

LOCAL WISDOM OF “MALAMANG AND MANJALANG MINTUO” IN THE PERSPECTIVES OF CULTURE, SOCIAL, AND RELIGION IN MINANGKABAU WEST SUMATERA

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Abstract: The tradition of “Malamang and Manjalang Mintuo” is a tradition in Minangkabau, West Sumatra. The tradition has been shifted with the changing times and began to be abandoned by the younger generation due to the influence of modernization. While the tradition initially has cultural and religious values contained in it based on cultural, social and religious life perspectives. The goals of cultural, social, and religious values are contained. As for the results of this research, it is found that values which are contained in cultural, social, and religious perspectives are historical cultural preservation due to the spread of Islam and a teaching to always do good things such as charity; the building of friendship relations among the societies; the introduction of halal food and teaching to have a great communication adjusted with the place and interlocutor; and give thanks and for wishing of blessing and salvation from God.

Keywords: Malamang, Manjalang Mintuo, Culture, Social, Religion

Abstrak: Tradisi “*Malamang dan Manjalang Mintuo*” merupakan tradisi yang di Minangkabau Sumatera Barat. Tradisi tersebut bergeser seiring perubahan zaman dan mulai ditinggalkan generasi muda karena pengaruh modernisasi. Sementara tradisi tersebut pada awalnya, ada nilai-nilai budaya dan nilai-nilai agama yang terkandung di dalamnya berdasarkan perspektif budaya, sosial, dan kehidupan beragama. Tujuan untuk nilai-nilai budaya, sosial, dan agama yang terkandung. Adapun hasil penelitiannya bahwa nilai-nilai yang terkandung dalam perspektif budaya, sosial dan agama yaitu pelestarian budaya yang penuh dengan sejarah dengan masuk dan penyebaran Islam, adanya ajaran untuk selalu berbuat baik diantaranya bersedekah. Terbangunnya hubungan silaturahmi antara

masyarakat. Memperkenalkan tentang makanan yang halal dan ajaran untuk berkomunikasi yang baik, yang disesuaikan dengan tempat dan lawan berbicara. Bersyukur dan berdoa untuk mengharapkan keberkahan, keselamatan dari Allah.

Kata Kunci: *Malamang, Manjalang Mintuo*, Budaya, Sosial, Agama

A. INTRODUCTION

Indonesia is an archipelago country that has various ethnical groups, cultures, traditions, customs in daily life so that it becomes a local wisdom. A unit identity of a region causes its uniqueness is known as local wisdom. The local wisdom is full of definitions, such as natural resource conservation and preservation and human resource development. Therefore, the existing knowledge and culture are developed. Local wisdom can also defined as prohibition, belief, faith, social value, ethics, and aesthetic, moral and politic. (Aniqoh, 2019: 347).

Local wisdom in every region and various religions in Indonesia make it a cultural treasure wrapped with religious faith. Since a culture becomes a part of human's life in daily interaction (Aslan, 2020: 93), it exists on Minangkabau of West Sumatra domain which is famous of "*Adat Basandi Syarak-Syarak Basandi Kitabullah*" (ABS-SBK) philosophy, a custom which is based on Allah Bible-based laws (Yusutria, 2018: 199).

May local wisdoms are found in Minangkabau West Sumatera domain, such as *Basapa, Balimau, Malamang, Manjalang Mintuo, Uang Japuk, Pitih Hilang, Randai, Tagak Batu, Makan Bajamba, Batagak Pangulu, Batagak Kudo-kudo, Tabuik, Pacu Jawi, Pacu Itiak, Badoncek*(spontaneously gather fund for social, religion, and custom interest), and many more (Fithri, 2017: 12). Along with the era change, local culture shift on *Malamang* and *Manjalang Mintuo* tradition has been left by Minangkabau young generation because of modernization. Initially there was cultural and religious values in *Malamang and Manjalang Mintuo* tradition. Therefore, in this discussion, the author will discuss Local Wisdom "*Malamang and Manjalang Mintuo Tradition*" Cultural, Social, and Religious perspective in Minangkabau West Sumatera. The objective of this discussion is to find out cultural, social, and religious values contained in *Malamang and Manjalang Mintuo Tradition*".

B. LOCAL WISDOM

Local wisdom is one of local insights so that it becomes a wisdom full of good learning embedded in every society in the area (Sutarto, 2014: 7). Local wisdom is “Local wisdom is a tradition or value that has been conventional in a community which is passed down from one generation to another” (Lubis, 2019: 35). It is adjusted with society’s ability to understand condition, and surrounding. Local wisdom which exists in the society’s life has happened since the old times until pre-historical era that came from custom, religious, belief, faith, and social norms values which prevailed in the society (Sutarto, 2014: 10).

C. MALAMANG DAN MANJALANG MINTUO

Malalamang which this sentence consists of two words (*ma*) which means doing something and (*lamang*) is a local food in Minangkabau West Sumatera which is made from glutinous rice cooked by using bamboo. Therefore, “*malamang*” is a cooking activity which is done by an individual of a group of people to make a food made from glutinous rice which is cooked by mixing coconut milk in the bamboo wrapped with banana leaves which have been boiled. Then the bamboo is heated by setting it up on fire. *Lamang* that will be cooked is according to the taste of person who will cook it. There are *lamang sipuluik hitam* or *putiah* (Lemang which is made from black or white glutinous rice), *lamang tapai* (lemang added with tapay water), *lamang pisang* (lemang added with bananafruit into it) (Aprisia, Loravianti, & Yulika, 2016: 37).

This malamang tradition has existed since the era of Syekh Burhanuddin who spread Islam teaching. It occurred when Syekh Burhanuddin was served with food set. While the dishes were mouse rendang, pork curry and fried snake. However, he rejected the offer to eat those dishes because they were non halal. Because at that time, though Islam spread in Minangkabau had started to develop, but they had not have a knowledge on the understanding and selection between halal and unclean food (haram).

Therefore, Syekh Burhanudding made a dish cooked in sections of bamboo wrapped with banana leaves and filled with rice at that time. However, as time went by, rice which was cooked in the bamboo sections was no longer resistant so it can easily stale. So Syekh Burhanudding replaced it with

glutinous rice and this terms is called as *Lemang* until today. The *malamang* tradition which is performed from time to time is absolutely great before Ramadhan month, Idul Fitri, Idul Adha, birthday of Prophet Muhammad SAW (*Maulid Nabi*), and *manjalang mintuo*.

Manjalang Mintuo is a tradition which becomes a habit which is performed by a pair of family or husband and wife who has parents in law by visiting them before the holy month of Ramadhan, on Idul Fitri or Idul Adha. They wear “*Suntiangrandah*”, kebaya, and are accompanied by bride and bridegroom while bringing meals such as rice, side dish, *nasik lamak*, fried banana, *lamang*, etc based on custom which is prevailed in *nagari* of West Sumatera.

D. RESULT ANALYSIS

Result of research on values contained in “Tradition of *Malamang* and *Manjalang Mintuo*” based on cultural, social and religious perspectives in Minangkabau West Sumatra can be understood from the result of interview with Tuanko Mudo which has been performed on time of *Malamang* tradition, which is:

“Tradition of *Malamang* and *Manjalang Mintuo* is performed to teach next generation that there is a tradition which becomes a habit that has been performed and made by the ancestors, which are *Malamang* and *Manjalang Mintuo*. The tradition is usually performed when welcoming the great months (Ramadhan), Idul Fitri, Idul Adha, commemorating an individual’s death and *Manjalang Mintuo* (seeing parents in law). (Interview result on September 8th, 2019).

It is strengthened by an interview which is performed with Tuanku Kuniang that,

“Habit which is done by Minangkabau societies on *Malamang* tradition becomes a local wisdom because this *lemang* is made from glutinous rice mixed with coconut milk or banana or is not mixed, put into a section of bamboo that has been wrapped with banana leaves in it, then it is burnt with a standing position on top of fire. It is done in order to manifest a good cooperation and create good taste because it has been through a careful process. Bamboo is a kind of trees which are so many found in every area in Indonesia. Bamboo is environmental friendly and grows lushly because it is healthy. Bamboo is a tree which can be used as main water reserve and able to maintain soil structure integrity. Besides, it has so many benefits for the

societies. In making “*Lamang*”, there is a moment which is full of meaning and values because during the making process, a communication among the cooks occur because it involves many of them. Many cooks who cook this dish will build a communication relationship, jollification, and ultimately make a positive value. (Interview result on September 9th, 2019).

Furthermore, the intention and aim of *Malamang* tradition which are performed by the societies as cited from the result of interview section with Utiah are:

“*Malamang* tradition is traditional food making as performed by an Islamic scholar, Syekh Burhanuddin, when attending a banquet which the food was not relevant with Islam teaching in Pariaman West Sumatera. Therefore, he made and ate food from rice which was mixed with coconut milk, wrapped with banana leaf and put into a bamboo section, and heated on fire. Considering what had been done by him, the tradition was gradually changed by the societies by substituting rice (because it was easily stale) with white gluttonous rice (because of its durability). The values contained in *Malamang* tradition are acts of helping each other, such as mutual assistance, sometimes sharing *lamang* with relatives so it is embedded in an individual’s self towards a habit for charity and give thanks to Allah because of helping relatives. (Interview result on September 9th 2019).

It is in line with an interview result which had been done with Mak Itam that:

“Tradition of *Malamang* has become a habit in Minangkabau, West Sumatera domain which was done by a leading Islamic scholar in spreading Islam religion. It occurred because of a belief aspect in religious life provided a big influence towards habit or local tradition that developed in the society. Since *Malamang* has a meaning and greeting value in society’s social life and involves many societies, this tradition has cultural values that must be maintained, such as value of helping each other in manifesting society togetherness and cooked *lamang* share to relatives and many other people who need it, especially on good days such as welcoming the holy month of Ramadhan, the Birth of Prophet Muhammad SAW (Maulid Nabi), Idul Fitri, Idul Adha and visiting parents in law (*Manjalang Mintuo*). (interview result on September 10th 2019).

Furthermore, Mak Kaciak explained that:

“There are many traditions that should be preserved in Minangkabau West Sumatera. Many values need to be reflected by us and next generation such as religious, historical, identity and philosophy values for societies. It has

philosophical system “*Adat Basandi Syarak, Syarak Basandi Kitabullah*” or what is generally known as ABS-SBK. One of them is “*Malamang dan Manjalang Mintuo*” or making *lamang* which has so many values, such as; 1) as a halal food and Islam spread media in Minangkabau West Sumatera used by Syekh Burhanuddin. 2) A careful making and combination of glutinous rice and coconut milk put into a section of bamboo which has been wrapped with banana leaf in the inner part. Then it is burnt on fire which stability is maintained in straight and lined lengthwise position. It is full of value, harmony, and appropriate cohesiveness in making *lamang* and producing tasty food. Also, social life in the societies should be placed on the right position as needed and not exaggerate in maintaining a relationship with others so it will be quiet and peaceful. 3) Cooked *Lamang* is shared with relatives, which means it embeds charity values in other relatives. This charity is relevant with religious teaching to do good things. 4) Soma *lamang* is auctioned on an important event in a village. The money is collected for the village development. It has economic value for the societies that build future economy. (Interview result on September 10th 2019).

The tradition of “*Manjangmintuo*” which has existed in Minangkabau, Sumatera Barat has values which can be learnt by us and next generation. Therefore, this tradition should be preserved and maintained. The values which are contained in “*Manjangmintuo*” is 1) “*Manjangminto*” means visit parents in law on certain months and after wedding for newlyweds. It is performed to maintain hospitality with both big families and introduce son or daughter in law who becomes a part of new family. 2) Before “*Manjangmintuo*”, there is also a preparation which is done by making food that will be brought to parents in law. It is done to share it with them. Its value is to embed in the newlyweds that they should be dutiful to parents and become pious children. 3) When meals are served and eaten together with family, there is a tradition such as reply rhymes between both parties to know each other because there is a term “*Ampek Kato* such as *Kato Malcreang, Kato Mandata*” (Four words are the word incline, scale, decrease, and horizontal). It means position the word that will be delivered and spoken suitable with interlocutor and consider the place and time. The term of incline or *Melereng* (teasing other people), the term or climb or *Mendaki* (utterance and words which are aimed to older people and who are considered as honorable), the word decrease or *menurun* (utterance and words which are aimed to younger or ordinary people), the term of horizontal or *Mendata* (utterance and words which are aimed to people who are at the same age or peers, or they whose social status is equal). (Interview result on September 10th 2019).

It is relevant with the result of observation that has been done by the author in field during the event of *Malamang and Manjalang Mintuo* tradition in Minangkabau West Sumatera societies.

It is in line with a result of interview which was done by the researcher with Mak Khatik that explained:

West Sumatera is a unique region. Its uniqueness can be seen from a matrilineal system (system of female line kinship) so it upholds a mother or which is known as “*Bundo Kandung*”. Furthermore, Minangkabau West Sumatera has philosophy of “*Adat Basandi Syarak, Syarak Basandi Kitabullah*” or which is known as ABS-SBK (a custom which is based on Allah Bible *syarak*/law). Minangkabau West Sumatera has a custom that becomes a tradition which among them is “*Malamang*”. From this tradition, many values are embedded within, such as: 1) Hospitality which is proven with many mothers who attended the *lamang* making process from the initial to final process. 2) It is a halal food because historically its making process was performed by an Islamic scholar who are highly respected in the region, Syeikh Burhanuddin. *Lamang* was made from rice mixed with coconut milk, then put into a section bamboo which was covered with banana leaf in the inner part. Furthermore, it was heated on fire with standing position. This food material has been substituted by glutinous rice with various kinds of *Lamang* such as banana or tapai *lamang*. 3) “Raso jo Pareso” was made carefully to create a delicious taste. The main point is that it has delicious taste for other people and us. 4) Charity was performed by sharing cooked *lamang* with relatives so they are able to taste it. 5) On the economic aspect, cooked *lamang* can be auctioned to societies. The collected fund was utilized for the local area development.

Values which are contained in tradition of “Manjalang Mintuo”

There are values that could be drawn from the tradition of “*Manjalang Mintuo*,” such as 1) become a pious children. It departs from the meaning of “*Manjalang Mintuo*,” which is visiting parents in law who are parents of both bride and bridegroom after the wedding or on a certain months by bringing them food that will be eaten together. 2) Hospitality relationship is a relationship between family members or bride and bridegroom. A parent in law will inform the societies and big family members that there is someone who has been his/her son/daughter in law and become a part of big family. Ethics of communication is performed through a custom to reply rhymes before they enjoy food which is served. It is relevant with “*Ampék Kato yaitu Kato Malereng, Kato Mandaki, Kato Manurun, Kato Mandata*” (Four words are the word incline, scale, decrease, and horizontal). It means position the word that will be delivered and spoken suitable with interlocutor and consider the place

and time. The term of incline or *Melereng* (teasing other people), the term of climb or *Mendaki* (utterance and words which are aimed to older people and who are considered as honorable), the word decrease or *menurun* (utterance and words which are aimed to younger or ordinary people), the term of horizontal or *Mendata* (utterance and words which are aimed to people who are at the same age or peers, or they whose social status is equal). 4) Position ourselves as the social status and custom, which is “*Bajanjang naik Batangga turun, ditinggihkan sarantiang dan didahulukan salangkah*”, or whoever the Islamic scholar, *ninik mamak*, *datuak*, headman or nephew is. 5) Praying before eating the food which is served and wish for His guidance, grace and blessing (Interview result on September 10th 2019).

Based on the result of interview which was done, it is explained values found in “Tradition of *Malamang*” and “*Manjalang Mintuo*” seen from cultural, social and religious perspectives in Minangkabau, West Sumatera that will be elaborated based on the discussion on “Tradition of *Malamang*”:

1. Historical Culture Preservation

The preservation of cultural values should be maintained and taught for next generation, especially in the history of Islam teaching spread in West Sumatera. It is a tradition which is believed as a special food symbol in each religious event in every region in West Sumatera, whether it is on the Birth of Prophet Muhammad S.A.W or the welcoming of Idul Adha (Rosi Restyana, 2019: 9-10).

The spread of Islam religion in West Sumatera in particular and Indonesia in general was performed by previous Islamic scholars based on the three of Islam spread patterns. First pattern is integrative which is based on life and cultural aspects which are developed in an integrated community with life point of view and habit in the societies, knowledge system, and developing Islam values. Second, dialogic which means that Islam religion must have a dialog or cooperation with local tradition that has been existed and embedded in the local societies. Third, the pattern combination between dialogic and integrative pattern which occurred in West Part of Indonesia (Nuridin, 2016: 46).

2. A teaching of doing good things, such as charity

Values which are found in the “Tradition of *Malamang*” seen from cultural, social and religious perspectives in Minangkabau West Sumatera that maintain strong social relationship, existed cohesion and cooperation as a

symbol of each region specific characteristic, motivation for sharing and cultural preservation (Refisrul, 2017: 794). “Tradition of *Malamang*” contained a gratitude value towards Allah and charity which is given in form of outcome from cooked *lemang* auctioned to relatives. It is relevant with Allah saying (QS. Al-Baqarah: 245 and 261), which is called as *Mardani* (2016: 141-43) which explained that the wisdom of charity is to prevent disaster, obtain help from Allah, angels pray for people who do charity so that their age is longer and they are free from arrogance and niggardliness. Allah forgives sins of people who do charity.

3. The building of hospitality relationship in the society

A good building of hospitality relationship in the society will let them know each other during *lemang* making process. Good human relationship will cause a blessing and strong unity in unifying religious and civic people. It is relevant with Islam religion teaching that always maintain good relationship and hospitality with other people. Based on Allah saying on surah al-Hujuraat verse 13 which is interpreted “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is knowing and Acquainted.

4. Consume halal food

Tradition of “*Malamang*” also teaches to consume halal food which is served by maintaining the food taste. Furthermore, sincere cooked *lemang* sharing to be enjoyed together with the societies, and increasing economic stability by collecting auction fund from “*Lamang*” in the area where it is held (Rosi Restyana, 2019: 11). Consuming halal food is relevant with Islam religion teaching to mankind. It is relevant with Allah saying on surau An-Nahl verse 114 which is interpreted “Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.”

Meanwhile, tradition of “*Manjalang Mintuo*” seen from cultural and religious perspective in Minangkabau West Sumatera, it is explained:

1. There is a hospitality relationship between husband's and wife's extended family members.

Based on the relationship, it is relevant with Allah saying on al-Jujuraat verse 13 which is interpreted "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is knowing and Acquainted.

Therefore, husband and wife family members know each other. The societies also recognize that there is a new society member in the area. So, future good communication pattern will be built for the development of region and local people. Parents in law are also parents for bride or bridegroom.

2. Habit to do good thing especially in embedding charity habit.

It is relevant with Allah saying on surah al-Baqarah verse 261 which is interpreted: a parable (living given by) people who spend his wealth according to the way of Allah is equal to a seed which grows seven seeds which each grain is a hundred seeds. Allah multiplies (reward) to whomever He wishes for. And Allah is all-Encompassing and knowing.

The definition of spend his wealth according to the way of Allah includes shopping for *jihad* interest, institution/school and hospital building, scientific research etc. Charity is a noble work and action so social synergy, humanity solidarity among humans.

3. Values of good communication are adjusted with place and interlocutor.

The building of good communication certainly means speaking appropriately and pay attention to the interlocutor. It is relevant with how Minangkabau ancestors taught how to speak, which was "*Ampek Kato yaitu Kato Malereang, Kato Mandaki, Kato Manurun, Kato Mandata*" (The Four words are the word incline, scale, decrease, and horizontal).

Kato Mandaki is speaking ethics that must appreciate an interlocutor, especially parents or older people by using good, polite and soft utterance and respect them. *Kato Malereang* is speaking ethics that must be regarded towards an interlocutor, especially people who are elders in custom or they who are highly respected in the local administration by setting out polite, soft and appreciative utterances.

Kato Mandata is speaking ethics that must appreciate towards peer interlocutor by respecting to each other, maintain positive feeling and avoid insult. The utterances which are delivered should be appropriate following good aim and direction. *Kato Manurun* is speaking ethics that must regard younger interlocutor. More adult people should give a good example of speaking, do not insult interlocutor and always feel right in speaking and always know a knowledge which will be delivered to younger people.

It is relevant with Rasullullah hadist told by al-Bukhari which is interpreted: “Mankind salvation depends on his ability to keep his lips.” In Rasulullah hadits, it is told by Bukhari and Moslem, that “Anyone believes in Allah and on the last day, he must speak good things or prefer to keep silent (if he is unable to speak good things)”.

4. Be grateful and pray for Allah to wish for blessing and salvation

Growing a habit to be grateful to Allah who has given blessing on grace and favors. Insya Allah he will add it. It is relevant with Allah saying on surah Ibrahim verse 7 which means; “And (remember) when your Lord proclaimed. ‘If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe.’”

This act naturally contains a confession on grace spiritually granted to us (sincerely grateful), express the gratitude orally to Allah and use it in order to obey Allah. Naturally, being grateful to Allah means grow conviction and belief to Allah so an individual’s faith or monotheism will be increased (Aniqoh, 2019).

Existing local wisdom and tradition have some meanings and functions as natural culture preservation to develop existing human resource. As a result, it manifests cultural tradition and development of knowledge that will become values of religious advice, belief, literature, and taboo that must not be broken by societies and next generation. Because the habit and local tradition has social value in ethics and moral (Aniqoh, 2019: 349).

Culture and religion that cohesiveness or influence each other is caused by a culture value which is influenced by a religion or the symbol of culture, and vice versa. Furthermore, values and symbol of religion will be replaced by a culture in the area (Edu & Pendidikan, 2016: 20). Local wisdom tradition “*malamang dan manjalang mintuo*” in the perspectives of culture, social, and religion on the building of cooperation relationship in the society life,

appreciation towards culture, ethnics, and harmony to support nation's unity (Sutarto, 2014: 7). Tradition of “*Malamang and Manjalang Mintuo*” is seen from religion perspective because naturally Islam spread is performed through three patterns, such as interactively based on developing life and cultural aspects. Besides, there is a compulsion in dialog with local tradition in the society or which is termed as dialogic, and the incorporation between dialogic pattern and interactive in field (Nurdin, 2016: 46). Noble values as found in the tradition of “*Malamang dan Manjalang Mintuo*” naturally will shape good hospitality relationship based on *ukhuwwah Islamiyah* which is realized in daily life.

E. CONCLUSION

From the analysis and discussion above, it's can be concluded that values found in the “Tradition of Malamang” is a culture that should be maintained to teach next generation. Hospitality relationship, food which is consumed is categorized as halal, and action to keep the heart or feeling from the makers and eaters are proven with the food taste. While good values are seen from charity and the increase of society's economy to build the region.

While values which are found in “*Manjalang Mintuo*” in cultural, social, and religious perspectives in Minangkabau West Sumatera are: first, wearing traditional clothes and preparing all stuff that will be brought by maintaining existing tradition. Second, bringing food for “*Mintuo*” and reply rhymes before eating. Each rhyme stated has an intended aim and meaning. Third, good hospitality relationship. Tradition of “*Manjalang Mintuo*” will manifest good kinship relationship between two big families so togetherness and solidarity meaning are implemented. Fourth, informing relatives and societies about Son/daughter in law, according to custom and social. Fifth, gratitude to Allah on grace they feel and received. Sixth, embedding charity values by preparing food that will be brought and eaten. Seventh, values which are embedded in the ethics of communication to speak appropriately.

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