

ej LHSS

ISSN : 3032-1123

[https://doi.org/ 10.61796/ejlhs.v1i6.663](https://doi.org/10.61796/ejlhs.v1i6.663)**VALUE CONSTRUCTION OF MANYANDA
TRADITIONAL AT NAGARI TALANG, SOLOK DISTRICT****Muhammad Rizki**

Art Institute Of Padang Panjang, Indonesia

Akucapaik@gmail.com

Febri Yulika

Art Institute Of Padang Panjang, Indonesia

Received: Apr 04, 2024; Accepted: May 03, 2024; Published: Jun 23, 2024;

Abstract: This research aims to examine the construction of values in the Manyanda tradition. The type of research used in this research is a qualitative research method with a case study approach. The data collection techniques used in this research are through observation, interviews and documentation. The research results obtained from the field are as follows: The Manyanda tradition is a valuable tradition in the lives of the people of Nagari Talang, Solok District as one part of the traditional death procession. It has existed for a long time as part of the social structure of society, and still survives today. However, based on findings in the field, there are a number of differences in perception between various groups in understanding the value construction of the Manyanda tradition. The Nagari elite such as traditional elders, niniak mamak, cadiak pandai and bundo kanduang have different understandings from society in general, especially among the younger generation. There is a shift in the value of the manyanda tradition from a social obligation as a form of replacing the position of a person who dies socially to just being a traditional obligation. This difference in understanding and perception has an impact on a shift in the meaning of the manyanda tradition for the community at Nagari Talang

Keywords: Value Construction, Manyanda Tradition , Nagari Talang

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

Indonesia is an archipelagic country that is rich in terms of nature and culture. Each region has a unique culture, because the creation of culture comes from a whole system of ideas, feelings, actions and works produced by local people as regional identity (Koentjaraningrat, 2005: 72). Culture is a reflection of a nation's identity and has provided its own strength to maintain the integrity, harmony and development of the nation. The existence of culture in the vortex of time is an important phenomenon that must be considered and requires strategic steps as an effort to develop, protect and preserve national culture (Amurwaningsih, 2018: 304).

This aims to create a society that is politically sovereign, economically independent, and has personality in culture. Therefore, the government issued Law no. 5 of 2017 concerning cultural advancement as an effort to increase the resilience of cultural contributions amidst increasingly developing interactions between cultures. 3 The cultural advancement law is a form of government

concern that the nation's cultural diversity is priceless and must receive protection from the government. Apart from that, as a result of people's work, ideas and ideas really need to be inventoried in order to progress the development of the nation's civilization in the future. Advances in technology and science must be accompanied by the behavior of a cultured society as a noble identity of the nation that must be maintained.

Death is the permanent, irreversible cessation of all biological functions that sustain a being. Life, death is also a very important event for humans. Every living person must experience a situation called death. According to Palapia (2008) death is a biological fact, but it also has social, cultural, historical, religious, legal, psychological, medical and ethical development aspects. These aspects are related to each other.

Death and loss are also related, although both are universal experiences, these two things have a cultural context. It is this cultural attitude that influences the psychological aspects of the development of death, such as how people of the same age deal with their own death and the death of those close to them, Palapia (2008). If you use a cultural perspective, the meaning of death will be seen based on the cultural values and norms contained in an ethnic group which influence the ethnic perspective in defining death. So the situation of death is a part that cannot be avoided, therefore each region has a way of appreciating every death, for example, Ngaben in Bali, Rambu Tolo in Toraja Makassar and so on.

Likewise, at Nagari Talang, Solok District, West Sumatra, there is also a death tradition called manyanda, namely the tradition of finding a replacement for a deceased person with someone who is still alive, this is done to replace their position socially. Apart from replacing it socially, this tradition also aims to build friendship between families and it is possible that the Manyanda tradition can also be an antidote to sadness for families who are left behind so that they don't grieve for too long.

Manyanda activities are usually carried out while the body is still lying in the middle of the house. And to replace the body, priority is given to someone who is close or has the same tribe as the body, if there is no friend who is equal to the body. Referring to existing regulations in the nagari, if the person who dies is someone's father, then the person who is married will replace the function of father for the children left behind as a place to complain and exchange opinions. The communication that occurs between the child and his father runs like communication between father and child. Sanda's father gave advice and also educated children who had been left behind by their father. Likewise, if the person who dies is a mother, sibling, grandmother or other, if there is a wedding or family event, the person who died is considered part of the family. They will be invited to baiyo-iyu or consult for any activity and during the good months such as fasting, the Prophet's birthday and Eid, usually the person who is manyanda will be visited by the family they are waiting for, bringing various foods.

According to Efri Yolanda in her article, the development of traditional to modern society has had a major influence on the social and cultural life of society. Shifting and even the disappearance of a culture is an effect of developments over time. Then, cultural diversity needs to be protected and given patent rights to prevent misuse of the nation's culture. The various problems above have not diminished the cultural values of the manyanda tradition which still applies today at Nagari Talang. This tradition has its own uniqueness, which can be seen in the name of the Manyanda tradition, the procession, and its role in people's lives. So, why does this tradition still exist, even though several other cultures have been lost to the times? Then, this research aims to describe the existence of the Manyanda tradition using historical methodology and an anthropological approach. Sources were obtained through field research, interviews, Bundo Kandung's notes on death customs in 2018, the Nagari Talang Wali Office, and the library. The research results show that the existence of the manyanda tradition has become the

identity and need of the community because it has an important role in maintaining social harmony and solidarity in the Nagari Talang community (Yolanda, 2020).

The manyanda procession is also a custom in the life of the Talang community, meaning that the Manyanda tradition is an important part of the life of the Talang community. According to traditional authorities, the manyanda procession cannot be asked for and cannot be refused. The purpose of this implementation tends to be a customary rule and as the custom of the manyanda procession progresses, it becomes a rule that must be implemented by the general public. So the people in the nagari talang consider manyanda to be a crucial thing to implement, if it is not implemented the local community can claim other communities as uncivilized people. For this reason, in terms of the values that apply in the surrounding area, this activity has a construction of socio-cultural values that are very meaningful and serve as the principles and goals of life of the community itself so that the value of the manyanda tradition grows as the life of the Nagari Talang community progresses

Methods

Research methods are steps that are owned and carried out by researchers in order to collect information or data and investigate the data that has been obtained . The research method provides an overview of the research design. The research method used in this research is qualitative with a case study approach. And the data collection techniques used in this research are through observation, interviews and documentation. The type of research that will be carried out in this research is qualitative research by going directly into the field. Qualitative research is research used to examine the conditions of natural objects where the researcher is the key instrument.

Case study research in the context of social phenomena is a method used to understand in depth one or several specific cases in certain social phenomena. In this case, case study research can be used to dig up in-depth information about how a social phenomenon occurs, how it impacts individuals or communities, and the factors that influence it. The following are general steps in conducting case study research in social phenomena:

The steps in this case study research are:

1. Identification of Social Phenomena : Determining the social phenomenon that is the focus of research. Examples could be public policy, social change, social movements, or dynamics in society.
2. Case Selection : Selecting one or more cases that represent variation or relevance in the selected social phenomenon. These cases should provide a rich and in-depth understanding of the phenomenon being studied.
3. Research Design : Designing a research design that suits the research objectives. This may include collecting qualitative data (e.g. interviews, observations, document analysis) and quantitative data (e.g. surveys, statistical analysis).
4. Data Collection : Collect data in accordance with the established research design. Qualitative data can be in the form of narratives from participants, interview transcripts, or document analysis, while quantitative data can be in the form of statistical figures that are relevant to the social phenomenon being studied.

5. **Data Analysis** : Analyze the collected data to explore the meaning and patterns that emerge from the selected cases. Use analysis methods appropriate to the type of data collected, such as thematic analysis for qualitative data and statistical analysis for quantitative data.
6. **Interpretation and Findings** : interpreting the results of the analysis to identify patterns, causal factors and impacts of the social phenomena studied. Discuss the findings in the context of relevant social theory and related literature.
7. **Critical Thinking and Reflection** : Evaluate the strengths and weaknesses of the case study research. Reflections on how this research contributes to the understanding of the social phenomenon under study

Result and Discussion

The implementation of the manyanda procession today is of course very different from when this tradition began. The implementation of the manyanda tradition nowadays is more than just fulfilling traditional needs. In contrast to the past, the person who is manyanda really functions socially to replace the figure who has died. For example, if the person who dies is an elderly person, every month the person who is with you is always visited, if the person who dies is a child, they are also treated like the child who has died.

In general, the people of Nagari Talang, both those who live and have migrated to other areas, only know that there is a tradition of manyanda if someone dies, but do not understand this custom properly. This is the reason why this tradition is still maintained and implemented in the Nagari Talang community. It can be concluded from the results of interviews with various informants who are among the elder nagari elite, who view the sanda manyanda tradition as part of a functional social structure for society because it is considered to bring a series of positive impacts, such as as an antidote to grief for families who have lost family members, so that if one day If you miss a family member, it will be relieved by having a replacement figure. The positive function of the manyanda tradition at Nagari Talang is also based on the experience of the people themselves, who feel this tradition is quite helpful, especially in getting new members in the family, so that at least the feeling of loss can be healed.

The understanding of the elders of the Nagari Talang community regarding the importance of the manyanda tradition is certainly not without reason, but is based on their knowledge and experience regarding the importance of family members, so that they need to be replaced socially if a family member dies. This is in accordance with the opinion of Alfred Schutz, who revealed that human actions as members of society are largely determined by their interpretation of social reality, whether obtained from their own experience or the process of inheritance and internalization from their environment. Likewise with the manyanda tradition, the survival of manyanda as part of the traditions of the Nagari Talang community cannot be separated from the community's understanding of the function of this tradition which is considered functional for the defense of the social structure of society. The manyanda tradition is considered to have a positive function, especially to heal the grief of families who have lost or replace the social position of the deceased.

The persistence of the manyanda tradition at Nagari Talang to this day is also inseparable from the role of nagari elders in maintaining and internalizing this tradition from generation to generation. This tradition is not allowed to just disappear, but is made part of the traditional process that must be carried out by the Nagari Talang community. One of the reasons why this

tradition persists is because the people of Nagari Talang understand this tradition as unifying those who are starting to separate. From the statements of several informants, it can be seen that the manyanda tradition is understood as a way of tying ties of kinship between the nuclear family who died and the extended family or relatives of the same tribe at Nagari Talang.

In sociology, this adhesive relationship is known as social cohesion. Social cohesion is the ability of society in a region to manage potential polarization, suppress differences, increase togetherness and equality in order to maintain stability in society. The existence of social cohesion is one of the markers and conditions for social order, where the potential for creating social cohesion is through the linking of kinship ties in an area which is the capital for creating balance in society.

The strength of kinship ties is one of the things that is very important to maintain social stability and order, so on this basis the people of Nagari Talang also understand that the manyanda tradition must still be maintained, because with the existence of this tradition, death experienced by individuals is the end of life. Traveling will not end kinship relationships within the extended family, but it is hoped that visiting relatives will become a bond that connects the friendship which it is feared will be severed within the extended family if this is not done. So, the manyanda tradition persists in the life of the Nagari Talang community, because this tradition is considered to have a positive side, especially in maintaining and expanding kinship within the community. They consider this tradition as a glue for social relations/social cohesion that is able to maintain social stability and order in the social structure.

Nagari Talang is a nagari located at the foot of Mount Talang, Gunung Talang District, Solok District, West Sumatra. This Nagari, which is rich in traditions and customs, has a unique and interesting tradition related to death ceremonies. Manyanda is replacing the function of a person who has died socially with a person who is still alive. This manyanda is done not only to replace the social function of the deceased but also to help the bereaved family so that they do not feel sad because their family members have died. There are two patterns of communication between people who are manyanda and family members who are being held, namely 1) In groups of people who are grouped into communities that understand the manyanda tradition well, the communication pattern runs in two directions or is reciprocal and lasts for quite a long period of time. 2) Among people who are grouped into communities that do not understand the manyanda tradition well, the communication pattern tends to go in one direction and lasts for a short period of time, a maximum of 2 years (Hasti & Isa, 2018).

Manyanda according to the Minangkabau language is leaning on a pedestal. Manyanda is identical when sitting and leaning against a wall, but different from the manyanda at Nagari Talang, Solok District. This research discusses the function of manyanda at death ceremonies at Nagari Talang. The approach used in this approach is a qualitative ethnographic type approach. This research was analyzed using the Radcliffe-Brown Functional Structural theory. The research results explain that manyanda functions for the Nagari Talang community. Manyanda's function is to maintain and develop the social structure of the Nagari Talang community, establishing friendly relations, kinship relationships, fostering a sense of togetherness, strengthening ties of brotherhood, a sense of mutual respect, as a sense of responsibility, strengthening social cohesion and solidarity, social care and a sense of togetherness as part of the structure of society (Mutiarra et al., 2019).

Custom is a habit that is carried out continuously and maintained by all its supporters because it has grown in the conscience of community members and has become the identity of the local community based on social agreements in a particular community. The manyanda tradition is a tradition that applies to death ceremonies, as well as being the characteristic and identity of Nagari Talang. The implementation of the manyanda tradition is adapted to the customary law of

Nagari Talang with the customary law of banana si kalek-kalek forest, in the traditional mammangan it is stated: pisang si kalek-kalek hutan, pisang timbatu nan bagatah, samo dijuluek kaduonyo. What this means is a nagari which is not included in the nagari type according to the Bodi Caniago and Koto Piliang customary laws, namely a combination of the two systems (Maadis, 2008: 53-54).

So, the values of the Manyanda tradition at Nagari Talang, Solok District, reflect the rich and unique cultural heritage of the Minangkabau people. The Manyanda tradition is part of the Minangkabau custom and cultural system which has been passed down from generation to generation. The following are several important points regarding the value of the Manyanda tradition at Nagari Talang:

1. **The Importance of Diversity:** Manyanda contains values of diversity that are highly upheld. This is reflected in an inclusive attitude towards differences and diversity, as well as respect for other cultures and traditions.
2. **Community Role:** The Manyanda tradition strongly involves community participation. This reflects the power of solidarity and togetherness in maintaining inherited traditions and noble values.
3. **Environmental Protection:** One important aspect of Manyanda is environmental conservation efforts. The Nagari Talang community applies sustainable values in managing natural resources, which is in line with the Basandi Syarak Indigenous philosophy, Syarak Basandi Kitabullah.
4. **Education and Learning:** Manyanda traditions also serve as a means of education and learning for the younger generation. The community teaches traditional and cultural values through stories, songs and traditional practices passed down from generation to generation.
5. **Identity and Sustainability:** Manyanda helps maintain local identity and promotes the sustainability of Minangkabau culture. It plays an important role in building awareness of the importance of preserving and preserving cultural heritage in this era of globalization.

Manyanda traditional values at Nagari Talang, Solok District, holistically reflect the rich culture and spirituality of the Minangkabau people. This shows the importance of traditional traditions in strengthening social relations, maintaining the environment, and developing community potential in a sustainable manner.

Conclusion

The manyanda tradition at Nagari Talang, Solok District, West Sumatra is unique in community life, namely as one part of the traditional death procession. This tradition has existed for a long time as part of the social structure of society and still survives today. However, as time goes by there are differences in understanding regarding the Manyanda tradition in society. It was found that there were differences in understanding between the nagari elites who considered that the manyanda tradition was a replacement for lost family members, defense of social cohesion in community relations, increasing social solidarity in society, and as a cultural identity for Nagari Talang.

Meanwhile, the understanding of the general public, namely the people who live at Nagari Talang itself and the people who have migrated, both consider that the Manyanda Tradition is considered burdensome both in terms of material and time, but they still carry it out but only as a habit, even though many of them do not know the true meaning of this tradition. This analysis is relevant to the cause of the persistence of the manyanda tradition at Nagari Talang to this day, because of the experience of the people who consider this tradition to be functional for the survival of the social structure and the realization of social order in society, especially the survival of kinship ties between them, so that they continue to carry out the manyanda tradition and feel it is necessary pass on this knowledge to the next generation, so that this tradition remains a distinctive part and cultural identity of the Nagari Talang people

References

- [1] Amurwaningsih, R. (2018). *Perlindungan Budaya Tradisional Indonesia melalui Pencatatan dalam Sistem Pendataan Kebudayaan Terpadu* (Doctoral dissertation, Universitas Airlangga).
- [2] Arifuddin, J. Mangaji: *Prosesi Upacara Kematian Masyarakat Minangkabau (Kajian Antropologi Agama Pada Masyarakat Kelurahan Koto Lalang, Kecamatan Lubuk Kilangan, Kota Padang, Provinsi Sumatera Barat)* (Doctoral dissertation, Universitas Andalas).
- [3] Hasmira, Mira Hasti and Gautama, Mohammad Isa (2018) *Pola Komunikasi Antara Orang Manyanda Dengan Anggota Keluarga Yang Disanda Di Nagari Talang, Kabupaten Solok, Sumatera Barat*. Project Report. Jurusan Sosiologi FIS UNP, Padang.
- [4] Ismar Maadis, *Risalah Kubuang Tigo Baleh Solok*, (Padang: CV. Bintang Grafika, 2008).
- [5] Karim, A. (2017). Makna ritual kematian dalam tradisi Islam Jawa. *Sabda: Jurnal Kajian Kebudayaan*, 12(2), 161-171.
- [6] Koentjaraningrat, *Pengantar Antropologi II (Pokok-Pokok Etnografi)*, Cet. Ketiga (Jakarta: Rineka Cipta, 2005).
- [7] Mita, Mutiara and Fitriani, Erda and Hasmira, Mira Hasti (2019) *Manyanda: Studi Struktural Fungsional Manyanda Di Nagari Talang*. *Jurnal Perspektif: Jurnal Kajian Sosiologi dan Pendidikan*, 2 (3). pp. 208-216. ISSN 2622-1748.
- [8] Salinan Undang-Undang Republik Indonesia No. 5 tahun 2017 tentang Pemajuan Kebudayaan. (<https://kebudayaan.kemdikbud.go.id/wp-content/uploads/2017/06/UU-Pemajuan-Kebudayaan-RI-nomor-5-tahun-2017.pdf>).
- [9] Sudihartinih, E., & Mulyana, E. (2014). Perkuliahan Geometri Transformasi dengan Pendekatan Konstruktivisme untuk Meningkatkan Level Berpikir Geometri van Hiele. *Jurnal Pendidikan Matematika Sigma Didaktika*, 3(1), 12-16.
- [10] Suwito, S., Hidayat, A., & Agus, S. (2015). Tradisi dan ritual kematian wong Islam Jawa. *IBDA: Jurnal Kajian Islam dan Budaya*, 13(2), 6-25.
- [11] Yolanda, E. (2020). Eksistensi Tradisi Manyanda pada Kehidupan Sosial Masyarakat di Nagari Talang, Kab. Solok, Sumatera Barat. *Hadharah: Jurnal Keislaman dan Peradaban*, 14(1).