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The Tradition of Maantaan Padi Jo Mangubang in Situmbuk Village, Salimpaung District, Tanah Datar Regency, West Sumatra

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ABSTRACT

This research is entitled "Tradition of Maantaan Padi Jo Mangubang in Nagari Situmbuk, Salimpaung District, Tanah Regency, West Sumatra" This research aims to find out about the process of implementing maantaan padi jo mangubang in Nagari Situmbuk. And in this research also aims to describe the symbolic meanings contained in the tradition of maantaan padi jo mangubang. The theory used in this research is the symbolic interpretative theory of Clifford Geertz. The method used in this research is a qualitative method. The results of this research explain the background of the tradition of maantaan padi jo mangubang in Nagari Situmbuk, that the history of maantaan padi jo mangubang is divided into two activities, namely maantaan padi and mangubang. Maantaan padi began in the 1640s. Meanwhile, mangubang was carried out several months after the creation of maantaan padi, the person who first made the kubang of the bride's family named Mayang Sani. This tradition begins with several processions, namely determining the time of marriage, the bundo kanduang meeting, pre-wedding processes, the wedding time, maantaan padi, mangubang and manampuah. Behind this, this tradition turns out to have a general meaning, namely the meaning of family and kinship. As for other meanings, there are symbolic meanings such as the meaning of rice meaning the first livelihood, the meaning of sumpik minciang meaning the woman who is married is ready to be accommodated by the man's family. The meaning of Ceret means that marriage begins with pure intentions, the meaning of Mangubang means repairing a strained bond. The meaning of Kubang means that the man and woman are united in the bonds of the household. The meaning of sticky rice means prayers for a close-knit household and grated coconut means the sweet, salty and bland life after marriage. Finally, the meaning of the basin means being ready to accept the risks of good and bad after marriage.

Keywords: Tradition Maantaan Padi, Mangubang, Meaning.

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INTRODUCTION

Tradition is any form of something that is channeled and inherited from the past to the present. According to (Soekanto, 1990) tradition is an activity carried out by society repeatedly and passed down from generation to generation. In (Piotr Sztompka, 2007), Shils emphasized that humans are unable to live without tradition even though they often feel towards their traditions, but Shils emphasized that tradition has an important function for

society, including: in cliché language it is stated that tradition is a hereditary policy, provides legitimacy in life views, provides a symbol of identity for society and strengthens loyalty. from this statement it can be concluded that humans and tradition are very closely related, this can be seen that in some areas the community has its own customs or traditions and Indonesia is one of the countries that adheres to many different traditions.

West Sumatra is one of the provinces in Indonesia that is still thick with culture and tradition, spread across various regions in West Sumatra, the culture and traditions are very diverse. The people, the majority of whom are Minangkabau, still adhere to the customs that have existed since ancient times, even traditions and customs that are firmly held are used as their identity and character. In accordance with the statement of (Aqilla & Nurkhalida, 2023) also mentioned that Minangkabau is one of the regions rich in culture and traditions. One area in West Sumatra that still adheres to its traditions to this day is Tanah Datar Regency.

Tanah Datar Regency is one area in West Sumatra that still upholds these traditions to this day. Tanah Datar Regency is the oldest of the three confederated regions in Minangkabau and is one of the regions that has inherited various traditions from its ancestors. Almost every corner of Tanah Datar has a variety of traditions. One area in Tanah Datar that has unique traditions that are worth knowing about is Nagari Situmbuk. Nagari Situmbuk is one of the areas in Tanah Datar that has a variety of traditions and customs that are still strong. Located in Salimpaung District, this nagari is largely mountainous and rice fields with low slopes.

Situmbuk Village has a unique tradition that must be performed during a wedding ceremony, the tradition is called the maantaan padi jo mangubang tradition. The maantaan padi jo mangubang tradition is a tradition carried out during a wedding ceremony. This tradition is formed from two different activities, namely maantaan padi (delivering rice) and mangubang (making kubang) which are carried out by two families. Maantaan padi is part of the tradition carried out by the party (groom). The groom's family delivers sakatidiang rice (large basket) carried in sumpik minciang (gunny sack) to the house of the anak daro (bride). Meanwhile, mangubang is the process of cooking a typical food called kubang, which is a type of food made from glutinous rice filled with grated coconut mixed with sugar, then the glutinous rice is rounded and fried. The food is cooked by the bride's family, then delivered to the groom's house or in-laws. This is the answer and reply from the marapulai (groom) who had delivered the rice to the bride's house.

Similarly, the rice harvest tradition in Nagari Taruang-taruang, Sungai Lasi, Solok Regency, according to research conducted by (Nurhayanti Asmi, 2021), both in Nagari Situmbuk and Nagari Taruang-taruang are carried out by the groom's family, where the groom's family brings rice to his daughter-in-law after the wedding. However, what makes these traditions different is the timing and procedures for carrying out the tradition. The most striking difference between these two regional traditions is that the rice harvest tradition in Nagari Situmbuk is accompanied by a mangubang by the bride's family.

Kubang cooked by the bride's family is then brought along with other foods such as salomak kuniang, pinyaram, wajik, singgang ayam, lapek bugih, gulai cubadak, and other

types of food that are usually brought to fill the tradition. Kubang and others are brought when anak daro manampuah bako (visiting the father's sister) and the marapulai (groom's) family. Mangubang can only be done after the groom's family has finished delivering rice to the bride's house. This tradition can also be invalid if the bride's family does not provide Kubang in her dowry. Kubang is a mandatory food in the dowry when manjalang mintuo (visiting the in-laws).

For the people of Nagari Situmbuk, the existence of the maantaan padi jo mangubang tradition is something that cannot be removed, the existence of this tradition is quite important in the midst of society. This tradition is carried out to foster ties of friendship and kinship between the two parties who are getting married, as well as the community who participate in the tradition. Therefore, the community, traditional officials, and Nagari Situmbuk officials are always enthusiastic about preserving this maantaan padi jo mangubang tradition. One of the movements carried out by the community is by including this maantaan padi jo mangubang tradition in festivals in Tanah Datar, so that the uniqueness of this tradition is known to the public and the wider community that this tradition belongs to Nagari Situmbuk.

This tradition, which is not yet widely known by the general public, requires in-depth research. Besides being unique, this tradition needs to be studied and disseminated because many younger generations are unaware of it. Likewise, the younger generation of Nagari Situmbuk itself is unaware of the Maantaan Padi Jo Mangubang tradition. Therefore, the author wants to describe the implementation of the Maantaan Padi Jo Mangubang tradition and the meaning it contains.

The purpose of this research is to describe the Maantaan padi Jo mangubang traditional ceremony and examine its symbolic meaning. This research will benefit the wider community by providing a deeper understanding of the Maantaan padi Jo mangubang tradition. This research also demonstrates that this tradition is not merely a wedding ritual but also has a deeper meaning, which will be further explored in this discussion.

In the implementation of research the Maantaan Padi Jo Mangubang Tradition in Nagari Situmbuk, Salimpaung District, Tanah Datar Regency, the author used Clifford Geertz's Symbolic Interpretation theory. Symbolic interpretation emphasizes various forms of concrete cultural meaning (Geertz, 1992: 214). Searching for meaning, namely symbols. (Geertz, 1992: 56) states that symbols include words, but also gestures, paintings, musical sounds, mechanical devices like clocks, or natural objects like gemstones. Therefore, to find meaning in a tradition and culture, one must use symbols. Kleden (in Laila, 2017: 03) concludes Geertz's theory that the concept of symbolic interpretation is divided into three parts:

1. Culture as a cognitive system (mode of)
2. Culture as an evaluative system (mode for)
3. culture as a symbol system

In this case, this theory is used as a guideline to understand and interpret the meaning of culture and tradition through the symbols that exist in the Nagari Situmbuk community.

METHOD

The type of research used in the study of the Maanta Padi Jo Mangubang Tradition in Nagari Situmbuk, Salimpaung District, Tanah Datar Regency is qualitative research. Qualitative research is an approach used to understand and gain insight into phenomena or symptoms that are raised for in-depth research (Lasiyono and Wira, 2024: 3). Qualitative research is considered an objective approach, this is because it is unlikely to speculate on the data collected. The object of this research as a whole is the Maantaan Padi Jo Mangubang Tradition itself. The object of research in qualitative research according to Spradley (in Sugiyono, 2013: 229) is a social condition consisting of three components: place, actor, and activities. These three components are the targets for obtaining data and information. So in this research entitled "The Meaning of the Maantaan Padi Jo Mangubang Tradition in Situmbuk Village, Salimpaung District, Tanah Datar Regency", the object of the place here is the location where the kubang is made, the perpetrators are the community who carry out the Maanta Padi Jo Mangubang tradition, while the object of the activity is the Maanta Padi Jo Mangubang tradition procession itself.

FINDING AND DISCUSSION

A. History and Procession of the Maanta Padi Jo Mangubang Tradition in the Nagari Situmbuk Community.

Nagari Situmbuk is one of the Nagari in Salimpaung District that has a variety of cultures and traditions, one form of culture and tradition in Nagari Situmbuk is the Maantaan Padi Jo Mangubang Tradition. This tradition is carried out during wedding ceremonies between the people of Situmbuk or the people of Nagari Situmbuk with the people of Nagari Supayang. According to (Koentjeringrat, 1954: 103) tradition is a custom that has been carried out for a long time and has become part of life for a group of people. Tradition is considered a custom, as well as beliefs held by the community. It has a specific purpose and is believed to have a real influence on human life so it is carried out from time to time.

The tradition of maantaan padi jo mangubang is a custom and tradition of the Situmbuk community that has existed since ancient times. This tradition consists of two different activities carried out by the groom's family and the bride's family. The maantaan padi activity is carried out in the afternoon after the wedding reception and the mangubang is carried out the day after the reception. The beginning of this tradition, namely, maantaan padi was first carried out in the 1640s, at which time maantaan padi was not yet carried out but mambarian padi (giving rice). Meanwhile, mangubang was only carried out several months after the custom of the groom in Nagari Situmbuk to give a dowry in the form of rice in the fields to his bride. To reciprocate this, the idea arose to make food from local ingredients, which could be used as a traditional food to be brought during the manjalang mintuo or the Situmbuk community calls it manampuah by the bride. The first person to make kubang was the bride's family, named Mayang Sani. Therefore, the tradition of maantaan padi jo mangubang was formed, which is still carried out by the people of Nagari Situmbuk to this day.

As explained in the following interview with Ertati Murni, "the origin of this tradition lies in the strict Minangkabau custom that the groom must give a dowry to the bride at marriage. Because of inadequate access, when living in villages where the places to find dowries were far away, the groom's family would give the bride a plot of rice, thus giving the rice ceremony was born for the women. While in the past, the women brought the rice to the rice fields, today the harvested rice is placed in a burlap sack and delivered to the woman's house on a "jujung" (a traditional ritual for delivering rice). The shift from giving rice to delivering rice began around the 1690s, when access was more adequate and rice mills were available. To facilitate this activity, the rice was delivered to the women's homes. Meanwhile, mangubang was first made by the family of a woman named Mayang Sani. She made a traditional dish from sticky rice and coconut, ingredients readily available in the area, to be served as a traditional meal when the bride visited her in-laws (Ertati Murni, Situmbuk Village, Interview, May 17, 2025).

The form of the process of implementing the maantaan padi jo mangubang tradition is as follows:

1. Determining the Time of Marriage

Before carrying out the Maantaan Padi Jo Mangubang tradition, a deliberation is needed to determine the wedding date by the elders of the community. This is because the Maantaan Padi Jo Mangubang tradition is a tradition that is carried out after the wedding ceremony. Usually, the determination of the wedding date is carried out at the prospective bride's house. The time for this wedding is determined during the Batimbang Tando (proposal) event which brings together the niniak mamak (pengulu) of the bride and the niniak mamak of the groom. Batimbang Tando is a pre-wedding procession in West Sumatra, where the Batimbang Tando or in some areas is called Maantaan Tando, where the groom's family, represented by their traditional leader, will visit the bride's house to propose to her and give something in the form of an object that can be proof that the woman has been proposed to. Usually, in this Batimbang Tando, the groom's family gives a ring. Batimbang Tando is also used as a moment to determine the date for the wedding.

2. Providing Information and Meeting with the Bundo Kandung.

After the wedding date is confirmed, the families then inform the Bundo Kandung in their respective tribes. This is because the Bundo Kandung plays a crucial role in this tradition. Typically, this information is only conveyed to the Bundo Kandung leader, who then holds a meeting with the other Bundo Kandung members. The Bundo Kandung meeting usually discusses the timing of the rice harvesting by the groom's family and the time for the mangubang by the bride's family. The Bundo Kandung meeting focuses more on the mangubang activity at the bride's house, including who will bring ingredients such as ground glutinous rice, grated coconut, and sugar and water in metal kettles. This must be coordinated to avoid confusion during the mangubang ceremony.

3. Traditional Wedding Processes in the Situmbuk Village Community.

Before the main activities of this tradition, the next step is to carry out pre-wedding ceremonies according to the beliefs of the Situmbuk Village community. According to Safni, a series of activities are carried out in Situmbuk Village before the wedding day. These activities begin with the batimbang tando jo maminang (a traditional wedding ceremony), the maantaan siriah (a ceremony performed by the groom's family), the babako-babaki (a ceremony held at night at the bride's house), and finally, the marriage contract.

An interview with Fitri Ningsi revealed that before the maantaan padi jo mangubang ceremony, a wedding must take place, as this tradition is only performed after the wedding. This tradition can only be performed after the wedding ceremony, for the maantaan padi and the morning after the wedding ceremony, for the mangubang ceremony. However, the maantaan padi jo mangubang tradition only applies if the marriage is between members of Nagari Situmbuk or between Nagari Situmbuk and Nagari Supayang, as we share the same ancestors. (Fitri Ningsi, Nagari Situmbuk, Interview, April 15, 2025)

4. Rice Delivery by the Groom's Family.

After the marriage ceremony, the groom's family and the women from the groom's side will prepare to deliver the rice to the bride's home. This usually takes place the afternoon after the wedding reception. that the rice to be delivered is usually prepared well in advance of the wedding. The groom's family places the rice into sumpik minciang (burlap sacks). During the delivery, the rice is placed on the heads or carried by the groom's family members and married women. The rice is carried from the groom's house and then paraded to the bride's house on foot. The clothes worn during the rice procession are usually the same color or match each other; for example, if the bride's dress is blue, almost everyone wears blue. Usually, each bride and groom has their own special attire. (Esil Fanora, Interview, April 15, 2025)

5. Mangubang at the Bride's House.

After the groom's family delivers the rice to the bride, the bride's family will then make a kubang for the groom's family. This kubang will be delivered during the manampuah (the rice harvest) ceremony, in the tradition of "maantaan padi jo mangubang." Mangubang, meaning "making a kubang," is made at the bride's family's house to be delivered to the groom's house, where the rice has been delivered. The kubang is usually made in the morning, around 6:00 AM to 8:00 PM. The kubang is made collectively by the women of the bride's family. The ingredients for the kubang are glutinous rice flour, coconut milk, grated coconut, and sugar.

The kubang is made by mixing the grated coconut with sugar, adding a little vanilla, and adding a pinch of salt. Cook over low heat. Then, combine the glutinous rice flour mixture with a little salt and add the coconut milk that has been heated to a boil. The dough is then rolled into a ball, made a hole in the center, filled with the grated coconut mixture, and finally, fried, creating the kubang. This beetle is a food that is used as a way to fulfill customs which are not and cannot be found on normal days.

6. Manampuah Mintuo

Manampuah is the final procession of the maantaan padi jo mangubang tradition. Manampuah means to meet or visit. In this case, the bride comes to meet her in-laws, bringing rice cakes and other traditional foods. The bride is paraded by her family, accompanied by her maids. Then, a line of women carrying basins filled with rice cakes, galamai, and silomak, arranged according to the recipients. The basins, carried by the women carrying the rice cakes, are paraded from the bride's house to the groom's house. The community also participates in this procession, escorting the bride to the manampuah. The community members stand behind the bride, carrying a package containing a plate containing an unspecified amount of rice. The community members participating in the manampuah procession are usually informed by the bride's family.

B. Symbolic Meaning Contained in the Maantaan Padi Jo Mangubang Tradition

The Maantaan Padi Jo Mangubang tradition is a tradition that strengthens ties between family members and the community. Another form of meaning in the Maantaan Padi Jo Mangubang tradition is gratitude for the establishment of a new relationship. However, behind all this, every action carried out in the Maantaan Padi Jo Mangubang tradition has an implicit meaning. To understand the symbolic meanings contained in the Maantaan Padi Jo Mangubang tradition, this study used Geertz's symbolic interpretative theory (Geertz, 1992: 214), which states that symbolic interpretation emphasizes various aspects of human cultural meaning. Therefore, Clifford Geertz's symbolic interpretative theory was used to uncover the symbolic meanings contained in the Maantaan Padi Jo Mangubang tradition in Nagari Situmbuk.

Geertz in his symbolic interpretative theory says that symbols are objects, events, speech sounds, or written forms that are given meaning by humans. He also says that culture is based on interpretation, and through this interpretation humans control attitudes and actions, carry out habits and beliefs that are acquired by individuals and interpreted in their lives (Geertz in Pranata, 2018:52). Connecting with Clifford Geertz's symbolic interpretative theory, the symbolic meanings that can be revealed in the maantaan padi jo mangubang tradition are as follows:

1. The Meaning Contained in Maantaan Padi.

Meaning is defined as something profound and very important. Meaning is understood as the essence that emerges from an object (Rohman, 2013: 65). Meaning can emerge in any form and context, one of which is the context of tradition, for example, in the Maantaan Padi Jo Mangubang tradition. The meaning in this tradition can be seen from two aspects of its activities. First, in the Maantaan Padi activity, there are two meanings, as follows:

a. The Meaning of Rice

Rice is a central theme in the Maantaan Padi Jo Mangubang tradition. In this context, Based on an interview with Mrs. Fitri Ningsi (April 15, 2025), it was stated that the rice brought and given to the bride's family serves as proof to the

groom that he will provide for the woman he is marrying from the time the marriage vows are pronounced until the responsibility is released.

b. The Meaning of Sumpik Minciang

A tradition has important structures and rules within it. According to Koenjaraningrat (in Mintosih, 1996: 81), traditions are similar to customs; their concepts and rules are firmly structured and strongly integrated within a culture that regulates human actions in the socio-cultural sphere. Likewise, in the maantaan padi jo mangubang tradition in Nagari Situmbuk, this tradition has its own structure and rules. For example, the type of sack used to carry rice by the groom to the bride's house. For the people of Nagari Situmbuk, rice must be carried in a sack that has been used for a long time and has been agreed upon by the traditional leader. Sumpik minciang, or gunny sack, is a sack made from raw materials and natural fibers (Wikasno, 2016: 78). The rice that has been prepared and placed in the sumpik minciang apparently has its own implicit meaning. According to Elfi (April, 2025), the rice carried in the sack symbolizes the man and his family's readiness to welcome the woman into their family. This is because farmers use sacks to store their crops, which is where the community interprets the sumpik minciang as an implicit meaning.

2. Meaning in Mangubang.

a. The Meaning of the Water Kettle

In the Maantaan Padi Jo Mangubang tradition, the kettle has its own role and meaning. The kettle used in this tradition is a gold-colored metal kettle that functions as a container for water that will be poured into the mixture to make the kubang. The kettle is carried by the Bundo Kandung during the mangubang procession. The kettle is carried along with the kubang ingredients and paraded from the Bundo Kandung's traditional house to the bride's house, sometimes carried by one of the Bundo Kandung. The meanings that can be taken from this are: first, the delivery of the ingredients aims to honor the bride's family. Second, the metal kettle is used to fill clean water, signifying a marriage that begins with good intentions, is clean, and the bond is as pure as the water brought by the Bundo Kandung (Safni, Interview, May 2025).

b. The Meaning of Mangubang (making a kubang together by the mothers of the bride's side).

The meaning of making a kubang is, first, togetherness, and second, reconciling the rifts in family ties between the mothers. Often, there may be strained relationships between the mothers, so this activity demonstrates that tradition can reconcile rifts within a family.

c. Glutinous Rice and Grated Coconut Filling for Kubang

Glutinous rice and grated coconut are the ingredients used to make kubang. Glutinous rice is a staple food or processed into flour for cakes and other dishes. Likewise, coconut is an ingredient used in various food preparations,

including the filling for kubang. Beyond these two main ingredients, which are essential in the maantaan padi jo mangubang tradition, it turns out that for the Situmbuk community, glutinous rice and grated coconut hold significant significance.

In a follow-up interview with Mrs. Fitri Ningsi (April 2025), she explained that the sticky texture of glutinous rice symbolizes a prayer for a strong marriage bond, just like the stickiness of sticky rice. Furthermore, the grated coconut mixed with sugar and a little salt symbolizes that married life will experience the sweet and salty aspects of life. Likewise, married life will be faced with the sweet and salty aspects of life. Therefore, the symbol of the "kubang" filling symbolizes that even if life isn't smooth sailing, it must still be lived and enjoyed to create a more harmonious household.

d. Kubang and the Number of Kubang

Traditional food is a folk food made and consumed within a specific community and passed down from generation to generation (Marwanti, 2000: 112). Kubang is a traditional food, one of which is made in Nagari Situmbuk. Its meaning is the creation of a kubang (rice cake) made from sticky rice, rolled into balls and filled with grated coconut with sugar. The sticky sticky rice and the kubang, combined with the grated coconut with sugar, symbolize that the two people are united in a close bond, just like the ingredients used to make the kubang.

The cooked kubang is then brought to the manampuah mintuo by the bride. The number of kubang brought during the manampuah varies, but in this case, the bride's parents-in-law should bring more kubang. The varying number of kubangs actually carries a profound meaning. The number of kubangs represents the bride's respect and appreciation for her in-laws and the groom's relatives. However, the meaning of the different number of kubangs is also a form of a married woman having to know which of the male relatives should be given priority and raised a twig Fitri Ningsi (interview, April 15, 2025).

e. Basin

In the Maantaan Padi Jo Mangubang tradition, a basin is a container used by the bride's relatives to carry kubang (rice cake) and other traditional foods to the groom's house. The basin is filled with traditional foods such as salomak kuniang (rice cake), galamai (rice cake), pinyaram (rice cake), and most importantly, kubang (rice cake). The food is arranged inside with at least three types of traditional foods, then the basin is covered with a cloth, a typical cloth used in Minangkabau traditional ceremonies.

Through an interview with Erwati (May, 2025) it was stated that the meaning of the basin is that a basin is a household utensil used to hold various food ingredients. This implies that a married person must be prepared to bear all the burdens of life, including both the good and bad attitudes of their partner. Another meaning of the basin containing traditional foods is that the bride is ready to bear

the burdens that will be placed on her, both in the form of customs and as a housewife.

DISCUSSION

Some parts of the maantaan padi jo mangubang tradition have meanings that can be analyzed and interpreted, in accordance with Geertz's symbolic interpretative theory (in Sundikan, 2007: 38) which states that meaning is part of a symbol system, therefore in this tradition the meaning contained in the symbols related to this tradition can be expressed as follows: The symbol of rice as the meaning of the groom's first livelihood for the bride. Sumpik minciang as the meaning of a married woman who is ready to be accepted into the groom's family. The kettle and materials delivered by Bundo kanduang aim to honor the bride's family, while the meaning of the metal kettle is a marriage that begins with good and clean intentions and the bond is as pure as the water in the kettle.

Mangubang means a family relationship that will always be close. The meaning of sticky rice symbolizes prayers and hopes that the household that is built can be united in the bonds of marriage. The meaning of grated coconut as a filling for kubang symbolizes the taste and journey of a household that will not always be delicious, sometimes sweet, sometimes salty and sometimes bland but must still be enjoyed. The meaning of Kubang symbolizes the soul mate that unites a couple through a sacred bond. The meaning of the number of kubangs means a form of respect and appreciation from the bride towards the in-laws and relatives of the groom. However, the meaning of the different numbers of kubangs also shows that a married woman must know which people from the male relatives should be prioritized one step ahead and raised a branch. The meaning of the basin used to carry the kubang during manampuah is that when married, one must be ready to accept or bear anything, but in this case there must be one mandatory reason to keep the household harmonious.

The true meaning of the Maantaan Padi Jo Mangubang tradition is to strengthen ties and family ties within the Situmbuk community. Maantaan Padi is generally understood as a sign of respect from the groom's family towards the bride's family. Mangubang, in general, is a sign of love and togetherness. Broadly speaking, the Maantaan Padi Jo Mangubang tradition signifies love and affection between the two families and the Situmbuk community.

CONCLUSION

The Maantaan Padi Jo Mangubang tradition is a series of traditional wedding activities held by the Nagari Situmbuk community. This tradition consists of two activities: Maantaan Padi and Mangubang, which are carried out in the afternoon after the marriage contract for Maantaan Padi and in the morning after the wedding for Mangubang. The Maantaan Padi Jo Mangubang procession consists of determining the wedding day, providing information and a meeting with the parents, carrying out wedding customs, Maantaan Padi by the groom, Mangubang at the bride's house, and finally Manampuah.

Behind these activities there are several symbolic meanings contained in the tradition of maantaan padi jo mangubang, namely rice as a meaning of sustenance, Sumpik Minciang means the woman who is married is ready to be accommodated and accepted into the male extended family. The meaning of ceret means a marriage that begins with good and clean intentions and the bond is as pure as the water in the kettle. Then the meaning of mangubang means a family relationship that will always be close even though sometimes there are bad feelings between each other. Next, the meaning of sticky rice and grated coconut means that hopefully the household is tightly woven like sticky rice, and the variety of flavors of married life like the contents of kubang. The meaning of kubang means that the soul mate has united the couple through a sacred bonding process. And the number of kubangs brought during manampuah means honoring the important thing that must be honored first. Baskom means that when you are married, you must be ready to accommodate or endure the good and bad things in the household.

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