

## **The Value of Cultural Literature and Religious Literature in the Story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra**

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**Abstract** – Culture and literature are dependent on each other. Literature is strongly influenced by culture, so that everything contained in culture will be reflected in literature. Religious value to literary works is a form of understanding and interpreting literary works in terms of religious and religious values. Thus, literary works can be approached using the approach of cultural values and religious values. The problem of this research is about the cultural and religious values contained in the Malamang tradition in Ulakan Pariaman, West Sumatra. The purpose of this study is to describe the description of cultural values and religious values in the Malamang tradition story in Ulakan Pariaman, West Sumatra. The data of this research is a description of cultural values and religious values in the story of the Malamang tradition in Ulakan Pariaman, West Sumatra. The method used is descriptive method with qualitative analysis by describing the description of cultural values and religious values in the story of the Malamang tradition in Ulakan Pariaman, West Sumatra. This method is based on consideration of the suitability of the research form with the research objectives. The research instrument was conducted by means of a documentation study. The documentation study was conducted on the analysis of cultural values and religious values in the Malamang tradition story in Ulakan Pariaman, West Sumatra with an analytical approach to cultural and religious values. From the results of this study, it can be found that the cultural value of human relations with the gods of the Pariaman people of West Sumatra, usually carrying out the Malamang tradition at the Maulid Nabi event, cultural values in human relations with the community working together with the division of tasks for bamboo seekers as a place for dough, firewood seekers for baking, preparation of ingredients to make lemang, and others. Residents found religious values about human relations, he was often treated to food. However, it seems that Syekh Burhanuddin had some doubts about the halalness of the food served, religious values related to religious education at that time Sheikh Burhanuddin traveled to the coastal areas of Minangkabau to convey Islam and stay in touch with residents' homes.

**Keywords:** Cultural Literature Value, Religious Literature Value, Malamang Ulakan Pariaman Tradition, West Sumatra

### **1. Introduction**

Literature is considered increasingly important because literature is created but continues to be appreciated by the community for refining the mind and enriching spiritually as well as entertainment and has also been included in the school curriculum as cultural knowledge. Mastery of theory is one way of understanding literary works, it can be justified scientifically, even though literature itself is interpretive. For this reason, students majoring in Indonesian language and literature who in fact struggle in the world of literature need to understand and master literature, and through other activities related to literature.

Culture is a way of life that develops, is shared by a group of people, and is passed down from generation to generation. Culture is formed from an element, namely the system of religion, politics, customs, language and works of art. Culture is also a comprehensive lifestyle that is complex, abstract and broad, and many aspects of culture also determine communicative behavior (Supartono Widoyosiswoyo, 2009:25).

Literary work, as a structure consists of elements that are arranged in a systematic way. Talking about imaginative literature, dealing with three types of literary genres, namely prose, poetry and drama. Prose in a literary sense is also called fiction, narrative text, or narrative discourse. The term fiction in this sense is a fictional story or imaginary story. This is because fiction is a narrative work whose contents do not suggest historical truth as an imaginary work, fiction offers various human and human problems, life and life. One type of prose is traditional folklore, which is a story that comes from the community and developed in society in the past which is a characteristic of every nation that has a diverse culture that includes the cultural and historical richness of each nation. In general, this folklore tells about an incident in a place or the origin of a place. The characters that appear in folklore are generally manifested in the form of animals, humans and gods.

Research that uses a cultural value approach to literary works is a form of creativity in relation to people's lives. In literary works, values or messages will be stored that contain messages or advice. Through his work, the creators of literary works try to influence the mindset of readers and participate in studying about good and bad, rightly taking lessons, examples that should be imitated otherwise, to be rebuked for those who are not good

The identification in this study is a description of the factors that encourage researchers to conduct research on the analysis of cultural values and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. Clarity of problem identification is needed as a guide for researchers to facilitate the testing process, avoiding the possibility of deviations in the discussion of the problem.

Given the limitations of the ability of the researcher, to avoid confusion in the discussion and analysis, the research is limited to an analysis of the description of cultural values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. The problem as the basis for writing, then based on the identification and limitation of the problem in this study is how the description of cultural values and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra.

Each research must have a clear goal because with a clear goal will make it easier for researchers or readers to examine the problem. Based on the formulation of the problem stated above, in general the purpose of this study is to describe the cultural and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. This research is useful both theoretically and practically, this research is an input so that in writing traditional stories it is more directed to the social life of the community that is happening today. Practically, this research is useful which is expected from the researcher. As input and knowledge for teachers in the field of Indonesian Language and Literature studies, especially in literary studies.

Culture is a complex whole, which includes knowledge, belief, art, morals, law, customs and other capabilities, as well as habits acquired by humans as members of society, the elements of forming behavior supported and passed on by members of society.

Culture is a totality of values, social order, human behavior that is embodied in the view of life, the philosophy of the State in various aspects of social, national and state life which is the basis for the underlying patterns of behavior and the existing social structure. Cultural values are abstract concepts about big and general problems that are very important and valuable for people's lives. These cultural values become a reference for the behavior of most members of the community concerned, are in their minds and are difficult to explain rationally. Cultural values are lasting, not easily changed or replaced with other cultural values (Abdul Latif, 2007: 35).

In addition to cultural elements, there is also a general opinion that there are two forms of culture. First, material (material) culture which has characteristics that can be seen, touched, and felt so that it is more concrete or easy to understand. Second, spiritual culture (spiritual) which has characteristics that can be felt only. Therefore, spiritual culture is abstract and more difficult to understand (Supartono Widyosiswoyo, 2004: 35-39).

Furthermore, Koentjoroningrat (1984: 3) suggests a system of cultural values consisting of conceptions that live in the minds of the majority of citizens about things that they should consider very valuable in life. Therefore, a cultural value system usually serves as the highest guideline for human behavior. The system of human behavior at a more concrete level, such as special rules, laws, and cultural values. Koentjoroningrat (1984: 4) reveals that cultural values are grouped into five relationship patterns, namely: (1) cultural values in human relations with God, (2) cultural values in human relations with nature, (3) cultural values in human relations and society, (4) cultural values in human relations with other people or others, (5) cultural values in human relations with themselves.

The word religion comes from the English language religion. Etymologically, religion comes from the Latin *relegare* or *rerigare* which means to hold on to norms. Islam contains broad teachings, namely regulating the relationship between humans and their gods, relationships between humans, human relations with oneself and human relations with nature (Ali, 2013: 37) Mangunwijaya (in Nurgiyantoro, 2015: 446) states that the presence of Religious and religious elements in literature are as old as the existence of literature itself. In fact, literature grows from something religious. At the beginning of literature is religious. The term "religious" carries the connotation of the meaning of religion. Religion and religion are closely related, side by side and can even merge into oneness, but actually both point to different meanings.

Literary works as an expression of the author's soul have a duty to contribute as an introduction to morals and life on earth. Authors who succeed in bringing morals and life into literary works are religious. Religion is a human spiritual tendency, which is related to the universe, which includes all values (good and bad), while religious which is religious (religious) or has to do with religion.

Human relationship with God's commandments begins with the implementation of human duties to serve him (Ali, 2013: 368). Maintaining a relationship with God, God Almighty, can be done, among others: (1) believing in God Almighty God according to the ways He teaches as a guide and guide for human life, (2) worshiping Him with the way of praying five times a day and night, paying zakat when it has reached the nisab and haul, fasting for a month in a year, performing the pilgrimage once in a lifetime, according to the ways He has determined, (3) being grateful for His favors by accepting taking care of, making use of all God's gifts to humans, (4) being patient in accepting God's trials in the

sense of being steadfast, not giving up when you get a disaster or receiving a disaster, (5) asking forgiveness for all sins and repenting in the sense of being aware of not doing any evil deeds anymore. or despicable.

Human relationship with conscience or oneself as the second dimension of piety that can be maintained by living up to the moral rules in various verses of the Qur'an (Ali, 2013: 369). Man's relationship with himself is mentioned in ways in the verses of piety and exemplified by the example of the Prophet Muhammad. Among them by always applying: (1) patient, (2) forgiving, (3) fair, (4) sincere, (5) brave, (6) holding trust, (7) introspection, and (8) developing all attitudes. contained in good morals or character (Ali, 2013:370)

These human relations can be fostered and maintained by developing ways and lifestyles that are in line with mutually agreed values and norms in society and the state in accordance with mutually agreed values and norms in society and the state in accordance with religious values and norms (Ali, 2013:370). Human relations with fellow humans can be maintained through: (1) helping, (2) forgiving the mistakes of others, (3) keeping promises, (4) being generous, and (5) enforcing justice and being fair to oneself and others. . Based on the description above, it can be concluded that human relations with fellow humans are the third point of religious values that maintain and foster good relations with each other. Human relations with the environment can be developed through loving animals, plants, the homeland, the air, and the entire universe that was deliberately created by Allah. Human relationship with the natural surroundings is intended to maintain everything that God has created. There are many verses of piety relating to the relationship between humans and their environment to preserve nature, prevent destruction, maintain balance and preserve it (Ali, 2013: 371). Human relationship with the environment is intended to maintain everything that God has created.

## **2. Method**

This research is a literature study and activities carried out by collecting and analyzing research data from the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. The source of this research data is the display in the form of oral or written facts that are observed by the researcher and the objects observed in detail so that the meaning implied in the object document can be captured. According to Moleong (in Arikunto, 2010; 22). The data source is from the research of the Malamang Tradition in Ulakan, Pariaman, West Sumatra.

The research method is a way to reveal or analyze a problem that is the object of research. To achieve the goals that have been set, the authors need a method. The method is a way of working that must be taken in a scientific research. The method used in this research is descriptive method with qualitative data analysis, a textual study model with an approach to cultural values and religious values. Qualitative descriptive research is research aimed at describing and analyzing natural objects, events, social activities (Moleong, 2010:11). This study seeks to describe an event in detail, systematically, carefully, and factually regarding aspects of the development of cultural values, and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. The research instrument was conducted by means of a documentation study. The documentation study was conducted by analyzing the cultural and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. This research was reviewed by taking notes, marking the parts in the form of cultural values and researchers' descriptions that could be considered useful and influential for readers. The instruments in this research are (1) finding and determining the cultural and religious values studied, (2) tracing the development of cultural values and religious values being studied, (3) identifying various cultural and religious values in describing, and classify it.

Data analysis is a very important part of the scientific method, because by analyzing the data data is given meaning and meaning that is useful in solving research problems. The technique used in this research is to determine the data. So the steps taken by the author in the study. Read carefully the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. The researcher reads the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra, which is the object of research. The activity of reading the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra, was carried out with a skimming technique to understand the storyline, at the reading comprehension stage which aims to make researchers understand the problems contained in the traditional stories studied. Understanding the description of cultural and religious values in the stories of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. Reading the evaluation aims to conclude the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. The problems contained in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. Collecting data related to research.

In this study, the researcher first read in detail the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra, this was done so that researchers gained an understanding of the value of education in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra, with an approach to cultural values and religious values. It was found that the results of the study were seen from the cultural values consisting of. (1) cultural values in human relations with God, (2) cultural values in human relations with nature, (3) cultural values in human relations and society, (4) cultural values in human relations with other people or others, (5) cultural values in human relations with themselves. The results of the study were seen from the religious value consisting of (1) human relationship with God's command, (2) human relationship with conscience or oneself, (3) human relationship with the environment. The following are the results of research on cultural and religious values in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra.

#### Cultural Value of the *Malamang* Tradition in Ulakan, Pariaman, West Sumatra

1. However, for the people of West Sumatra, Malamang is a tradition. This tradition is usually carried out on certain days, such as religious holidays or commemorating the day of the dead. For example, the Pariaman people of West Sumatra, usually carry out the Malamang tradition during the Prophet's Birthday. (*Cultural value in human relationship with God*)
2. The mass Malamang participants involved women from villages/kelurahan in Pariaman City. After the "Mass Malamang" activity, there was also an event to eat lamang with guests and all the invitees who were present and at the same time eat the bajamba that had been prepared. (*The value of culture in human relations with society*)
3. Based on the information gathered, this tradition was born because of the role of Sheikh Burhanuddin, a Ulama from Pariaman. At that time, Sheikh Burhanuddin traveled to the coastal areas of Minangkabau to broadcast Islam, especially in the Ulakan area, Pariaman. (*The value of culture in human relations with nature*)
4. According to Tambo (a story that narrates about the origin and past events that occurred in Minangkabau), at that time Sheikh Burhanuddin was diligent in visiting people's homes to stay in touch and broadcast Islam. By residents, he is often treated to food. However, it seems that Sheikh Burhanuddin is a bit doubtful about the halalness of the food served. He also advised every community he visited to look for bamboo, then cover it with young banana leaves. White glutinous rice and coconut milk are then put into it, then baked on a wood-fired stove. (*Cultural values in human relationships with other people or with each other*)
5. According to Idar (31), a nomad from Pariaman, in his village Malamang it has become a must when welcoming religious holidays. "If the Prophet's Birthday is without a night, something is missing," he explained (*Cultural values in human relations with themselves*)

#### The religious value of the *Malamang* Tradition in Ulakan, Pariaman, West Sumatra

1. According to tambo (a story that narrates about the origin and past events that occurred in Minangkabau), this tradition takes place from the role of Sheikh Burhanuddin (the bearer of Islamic teachings in Minangkabau). At that time, Sheikh Burhanuddin traveled to the coastal area of Minangkabau to convey Islam and stay in touch with residents' homes. (Religious value in human relationship with God)
2. Malamang activities are usually carried out in mutual cooperation with the division of tasks for finding bamboo as a place for dough, finding firewood for baking, preparing ingredients for making lemang, and so on. Usually lemang is made in large quantities and served as a snack at the Prophet's Birthday at the surau. (Religious value in conscience or oneself)
3. He also suggested to every community he visited to look for bamboo, then cover it with young banana leaves. White glutinous rice and coconut milk are then put into it, then baked on a wood-fired stove. (Religious values relate to nature)

Literary works can be approached using a cultural values approach that studies the form of customary values, attempts to understand how to adapt to the environment, humans and God and also limits their needs. The things that are analyzed are discussing the description of cultural values, in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra. This is relevant to the explanation. Based on Tylor's opinion, it can be seen that literary works contain elements of culture, which of course are related to science, belief, art, morals, science, law and customs. The complexity of a culture in society is certainly the basis for the creation of a work (Endang, 2018). Analysis of cultural values is a problem discussed by researchers.

Literary works can be approached using a religious values approach that studies the form of religious values, efforts to understand humans, behavior how to adapt to their environment and also limit their needs. This is relevant to Syarbini's explanation. A (2012) states that religious values are obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of other religions, and living in harmony with followers of other religions. This is confirmed by Notonegoro's opinion in Waluyo Bagja (2001) which defines the notion of religious values as divine values which contain human belief in God Almighty (Heri, 2020). The things that are analyzed are discussing the description of cultural values and religious values, in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra.

#### 4. Conclusion

Based on the research results that have been described, a conclusion can be drawn. This is intended so that the opinions that have been expressed in the discussion can become a general and universal opinion. Aspects of cultural values that exist in the story of the Malamang Tradition in Ulakan, Pariaman, West Sumatra are, cultural values in human relations with God, cultural values in human relations with society, cultural values in human relations with other humans, and cultural values in human relations with nature. . Aspects of religious values found in the research results, namely, Human

Relations with God God's Command, Human Relations with conscience or oneself, Human relations with the environment.

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