is no more trouble or busy to think about the needs of the *Marsialapari* later.



**Figure 4.3** Rice seeds (Yuslina Documentation, February 2025)

As seen in the image above, before planting the host rice must provide the seeds to be used. The seeds prepared should use high-quality seeds, so that the growth and results can satisfy the farmers. Based on an interview with (Yusnaini, 2025).



**Figure 4.4** Bowl (Yuslina's Documentation, February 2025)

As seen in the picture above, the host must also provide a bowl that serves as a place for rice seeds, so later during the process of planting seeds it will be easier

because everyone will hold a bowl containing rice seeds except for the person who works as a *pangordang* because they will hold the ordang and the panyame will hold the bowl containing rice seeds.



**Figure 4.5** *Orders* (Elia Documentation, February 2025)

As seen in the picture above, the host must provide ordangs, which are pointed wood used to make planting holes. The function of ordang wood is to ensure that the seeds have room to grow, and later if the seeds have been mixed (put the seeds into the hole) it will not spread anywhere, so that the plant can grow well. Because of the soft soil structure, the community only uses their hands to close the holes produced by the *ordang* after planting rice seeds.

##### 5). *Mamangkal*

*Mamangkal* is one of the important processes to do before carrying out the *Marsialapari* tradition. This process is usually carried out the day before *Marsialapaari* is carried out, so first the landowner does *desalination* as a form of asking for prayers to Allah so that the plants become fertile and avoid pests.



**Figure 4.6** *Smashing* (Elia Documentation, February 2025)

The land that has been at the *base* is given special signs such as the branches that are cornered. Pajokan helps farmers and other workers to more easily know that the land has been prepared, thus making the process of planting rice seeds easier.

#### 6). Preparing Meals

In this *Marsialapari* tradition, food preparation is a very important part and cannot be ignored, because during the implementation of *Marsialapari* this food must be needed by the people who participate in the work. Where in the implementation of *Marsialapari* there will be a break before having lunch together. Based on an interview with (Yusnaini, 2025).



**Figure 4.8** Coffee (Elia Documentation, February 2025)

As seen in the picture above, the host will prepare and provide drinks to the people who participate in *the Marsialapari*, such as drinking coffee.



**Figure 4.9** Cakes (Elia Documentation, February 2025)

As seen in the picture above, the landowner will provide complementary foods such as bread, cakes, porridge etc. for *Marsialapari* workers.

b. The Process of Implementing *Marsialapari* First

1). Departing

The participants of *Marsialapari* gathered in a garden on a day that had been determined by the landowner, starting at 07.00 WIB until around 16.00 or 17.00 WIB, after breakfast. Based on an interview with Sari, explained that, in the past, they walked to the garden with the men usually leaving first, while the women various anecdotes (short stories that usually contain elements of humor or lessons) during the trip. Young people usually play chase or do other jokes with their peers. They also share stories about each other's lives and the lives of their friends (Sari, 2025).

Also explained the *Marsialapari* tradition in the form of departing, In ancient times they would go to the rice fields on foot to form a line. On the sidelines of the trip, mothers will tell stories about many things, while fathers usually form their own ranks with their fellow men. Usually the fathers will choose to leave first for the rice fields, but it does not rule out the possibility that they are with other accompaniments. For children, they will joke with friends of their age, for example, playing chase. For young people, they will usually tell each other about the world of their youth to their friends (Khomariah, 2023).



**Figure 4.10** Departing (Elia Documentation, February 2025)

2). Start Working

When they arrive at the rice fields or gardens they are going to, they usually do not work immediately, but rest first. About half an hour later, they started going down to the garden to work. Meanwhile, the wife of the landowner does not work on the land but she is busy serving or cooking in the hut (hut) because the one who provides lunch for the members is the landowner. Based on an interview with Sari, it is explained that women will *usually manyame* (divide or put seeds into holes) seeds on land that has been *ordained* by men who went to the land first. During the implementation of *Marsialapari* the children will usually play around the land, with the presence of children adding to the crowd and color in the implementation of *the Marsialapari* (Sari, 2025).



**Figure 4.11** Getting to work (Elia Documentation, February 2025)

3). *Mangankon Dot Mango Drink* coffee (Eat a side meal)

Breaks for *eating* and drinking coffee are usually done around 10.30 or 11.00 WIB. At this time, the landowner will invite his workers to rest by saying, "*Maradian ma hita*" (How about we rest first?). The wife or one of the owners of the land does not participate in the work of the land, because she will be busy preparing everything for the needs of rest such as food and drink. Based on an interview with (Yusnaini, 2025).



**Figure 4.12** *Eating Coffee*  
(Yuslina's Documentation, February 2025)

4). *Eat Kotu Zuhur* (Lunch)

When the time of Zuhur begins to approach, around 12.30 WIB, the landowner will invite his workers to rest. Lunch time usually lasts longer compared to the break time for eating and drinking coffee, which is about an hour to a half. Based on an interview with Fauzan, explained that manganese dzuhur is usually done after the Dzuhur prayer and the landowner will serve food to all *Marsialapari* members, they will eat together while joking. After finishing the meal and the rest time is considered sufficient, the landowner and the workers will invite each other to continue their work (Fauzan, 2025).



**Figure 4.13** Lunch

(Source: Yuslina's Documentation, February 2025)

As seen in the picture above, the workers are doing *maradian luhur* (lunch) together. Lunch is usually cooked and prepared by landowners who are doing *the Marsialapari* tradition.

#### 5). *Mulak* (Going Home)

When to go home, it is usually something that all *Marsialapari* members look forward to, because they have felt tired and have exhausted a lot of energy all day. Based on an interview with Zulfitri, explained that, when the afternoon arrives, around 16.00 or 16.30 WIB, the landowner will invite his workers to return to the hut (hut) by saying, "*Muli mita gaku potang mari ha bo*" (Let's go home, it's already afternoon). After that, the land owner will thank the members of *Marsialapari*. After that, the workers will rush to clean up their luggage, after which they will go home together (Zulfitri, 2025).



**Figure 4.14** Going Home (Elia Documentation, February 2025)

The implementation of the *Marsialapari tradition* above is a process of preparation and implementation that was carried out in the past. Along with the development of the times and the current of modernization, urbanization, economic improvement, social change and lack of interest from the younger generation, *the Marsialapari* tradition began to shift.

## Sec. 2. The Implementation of *the Marsialapari* Tradition Today

### a. Marsialapari *Preparation Process* Now

#### 1). Determination of the System Used

Now when people have a job in the rice fields or gardens, it will determine what system they want to use, considering that now there is a wage system, people will consider it. *In the past*, people had never used the wage system so there was no need to determine what system they wanted to use. Based on an interview with Sari, it is explained that the determination of this system, namely a landowner, will determine the system of how he makes in his land processing, whether he uses the wage system or *the Marsialapari* system. If the landowner uses a wage system, then he will look for people to work on his land and after the person finishes working on his land, he must pay the person's wages according to the nominal that has been set. If the landowner chooses the *Marsialapari* system, he does not need to hire workers on his land, he only needs to gather members who want to do *Marsialapari* (Sari 2025).

#### 2). *Mamio Dongan*

The change in the way of *mamio dongan* in the *Marsialapari* tradition is very noticeable from time to time. In the past, the land owner *Marsialapari mamio dongan* went directly to the house of the person he wanted to invite. The *mamio dongan* process used to feel more formal and meaningful, where people who wanted to do *Marsialapari* would go directly to show appreciation and seriousness in establishing social relationships. When doing *mamio dongan* can also be used to further strengthen the sense of familiarity between each other.

Nowadays, the way of *mamio dongan* has changed. Now, landowners can do *mamio dongan* in a more relaxed and spontaneous way. For example, when meeting on the street, people who want to hold the *Marsialapari* tradition can directly invite the person they want to invite to do *Marsialapari*. This shows that social interaction between communities is easier at this time.

### b. Marsialapari *Implementation Process* Now

#### 1). Departing

Currently, *the members of Marsialapari* depart separately or do not depart together. This is very different from the old days, where in the past the *Marsialapari* members went to the land en masse. In the past, the journey to the land was not only about achieving a goal, but also a moment to socialize, share stories and also strengthen the bond between *Marsialapari* members. In the past, they usually gathered at one point, then walked together to go to the land that would be held *by Marsialapari*.

However, there have been changes along with technological advancements, especially in terms of transfortification. Now, with better and adequate vehicles, some people prefer to move individually. This makes travel faster and more efficient, but also reduces the moments of togetherness that used to be very meaningful.

Through a private vehicle, *Marsialapari* members can depart at any time they want. While this convenience provides an advantage, there is a sense of loss in the tradition of gathering and departing together. They go their separate ways, so the interaction

between each other becomes less and the opportunities to share stories with each other are even less. People now have to adjust to a new way of living their daily lives, where progress or development can defeat the values of togetherness that have long been upheld.

## 2). Going home

The changes in interaction that occurred when returning from the land were increasingly felt. Now, even though they were home at the same time, many of them didn't arrive home at the same time. Based on an interview with Sari, explained that interactions change due to differences in transportation used. Some of them use motorbikes so that they can reach faster than pedestrians. So there is less interaction, unlike in the past where they will go home together on foot and will joke with each other along the way (Sari, 2025).

One form of shift that occurred in this tradition was that people began to leave the *Marsialapari* tradition because of the wage system. The people of Jorong Tanjung Durian now use the wage system more, even though in the past people never used this wage system.

The people of Tanjung Durian now use the wage system more because it is considered more practical. If you use the *Marsialapari* tradition, most people now find it complicated and complicated to prepare everything for this tradition. If they use the wage system, the community will find it easier, because there is no need to look for many people as members of *Marsialapari*, they just need to find one or two people according to what they need. Landowners no longer need to cook large portions of funerals, just provide bread or snacks during breaks before lunch and provide money for wages only.

## **B. Factors Causing Changes in the *Marsialapari* Tradition in the Mandailing Batak Community in Jorong Tanjung Durian**

Regarding the implementation of the *Marsialapari* tradition in the past, there are several things that are factors that cause change, to find out the factors that cause changes in the *Marsialapari* tradition, the researcher uses the theory of social change from Kingsley Davis (in Soerjono Soekanto and Budi Sulistyowati, 2019: 260). Social change is social change as changes that occur in the structure and function of society. For example, the emergence of labor organization in capitalist societies has led to changes in the relationship between workers and employers and subsequently led to changes in economic and political organization. Social change is the occurrence of changes in the structure, norms, values, and institutions in a society. Social change can involve changes in behavior, social relationships, economic systems, technology, people's ways of thinking and outlook on life. Social change can occur suddenly and gradually.

Based on an interview with Yusnaini, he explained the factors that caused the change in the *Marsialapari* tradition in Jorong Tanjung Durian. There are several factors such as modernization, urbanization, economic improvement, social change and lack

of interest from the younger generation (Yusnaini, 2025). The factors that cause changes in *the Marsialapari* tradition can be seen as follows:

1. Modernization

In the modern era and increasingly sophisticated technology, the people of Jorong Tanjung Durian have switched from the traditional agricultural system to modern agriculture. This transition occurred because there are now sophisticated modern tools, causing this *Marsialapari* tradition to be abandoned. In the past, people cleared the land using *tajak* and took a long time to work on it, not only a matter of time but also a person's energy was very drained if they did it alone, the community used to always use the *Marsialapari* tradition in doing one job to make the work lighter. However, at this time a job can be done by only 1 person with modern tools/technology in a shorter time. This technological advancement has greatly influenced the change in *Marsialapari* traditions.

The sophistication of this technology can reduce the need for labor and accelerate the time to carry out work, thereby shifting people's views on the meaning of togetherness and mutual cooperation. If *this Marsialapari* begins to be rarely carried out continuously, over time this tradition will disappear making the younger generation and future generations unaware of this tradition. This is one of the reasons why the *Marsialapari* tradition in Jorong Tanjung Durian is very rarely used.

2. Urbanization

One of the factors that caused *the Marsialapari* tradition to begin to undergo a shift in change was due to urbanization. Some of the people of Jorong Tanjung Durian who move or migrate to the city to study or look for a job, they move from village to city for certain reasons such as better educational institutions in the city, more job vacancies, more transportation services and entertainment. The existence of urbanization in the community will cause them to increasingly abandon *the Marsialapari* tradition because it is difficult to find people for *Marsialapari* mutual cooperation. Based on an interview with Yusnaini, explained that, when they migrated far from their hometown, their participation in local traditions decreased. The implementation of *the Marsialapari* tradition requires many members, so that if some people go to migrate, it will affect its implementation (Yusnaini, 2025).

3. Economic Improvement

The background of the change can also be through the economic improvement of the people of Jorong Tanjung Durian. The change of *the Marsialapari* system to a wage system occurred due to economic and market developments that encouraged people to switch to the wage system. The economic improvement in Jorong Tanjung Durian can have an important impact on the quality of life of the community. The increased demand for agricultural products has landowners looking for ways to increase their yields. The wage system can make it easier to use labor and adjust the number of workers as

needed. Based on an interview with Yusnaini, he explained that, in the past, to do a job, there was no need to spend money on wages, at least the landowner who did *Marsialapari* only spent money to provide food during rest. Where when carrying out *the Marsialapari* tradition, the landowner is the one who must prepare food for the workers. Now more people are hired to do a job, because currently the economy of the people in Jorong Tanjung Durian has increased compared to the past (Yusnaini, 2025).

#### 4. Social change

The social changes that occurred are one of the backgrounds for changes in *the Marsialapari* tradition, where in the past people who worked on a land using the *Marsialapari* system would have very close interactions and social relationships. Usually when they are traveling to leave or return from work they will have a chat during the trip, not only that, they will also chat while working. Based on an interview with Yusnaini, he explained that the interaction relationship during *Marsialapari* can increase a closer and closer relationship between communities, unlike now where most of them carry out a wage system. Implementing a wage system usually only hires one or two people depending on the area of land you want to work on. This is what causes the relationship between communities to fade somewhat (Yusnaini, 2025).

Socio-cultural change is a symptom of changing social structures and cultural patterns in a society. Socio-cultural change is a common symptom that occurs throughout time in every society. The change occurs in accordance with the nature and nature of humans who always want to make changes. Hirschman said that human boredom is actually the cause of the change in (Baharuddin, 2015).

Through this social change factor, it caused several changes, namely, it occurred when departing to *Marsialapari* land, where currently the members of *Marsialapari* depart separately or do not depart together, unlike in the past when departing to the land was done together, this change occurred due to the advancement of better transportation technology so that it caused people to move around Individual.

#### 5. Lack of Interest of the Younger Generation

Most of the younger generation today often think that the traditions that exist in an area are taken lightly, for example in the *Marsialapari* tradition. The younger generation is usually more interested in new and modern things, resulting in them being less interested in learning about the values and meanings behind a tradition. The younger generation considers that a previous tradition is something ancient or outdated. Based on an interview with Yusnaini, he explained that one of the main reasons that resulted in the lack of interest of the younger generation was the influence of social media and technology. The sophistication that occurs does not require a lot of labor and can save implementation time, so that it can shift people's views on the meaning of togetherness and mutual cooperation. The cause of this change can result in the younger generation not knowing how the

procession is in the tradition. Although the young generation in Jorong Tanjung Durian is not too many, it can be one of the causes of change, because the current young generation will later model the next generations. So that local traditions are not paid attention to for the future if they are not addressed (Yusnaini, 2025).

## CONCLUSION

The people of Tanjung Durian really appreciate this tradition, because it not only provides employment benefits, but can also create a sense of togetherness and strengthen interaction between communities. In the past, before carrying out the *Marsialapari* tradition, the garden owner who would do *Marsialapari* carried out several stages of tradition, namely the implementation of *the Marsialapari tradition* was divided into two: first, the process of preparing salapari including determining the place of implementation whether to do *Marsialapari* in the garden or in the rice fields, determining the time of the implementation of *Marsialapari*, *mamio dongan* is a characteristic of this tradition, namely the landowner conveys an invitation to his fellow *Marsialapari* to prepare the tools and materials needed when *Marsialapari* is carried out, *mamangkal* is a process that is carried out the day before the implementation of *Marsialapari* as a form of asking for prayers to Allah so that the plants are fertile and avoid pests, and the landowner will prepare food to be served when it is carried out *Marsialapari*. Meanwhile, at this time in the process of preparing the *Marsialapari tradition*, it is increasing, namely related to the determination of the system to be used. This determination arises because there is now a wage system that is more often used by the Tanjung Durian community and other changes are found in the way of *mamio dongan* when wanting to do the *Marsialapari tradition*.

Second, the process of implementing *the Marsialapari* tradition in the past, which began with the departure of all salapari members to the landowner's garden, after they would rest for a while and then start working, around 10:00 or 11:00 WIB they would *manganon dot manginum* coffee (eating side meals), after 12:30 they would do manganese kotu zuhur (lunch) together, and at 16:00 or 16:30 WIB they will go home together. Changes in the process of implementing *the Marsialapari* tradition today there are also several changes, namely the interaction that occurs during departure and when returning from *the Marsialapari land* that has been recognized.

There are several factors that cause changes in *the Marsialapari* tradition in Jorong Tanjung Durian such as modernization, urbanization; many people migrate to carry out education or to find jobs, the economic improvement of the community which causes changes in *the Marsialapari* tradition. Being the implementation of the wage system, social changes, and the lack of interest of the younger generation, many young generations think and judge a tradition as an ancient thing.

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