



TRADISI MAKAN BAJAMBA DI NAGARI SIALANG, KECAMATAN KAPUR IX, KABUPATEN LIMA PULUH KOTA

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Abstract

Makan bajamba is one of the cultural heritages of the Minangkabau community that embodies the values of togetherness, equality, mutual cooperation, and religiosity. However, modernization and changing patterns of social interaction have affected the transmission of these customary values to younger generations. This study aims to examine the implementation of the makan bajamba tradition in Nagari Sialang, Kapur IX District, Lima Puluh Kota Regency, and to explore the social, religious, and cultural values embedded in the tradition as well as their relevance to contemporary society using a qualitative ethnographic approach. Data were collected through participant observation, in-depth interviews with traditional leaders, religious leaders, village government officials, and local community members, as well as documentation studies. The data were analyzed through data reduction, data display, conclusion drawing, and triangulation to ensure the credibility of the findings. The results indicate that makan bajamba is not merely a communal dining practice but also serves as a medium for transmitting customary values and Islamic teachings, strengthening social solidarity, fostering egalitarian relationships, reinforcing kinship ties, and preserving Minangkabau cultural identity across generations. The study concludes that the makan bajamba tradition remains sustainable and relevant despite ongoing social changes because the community has successfully preserved its core values while adapting its practices to contemporary conditions. Consequently, the tradition continues to contribute to the preservation of local culture and the strengthening of social cohesion within Minangkabau society.

Keywords: makan bajamba; local tradition; socio-cultural values; Minangkabau; social cohesion.

Introduction

Local culture plays a fundamental role in shaping the identity, values, and sustainability of a community's social life. In Indonesia's multicultural society, local traditions are not merely understood as symbolic heritage, but also as value systems that regulate social relations, collective ethics, and patterns of interaction among community members. Numerous studies indicate that local traditions contribute strategically to maintaining social cohesion and strengthening social capital, particularly amid the currents of modernization and globalization, which tend to foster individualism and cultural homogenization. (Syafri et al., 2026). Therefore, the study of local traditions is important not only as an effort to document cultural heritage, but also to understand the social dynamics of communities within the context of contemporary life.

The Minangkabau people are one of the ethnic groups in Indonesia known for possessing a strong and well-structured customary system. The principle *adat basandi syarak, syarak basandi Kitabullah* reflects the close relationship between customary law, religious teachings, and the social order of community life. Within this framework, *adat* is not merely understood as an inherited ancestral tradition, but functions as a normative guideline that regulates social behavior, kinship relations, and everyday life practices. (Miladiah et al., 2025a). One form of customary practice that represents these values is the *makan bajamba* tradition, namely a communal dining activity in which people eat together from a single large tray under specific rules that emphasize togetherness, equality, and social etiquette.

The *makan bajamba* tradition is not merely understood as a communal dining activity, but also embodies profound symbolic meanings. In its practice, this tradition removes social boundaries such as differences in economic status, age, and customary position, placing all participants on an equal footing within a single *jamba*. This egalitarian value constitutes a distinctive characteristic of Minangkabau society and functions as a means of internalizing values of togetherness as well as respect for customary norms and religious teachings. (Nandina & Kasiyan, 2025). Through the practice of *makan bajamba*, social values are transmitted directly from one generation to the next, thereby making it an effective medium of cultural education.

Nevertheless, social dynamics influenced by modernization, urbanization, and the rapid development of information technology have had a significant impact on the sustainability of local traditions. Recent studies indicate that various communal traditions in several regions have undergone shifts in meaning, simplification in their implementation, and even a decline in the frequency of their practice. (Erlina & Nasrulloh, 2023). Younger generations tend to be more closely aligned with global culture than with local traditions, giving rise to a cultural gap between older and younger generations. This condition raises concerns about the increasing erosion of customary values that have long functioned as social glue in community life.

In the context of Minangkabau society, these challenges have also affected the continuity of the *makan bajamba* tradition. Several studies note that the practice of *makan bajamba* in urban areas has begun to decline and is generally carried out only on certain ceremonial occasions. (Rahmatika et al., 2022a). Nevertheless, in some nagari, particularly in rural areas, this tradition is still maintained and practiced with relative consistency. One such example is Nagari Sialang,

Kapur IX District, Lima Puluh Kota Regency. The sustainability of the makan bajamba tradition in this nagari reflects the community's collective efforts to preserve cultural heritage while simultaneously adapting it to contemporary social dynamics.

Academic studies on the makan bajamba tradition have been conducted by various scholars from different perspectives, such as cultural anthropology, sociology, and Minangkabau customary studies. Rahmatika emphasizes that the practice of makan bajamba embodies values of social solidarity and collective ethics that play a significant role in maintaining social harmony within Minangkabau society (Rahmatika et al., 2022a). In addition, other research highlights the role of makan bajamba as a medium of informal education in the transmission of customary values and religious teachings to younger generations.(Nandina & Kasiyan, 2025). Nevertheless, most of these studies remain general in nature and have not specifically examined the practice of makan bajamba within the local context of a particular nagari, along with the accompanying social dynamics.

Moreover, studies that link the makan bajamba tradition with issues of cultural preservation and the strengthening of local social identity remain relatively limited. In fact, within the framework of cultural development, understanding living cultural practices (living traditions) plays an important role as a foundation for formulating sustainable cultural preservation strategies. (Miladiah et al., 2025). Therefore, research that focuses on the practice of the makan bajamba tradition at the nagari level has strong relevance, both academically and practically.

Based on this background, this study positions the makan bajamba tradition within a broader framework as part of efforts to preserve local culture while strengthening the social identity of Minangkabau society. This research is considered important because it does not merely focus on describing the traditional practice, but also seeks to uncover the social, religious, and cultural values embedded within it and to examine their relevance in the context of contemporary community life. Thus, this study aims to bridge classical cultural studies with the present-day social realities of society.

This study aims to: describe the implementation of the makan bajamba tradition in Nagari Sialang, Kapur IX District, Lima Puluh Kota Regency; identify the social, religious, and cultural values transmitted through this traditional practice; and analyze the sustainability and relevance of the makan bajamba tradition in the face of social change dynamics in modern society. The formulation of these objectives is intended to provide a comprehensive understanding of the position of the makan bajamba tradition within the social structure of the local community.

The significance of this study lies in its contribution to the development of local cultural studies, particularly research on Minangkabau traditions. Theoretically, this study enriches anthropological and sociological cultural discourses concerning the role of communal traditions in maintaining social cohesion and constructing collective identity. Practically, the findings of this research are expected to serve as a reference for local governments, customary institutions, and communities in formulating strategies for preserving local traditions that are adaptive to the dynamics of social change. The main conclusion emphasized from the outset is that the makan bajamba tradition is not merely a cultural legacy of the past, but a living cultural practice that

remains relevant and serves a strategic function in strengthening social solidarity and the cultural identity of Minangkabau society.

Methods

This research adopted a qualitative, ethnographically designed approach to investigate the practices, meanings, and socio-cultural values inherent in the makan bajamba tradition. It was carried out in Nagari Sialang, Kapur IX District, Lima Puluh Kota Regency, a location where this tradition remains an essential element of Minangkabau cultural heritage. Through purposive sampling, 20 informants were chosen based on their direct engagement with and deep familiarity with the tradition. These participants included ninik mamak (customary leaders), alim ulama (religious scholars), Bundo Kanduang (women who safeguard Minangkabau customs), nagari government representatives, youth figures, and community members who actively take part in the practice. Data collection drew on participant observation, in-depth interviewing, and documentary review, allowing the researcher to develop a thorough understanding of the cultural practices and their underlying meanings. Instruments used in the study consisted of semi-structured interview guidelines, observation protocols, audio recording devices, cameras, and field notes. The collected data were then examined through ethnographic analysis, encompassing data reduction, organization and display, thematic interpretation of cultural patterns, and conclusion formulation. The credibility of the findings was reinforced through source and methodological triangulation, sustained fieldwork involvement, and member checking conducted with key informants.

Result and Discussion

The research findings show that the *makan bajamba* tradition in Nagari Sialang is still practiced sustainably in various customary and religious activities, such as *alek nagari*, celebrations of Islamic holy days, and social community events. Data obtained through field observations and interviews indicate that the *makan bajamba* is carried out by participants sitting in a circle around a single large tray (*talam*) that is shared by several people without distinctions of social status, age, or customary position. This pattern of practice emphasizes the function of *makan bajamba* as a social mechanism that fosters a sense of togetherness while strengthening collective solidarity within the community. These findings are consistent with previous studies stating that communal dining practices in Minangkabau culture represent egalitarian values and serve as a means of reinforcing social cohesion. (Mardatillah, 2020).

In addition, the findings indicate that the *makan bajamba* tradition is rich in religious values and social ethics. Based on interview data with customary leaders and *alim ulama*, every *makan bajamba* event is always preceded by the recitation of prayers and carried out in accordance with dining etiquette aligned with Islamic teachings, such as mutual respect and the avoidance of excess. These values are understood by the community as manifestations of the principle *adat basandi syarak, syarak basandi Kitabullah*. Therefore, *makan bajamba* is not positioned merely as a cultural practice, but also functions as a means of internalizing religious values and shaping social morality, particularly among younger generations. These findings reinforce previous studies

that emphasize the close relationship between Minangkabau customary traditions and religious values.(Yovani, 2019a).

Furthermore, the findings indicate that although the *makan bajamba* tradition has undergone certain adjustments in response to modern social dynamics such as the use of more practical dining equipment and the simplification of ceremonial stages the fundamental values embedded within it remain preserved. The people of Nagari Sialang perceive these adaptations as strategic efforts to maintain the continuity of the tradition without diminishing its essential meaning. These findings address the research objective concerning the relevance of the *makan bajamba* tradition in the context of contemporary community life, while also affirming that local traditions are adaptive in nature and have the potential for sustainability. This is consistent with recent studies suggesting that the continuity of local traditions largely depends on the community's ability to adapt cultural practices to the changing times.(Oktavianus, 2019).

1. Social Values in the *Makan Bajamba* Tradition

The Wali Nagari of Sialang, Rais (45 years old), emphasized that the *makan bajamba* tradition serves as a symbol of unity, as all members of the community both rich and poor sit side by side and share food from the same *dulang*, thereby creating an atmosphere of harmony and social cohesion. The researcher's observations also show that participants sit in a circle around a *dulang* filled with rice and side dishes, with no differential treatment between guests, community leaders, or ordinary residents; everyone eats together in a warm and familiar atmosphere. A young *nagari* resident, Bang Tumpak (30 years old), explained that through the *bajamba* tradition, younger generations are taught to respect elders by waiting for them to begin eating first. This is reflected in the seating arrangement, where *ninik mamak* and elders sit at the front, while younger participants sit at the sides or back, so that when the meal begins, elders take food first, followed by the younger participants. Field observations further reveal the strong value of mutual cooperation (*gotong royong*), evident from the preparation stage, when women collectively cook in the communal kitchen, while young men prepare the mats and carry the *dulang* to the dining area; even after the event ends, all community members work together to tidy up the equipment.

The *makan bajamba* tradition functions as a primary social medium for building and strengthening a spirit of togetherness and solidarity among community members. The act of eating together from a single *dulang* teaches values of tolerance, togetherness, and self-restraint. (Mardatillah, 2020). In Nagari Sialang, community participation in this tradition is not merely the result of formal invitations, but rather a response to a customary call that is regarded as a moral obligation. Seating arrangements, the manner of taking food, and non-verbal communication during the event all constitute parts of an informal social education process transmitted from an early age. These values shape a community character that upholds togetherness and the principle of equality. Although the customary structure recognizes hierarchy, in the practice of *makan bajamba* all participants sit on an equal footing and share the meal fairly.

The *makan bajamba* tradition practiced in Nagari Sialang represents a concrete manifestation of the Minangkabau social system that emphasizes values of togetherness, equality, and the spirit of mutual cooperation (*gotong royong*). The practice of eating together from a single

tray (*talam* or *dulang*) by several people at once is not merely intended as a consumptive activity, but also serves as an important space for shaping and maintaining an egalitarian social structure. By sitting together without overtly displaying differences in social status, values of equality and a sense of brotherhood are instilled and sustained in the daily lives of community members. (Fatimah et al., 2021).

In Nagari Sialang, the *makan bajamba* tradition is consistently present in various customary events such as weddings, thanksgiving ceremonies, and celebrations of religious holidays. Community members gather at the *balai adat*, mosques, or residents' houses, sitting cross-legged in orderly and extended rows. No tables or chairs are used; all participants sit on an equal level around a single large tray. This procedure is not merely related to the presentation of food, but represents a concrete manifestation of the principle of human equality before God and fellow human beings. (Putri & S.Truna, 2023a). A customary leader interviewed in this study emphasized that the value of solidarity lies at the core of the *makan bajamba* tradition. Even community members with limited economic means are often included and may receive larger portions than others. This moment of togetherness also serves as a medium for sharing and instilling values of social empathy among the younger generation.

In addition to serving as a medium of consumption and social interaction, *makan bajamba* also functions as an informal form of social education. The values embedded in this tradition are transmitted across generations from parents to children, from customary leaders to the wider community, and from older generations to younger ones. This process of transmission is evident in the various unwritten rules that apply during the dining ritual, such as etiquette in taking food, speaking politely, maintaining order, and sharing equally. (Amelia & Erniwati, 2024a).

One of the core values in the *makan bajamba* tradition is the prohibition against taking food ahead of others or consuming it excessively, as each participant is expected to be aware that the available food must be sufficient for everyone sharing a single tray; therefore, portion control is carried out individually with a strong sense of awareness and responsibility, implicitly instilling values of self-restraint, mutual consideration, and a simple way of life within an atmosphere of togetherness. (Y. P. Sari et al., 2023a). In Nagari Sialang, the community also maintains a well-organized role structure in the implementation of this tradition, where women are generally responsible for food preparation, dining utensils, and spatial arrangement, while men tend to play a greater role in organizing seating, leading prayers, and ensuring the smooth conduct of the event, thereby reinforcing cooperation and a sense of collective responsibility within the community.

The *makan bajamba* tradition has long served as a social instrument that strengthens the structure of Minangkabau communities, including in Nagari Sialang. This tradition functions as an integrative ritual that brings together various segments of society within an inclusive cultural space. There are no restrictions based on age, economic status, or social position regarding who may sit together around a single tray, reflecting the fundamental principles of Minangkabau society that uphold deliberation (*musyawarah*), customary democracy, and a strong sense of collectivism in decision making processes. (Alti, 2020). Amid increasingly rapid social change, *makan bajamba* remains relevant as a means of preserving collective values. While modern society tends

to fragment under individualistic lifestyles and technological dominance, this tradition emerges as an antithesis to exclusive and personalized consumption culture, requiring direct physical engagement, emotional connectedness, and respect for shared values that are increasingly rare in contemporary urban life.

In several customary ceremonies, such as *batagak penghulu* and *turun mandi*, the *makan bajamba* tradition functions as a medium for recalling collective memory and reinforcing the shared identity of the *nagari* community. The presence of *perantau* who return home further strengthens the sense of togetherness and familial warmth that is cultivated through this practice. Therefore, *makan bajamba* serves not only as a social bond but also as a means of fostering emotional and cultural connectedness among community members. One of the central values in the implementation of *makan bajamba* in Nagari Sialang is the principle of inclusivity. Every individual present whether local residents, returning migrants, or guests from outside the region holds an equal position around the available tray. There is no discriminatory treatment based on economic status, religious background, or social standing, reflecting the openness of Minangkabau society toward diversity and difference. (Wiemar et al., 2022a).

Moreover, the implementation of the *makan bajamba* tradition also functions as a means of strengthening social relationships among families and between clans (*suku*). In the context of customary weddings, for instance, *makan bajamba* becomes an important moment for two different extended families to sit together, share a meal from a single tray, and forge kinship ties through the symbolism of togetherness embodied in the shared food. Thus, this tradition is not merely a component of customary ritual, but also serves as a form of social diplomacy that reinforces inter-community networks.

2. Religious Values in the *Makan Bajamba* Tradition

In an interview with a 65-year-old *ninik mamak* who also serves as a *guru mengaji* at Surau Domo, she emphasized that *makan bajamba* always carries a religious dimension that is inseparable from community life. This statement is reinforced by Buya Armen (52 years old), a religious leader in Nagari Sialang, who asserts that *bajamba* is not only of customary value but also holds spiritual significance because it strengthens brotherhood and social ties. Observations during the 1 Muharram event at Masjid An-Nur showed that before eating, all participants collectively recited prayers led by the imam. Afterwards, they sat in a circle according to customary rules and shared the meal from a single large tray. The ceremony proceeded with order and decorum, without noise or competition for food, and concluded with a communal prayer as an expression of gratitude.

The *makan bajamba* tradition is not only rich in social and cultural meaning but also carries a strong religious dimension. As a society that upholds the principle of *adat basandi syarak, syarak basandi Kitabullah*, the Minangkabau people interpret every aspect of life, including communal dining, within the framework of Islamic values. In Nagari Sialang, this tradition is always preceded by a series of religious rituals such as prayer recitation, collective *zikir*, and brief religious teachings delivered by local religious leaders. *Makan bajamba* is generally carried out in the context of religious events, such as the celebration of the Prophet's birthday (*Maulid Nabi*), Isra'

Mi'raj, Islamic holidays, or *khatam Al-Qur'an*. Within this framework, the act of eating together is not considered merely a profane activity, but rather a form of collective gratitude and worship. Every dish served is prepared with sincerity and the intention to share sustenance, especially with the less fortunate, orphans, and returning migrants. This underscores that the religious values in the *makan bajamba* tradition are reflected through the spirit of sharing, togetherness, and the awareness of food as a blessing from Allah SWT. (Oktavia & Dewi, 2025a).

The religious aspect of the *makan bajamba* tradition is also reflected in the practice of the concept of *halalan thayyiban*. The people of Nagari Sialang demonstrate great care regarding cleanliness, the halal status of food ingredients, and cooking and serving procedures that align with Islamic values. Even during the cooking process, women in charge of the kitchen often recite prayers with the hope that the prepared dishes will bring blessings. This form of collective piety reflects the value of *ihsan* in daily life, where every worldly activity, including cooking and communal dining, is carried out with the intention of worship. (Hardi, 2026a).

Furthermore, the role of religious leaders in the *makan bajamba* tradition holds great significance. They are not only responsible for delivering brief religious teachings (*tausiah*), but also serve as guardians of moral and spiritual values throughout the ceremony. The recitation of prayers before and after eating reinforces the collective awareness that food is a blessing from Allah that should be gratefully shared. The religious atmosphere surrounding this event provides a distinctive spiritual dimension, making the *bajamba* tradition more than merely a worldly communal dining activity. (Oktavia & Dewi, 2025)

The religious dimension of the *bajamba* tradition also influences social interactions among participants. During the event, participants are consistently reminded to observe proper etiquette while sitting, avoid excessive joking, and behave respectfully toward one another. Children and adolescents who take part receive direct lessons on dining ethics according to Islamic teachings, such as using the right hand, reciting *bismillah* before eating, not disparaging food, and finishing the portions they have taken. This practice serves as a means of culturally internalizing Islamic values, which often leaves a more lasting and effective impression compared to formal instruction in school settings. (Putra & Fadilla, 2025a).

On the other hand, the religious element in the *Bajamba* tradition also functions as a social medium that strengthens solidarity and the value of *ukhuwah* (brotherhood). In Islamic teachings, eating together is a Sunnah of the Prophet Muhammad SAW, as narrated in a hadith: "Gather when you eat, for Allah's blessings are in togetherness" (HR. Abu Dawud). Culturally, the *Makan Bajamba* tradition embodies the message of this hadith within the context of Minangkabau community life. Thus, although *Bajamba* originates from local wisdom, the tradition harmoniously aligns with Islamic principles, demonstrating a seamless integration between custom and religion. (Putri & S.Truna, 2023)

In this context, communal dining serves as a medium for strengthening *ukhuwah Islamiyah* at the local community level. Sitting together in a circle, sharing food from a single tray, and concluding the event with expressions of gratitude foster a sense of closeness among participants. Moreover, this tradition is often used as an opportunity to ease minor tensions between community

members or to convey moral and religious messages that reinforce social bonds. This underscores that the *Bajamba* tradition is not only rich in symbolic meaning but also serves a practical function in building social harmony grounded in religious values.(Amelia & Erniwati, 2024)

At a deeper level, the religious dimension of the *Bajamba* tradition is reflected in the way food is distributed equally and fairly to all participants, regardless of age, economic status, or social position. This practice embodies the Islamic values of *ta'awun* (mutual assistance) and *'adl* (justice), which serve as fundamental pillars of the faith. Each individual is treated equally in receiving their portion, and the food taken home by each family symbolizes blessings that are shared fairly among the community.(Yusutria, 2020a).

Nevertheless, the people of Nagari Sialang are beginning to face challenges in maintaining the religious significance of the *Bajamba* tradition. The younger generation, influenced by modern culture, often perceives this tradition as outdated and purely ceremonial. In response, several customary leaders and religious teachers have sought to embed religious values through educational activities, such as training in Islamic dining etiquette during *Bajamba*, brief discussions on hadith, and short preaching competitions before the event begins. These initiatives aim to preserve the spiritual dimension of the tradition while conveying religious teachings in a more relevant and engaging manner.(Yusutria, 2020b). Overall, the religious values in the *Bajamba* tradition in Nagari Sialang are evident not only in ceremonial forms but also in simple yet meaningful actions from intentions and manners to the essence of communal dining itself. When customary values harmonize with Sharia principles, a local cultural practice emerges that is infused with Islamic nuances, reinforcing religious identity while enriching the national cultural heritage.

3. Cultural Values in the Collective Practice of *Makan Bajamba*

Interviews with Mr. Bang Tama (70 years old), a customary leader in Nagari Sialang, indicate that the *makan bajamba* tradition plays a crucial role in preserving Minangkabau cultural identity. According to him, *bajamba* is not merely understood as a communal dining activity, but as a symbol of togetherness that underscores the importance of living collectively, sharing, and respecting one another, as inherited from the ancestors. This perspective aligns with the statement of Mrs. Rohana (48 years old), a *bundo kanduang*, who emphasized that the practice of *bajamba* also carries an educational function, particularly as a means of teaching customary rules to the younger generation so they can understand social etiquette and communal ethics within society.

These interview findings are reinforced by observations during the 1 Muharram celebration in Nagari Sialang, where the *makan bajamba* procession was conducted in an orderly manner in accordance with cultural norms. Community members sat in circles in groups, with a diverse age composition. The presence of *ninik mamak* sitting close to the younger generation demonstrated a direct process of value transmission, making *makan bajamba* a medium for cultural internalization. The younger participants were observed waiting for the elders to begin eating first, while the *bundo kanduang* carefully prepared the dishes in accordance with customary rules. Thus, the *makan bajamba* tradition is not merely a collective practice but also an important instrument for preserving Minangkabau cultural values.

The *makan bajamba* tradition in Nagari Sialang represents a collective cultural heritage of the Minangkabau community that has been preserved and passed down through generations. More than merely a communal dining activity, this tradition serves as a medium to express cultural values such as the spirit of togetherness (*gotong royong*), social structure, and respect for customary laws and community leaders. These values are reflected in the manner of implementation, from seating arrangements and the sequence of food serving to the roles of each individual during the *bajamba* procession. (Yovani, 2019b).

In Minangkabau culture, the practice of *makan bajamba* reflects a social order that, while hierarchical, still emphasizes togetherness. Seating arrangements organized according to age and social status serve as symbols of respect and order within the community. Key figures such as the *penghulu*, *ninik mamak*, and *bundo kanduang* occupy honored positions during the procession. (Surya & Adhitama, 2021). This orderly pattern not only holds aesthetic value but also functions as an educational tool for the younger generation to recognize, appreciate, and maintain the social structure, which is an integral part of Minangkabau culture. (Maulid & Ciptandi, 2023).

More than merely a communal dining activity, the *makan bajamba* tradition also serves as a cultural education medium for the younger generation. During its implementation, parents and customary leaders actively convey moral messages, advice, and traditional stories through oral traditions, highlighting the importance of oral communication as a means of transmitting cultural values across generations. (Ifriadi & Rozalinda, 2024). Thus, *makan bajamba* becomes a dynamic platform for cultural inheritance that involves community participation. The tradition is also rich in symbolic meaning: the use of a large tray (*talam*) for communal eating symbolizes social solidarity, while the traditional attire worn reflects the community's cultural identity. The procession, which begins with prayers, illustrates a harmonious integration of customary values and Islamic teachings. (Farihah et al., 2025). This practice aligns with the Minangkabau life philosophy of *adat basandi syarak, syarak basandi Kitabullah*, which emphasizes the integration of custom and religion in social life. (Viondra et al., 2024).

In the context of modern life, the cultural values embedded in the *makan bajamba* tradition face serious challenges due to the forces of modernization. Increasingly individualistic lifestyles and the declining interest of younger generations in local heritage pose a threat to the continuity of this tradition. (Triyuma, 2024). Nevertheless, the people of Nagari Sialang continue to preserve the practice of *bajamba* during various customary events such as weddings (*baralek*), *batagak penghulu*, and *aleg-aleg nagari* as an effort to maintain their collective cultural heritage. (Hardi, 2025). From an anthropological perspective, *makan bajamba* can be understood as a form of *communitas* ritual that reinforces solidarity and social bonds. Through this tradition, every individual participates in a uniform social process, serving as a concrete means of internalizing cultural values. (Nurmalika & Suriani, 2025). Thus, *makan bajamba* is not merely a culinary practice but also an important medium for preserving the identity and cultural heritage of the Minangkabau community.

4. Makan Bajamba as a Medium for Value Transmission

Based on an interview with Mr. M. Yusran (68 years old), the Chairman of the *Bamus* in Nagari Sialang, it was revealed that the *makan bajamba* tradition serves a strategic function as a medium for transmitting customary and social values to the younger generation. He emphasized that *bajamba* is not merely a gathering for togetherness, but also functions as an educational space that implicitly instills values of politeness, ethics, and respect for elders. Through the activity of sitting together around a single tray, the younger generation gains the opportunity to learn firsthand about the principles of togetherness, solidarity, and adherence to customary norms passed down by their ancestors.

Meanwhile, Mrs. Suryani (50 years old), a member of the PKK in Nagari Sialang, highlighted the role of women in sustaining these values. She explained that the involvement of *bundo kanduang* in the preparation of *bajamba* dishes is not merely a domestic task, but also serves as an educational medium for young girls to understand values such as responsibility, meticulousness, and respect for tradition. Thus, women's participation in this tradition plays a crucial role in internalizing values of politeness, social care, and appreciation for customary practices.

Observations during the 1 Muharram celebration in Nagari Sialang revealed that the *makan bajamba* was organized in a structured manner to facilitate cross-generational interaction. The *ninik mamak* sat alongside the younger generation, allowing for a direct transfer of values through practical engagement. The youth attentively observed the elders' conduct, from proper seating etiquette and the way of taking food to maintaining calmness throughout the procession. Meanwhile, the *bundo kanduang* guided the young girls in arranging and serving the food according to customary rules. Thus, the *makan bajamba* tradition functions not only as a collective ritual but also as an effective cultural education platform that instills social, moral, and cultural values within the Minangkabau community.

Makan Bajamba, the tradition of communal dining from a single tray, is a vital element of Minangkabau culture. This tradition is not merely a dining habit but also serves as a medium for transmitting social, ethical, and cultural values across generations. In the modern era, these values have become increasingly relevant to understand and preserve, in order to prevent erosion by globalization and the rise of individualistic lifestyles. Ethnographic studies in several areas of West Sumatra, such as Durian Tinggi and Lubuk Alai, outside Nagari Sialang, indicate that *Makan Bajamba* embodies values of togetherness, social solidarity, self-control, and character education from an early age. (Putra & Fadilla, 2025). Moreover, this tradition also reflects a form of informal social supervision against greedy behavior, which symbolically can be seen as a preventive measure against small-scale corrupt practices. (Sari et al., 2023).

The *Makan Bajamba* tradition creates an inclusive social interaction space, where all participants, regardless of economic background or social position, sit together, take turns serving food, and eat from a single tray (*talam*). (Nurfadhilah et al., 2024). This practice fosters a sense of equality and strengthens solidarity among community members. In Nagari Sialang, it also serves as a medium for transmitting values of social care and empathy, particularly toward those in need. This transmission occurs naturally through cross-generational interaction during the communal

dining procession.(Shofia & Aulia, 2023). Such experiences instill values of social responsibility, mutual assistance, and respect for individual dignity essential elements in a collectivist culture. Consequently, the younger generation learns that sharing sustenance is not merely a habit, but a moral and social obligation inherent in communal life.

One of the essential values instilled in the *Makan Bajamba* tradition is self-control. Participants are taught to act moderately when taking food, prioritize the needs of others, and avoid greedy behavior (Trisito Festyano, 2025). This ethic represents a moral principle that is relevant not only in the local context but also in broader social life, including at the national level. The community interprets the concept of “*raso jo pareso*” (feeling and sharing) as an ethical education from an early age, aimed at shaping character to avoid harming others. This value demonstrates that *Makan Bajamba* is not merely a communal practice of sharing a meal, but also an educational medium that fosters simplicity and collective social responsibility.(Hardi, 2026)

From a cultural perspective, the *Makan Bajamba* tradition represents a fusion of Minangkabau customary values and Islamic principles. The symbolic elements of this tradition are evident in the seating arrangements based on age and gender, the use of a shared tray (*talam*) for communal dining, and the selection of specific dishes with particular meanings.(Wiemar et al., 2022). Within the context of the *rumah gadang* (traditional communal house), women play a significant role in managing the logistics of *bajamba*, highlighting their central contribution to preserving local cultural values. (Rahmatika et al., 2022). Meanwhile, the event structure and seating arrangements reflect a customary hierarchy that remains grounded in egalitarian principles and togetherness. *Bajamba* also functions as part of customary rituals in various events, such as weddings, *pengangkatan penghulu* (chief inauguration), and cultural celebrations. The involvement of the younger generation in these proceedings allows them to directly absorb and internalize the values of collective identity.(D. P. Sari & Syofriend, 2025).

In Minangkabau culture, particularly in rural areas such as Nagari Sialang, the internalization of cultural values does not occur theoretically as in formal educational institutions. Instead, it takes place through intergenerational mechanisms, where values are transmitted from parents or *ninik mamak* to the younger generation via direct involvement in cultural practices such as *Makan Bajamba*. (Khoiruddin, 2023). Children are not merely passive observers; they actively participate in activities such as arranging dishes on the tray (*talam*), serving food, and listening to customary advice delivered before the event begins. This form of interaction creates a robust and comprehensive system of cultural education. describes this process as contextual education that is effective because it integrates values, practices, and experiences within a tangible communal setting.(Haryanto, 2022). From a contemporary pedagogical perspective, this method aligns with experiential learning approaches, which have been proven effective in instilling character and social skills from an early age.(Wiemar et al., 2022)

In the context of globalization, which promotes fast-food culture and individualistic lifestyles, the existence of local cultural practices such as *Makan Bajamba* faces significant challenges. (Rahmatika et al., 2022). Therefore, preservation efforts cannot rely solely on customary communities but require synergy with educational institutions and national character-

building policies. For instance, several elementary schools in West Sumatra have begun integrating the *Makan Bajamba* tradition into local content curricula as a means of teaching values such as discipline, togetherness, and social empathy in a contextual manner. (Amelia & Erniwati, 2024) Additionally, youth participation in cultural events, such as the *Makan Bajamba* Festival in Bukittinggi, represents a strategic step in ensuring the continuity of the tradition while strengthening regional cultural identity. (Viondra et al., 2024). At the policy level, local governments have the potential to recognize *Makan Bajamba* as intangible cultural heritage, protected through regulations, budget allocations, and the development of cultural curricula within formal education. (Putra & Fadilla, 2025). Thus, this tradition is positioned not merely as a ceremonial activity but as a meaningful instrument for social transformation.

Conclusion

This study aims to examine the implementation of the *Makan Bajamba* tradition in Nagari Sialang, Kecamatan Kapur IX, Kabupaten Lima Puluh Kota, while also exploring the social, religious, and cultural values embedded within it and its relevance to contemporary community life. The findings indicate that the *Makan Bajamba* tradition continues to be practiced sustainably in various customary and religious events, highlighting principles of togetherness, equality, and social solidarity, while also serving as a medium for transmitting customary values and religious teachings. Although the practice has undergone several adaptations in response to social changes, the core values inherent in the tradition remain preserved and continue to reinforce the cultural identity of the local community. The author expresses gratitude to the customary leaders, religious scholars, and the entire community of Nagari Sialang for their support and the information provided during the research process. The author also assumes full responsibility for the study design, data collection and analysis, as well as the preparation of this manuscript in accordance with academic standards.

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