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Strengthening social cohesion through the Manyanda tradition in Minangkabau customary society: A cultural insight from West Sumatera, Indonesia

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Abstract: Manyanda tradition, a tradition of taking over social roles after death, in addition to successfully maintaining social continuity in the family structure, is also a potential capital in strengthening social cohesion. However, this context has not been discussed comprehensively in previous studies so it is very important to explain. In addition to responding to the shortcomings of previous studies, this study also aims to explain the mechanisms, factors and implications of the practice of this tradition as a reflection of social cohesion based on customary and religious values. By using a qualitative descriptive case study approach, this study shows three important findings. First, the spontaneity of the community and traditional leaders when hearing the news of death and social activities forty days afterwards. Second, the dominance of spiritual and cultural factors in addition to social and structural factors that encourage the community to preserve this tradition. Third, the Manyanda tradition has implications for strengthening the community's commitment and belief in the meaning of death, the importance of a replacement figure who takes over social roles and strengthens the tribal identity of the Nagari (local village) community. This study recommends the importance of this tradition to be preserved as the root of social cohesion.

Keywords: social cohesion; Manyanda; post-death tradition; Minangkabau indigenous society; case study

1. Introduction

The Manyanda tradition, rooted in the local values, norms, and cultural wisdom of the indigenous people of Nagari (local village) Talang, plays a significant role in preserving social continuity and reinforcing family structures following a death in the community. This tradition provides benefits not only by handing over the social role left by someone due to death to the closest family, but also about paying last respects to the deceased, which serves as a way to support the bereaved family (Ghosh and BK, 2024; Grainger et al., 2023; Palanta and Tampake, 2023). In a broader context, this tradition strengthens social cohesion because it can maintain social stability and harmony amidst diversity in society and is able to reduce the potential for conflict and increase cooperation (Ozcurumez and Hoxha, 2020; Sahrasad et al., 2024; Thanh et al., 2024). Therefore, it can be stated that the Manyanda tradition is an important

tradition as the main foundation that connects people's lives, both from social, cultural, economic, and spiritual relationships.

There are not many studies on the tradition of handing over social roles to others after death. The tendency of studies on death in Indonesia narrates the activity of praying for those who have died. In Javanese society, it is known as tahlilan and yasinan (gathering for prayers) (Faizah, 2018; Tanjung et al., 2023). Likewise, the Siak Community in Riau, carries out tahlilan, yasinan and kenduri after a death (Ghozali et al., 2024). Although there are pros and cons among the Islamic community, this phenomenon aims to express sympathy and empathy for the family who has been hit by the calamity of death. This tradition is indeed an acculturation of religions influenced by Hinduism and Buddhism which are still practiced by the Muslim community today, which is called the Nusantara Islamic tradition (Mas'ari and Syamsuatir, 2018). Unlike the Manyanda tradition, the series of activities are not only yasinan, tahlilan and kenduri but there is a procession of handing over the social role of the deceased to others.

There are two specific requirements to accept the social role of a deceased person, first, the person is chosen based on the agreement of the traditional leader through consideration of gender equality and closeness to the bereaved family (Mita et al., 2019; Yolanda, 2020a). Second, the person must be able to spare time and energy to participate in cultural activities such as wedding, funeral, and birth ceremony on behalf of the family (Hasmira et al., 2018; Hasmira and Gautama, 2017; Mita et al., 2019). In general, studies discussing the Manyanda tradition only focus on the requirements and mechanisms. A comprehensive study has not been conducted regarding the factors of its preservation and its impact on the creation of social cohesion.

This study specifically explores three things; first, identifying the stages carried out in the Manyanda tradition starting from determining the replacement person to the obligations and rights that must be carried out by both parties. Second, analyzing the factors that cause this tradition to be preserved. Third, analyzing the implications of the tradition on the creation of social cohesion in indigenous communities. These three questions aim to provide a comprehensive understanding to readers so that they can recognize the traditions that are firmly held by the Nagari Talang community. As a unique and unique tradition in the world, this tradition can be a role model for other indigenous communities experiencing a social crisis after death.

The argument built in this paper is that the Manyanda tradition is a model of reciprocal interaction between three parties; first, the family who experienced the death, second, the traditional leader and third, the replacement person. All three have a commitment to carry out every process of the tradition with two goals; final respect for the deceased and continuing the socio-cultural role that has been left behind. This tradition is full of spiritual, structural, cultural and social values that have succeeded in increasing individual commitment to comply with general norms and values, strengthening interdependence and the ability to identify oneself with the community that is needed to create social cohesion.

1.1. Social cohesion in post-death traditions in Minangkabau society

Social cohesion is a concept that refers to aspects of integrity, solidarity, and

connectedness among members of society in a community (Lim and Wilson, 2024; Morgans et al., 2024). In line with that, Wan et al. (2021) also said that social cohesion creates an environment where individuals are bound to each other through shared values and norms, thus building a sense of collective ownership and responsibility. In a broader context, the concept of social cohesion is important because it can maintain social stability and harmony amidst diversity in society and can reduce the potential for conflict and increase cooperation (Ozcurumez and Hoxha, 2020; Sahrasad et al., 2024; Thanh et al., 2024). Surtiari et al. (2024) also said that in the context of a crisis or problem, social cohesion helps society to stay united and support each other to find solutions. Thus, social cohesion not only functions to strengthen community structures, but also facilitates positive and productive interactions between community members so that in the context of a society rich in tradition, social cohesion is able to strengthen relationships and create solidarity (Setiawan, 2023).

Social cohesion is the main foundation that can maintain the stability and integrity of a society, especially in communities that are thick with customs such as Minangkabau (Moeis et al., 2022; Shalihin et al., 2021). In the context of customs, social cohesion plays a role in ensuring that everyone is connected and has a shared responsibility in maintaining harmony and preserving traditions. One form of social cohesion is reflected in the preservation of strong Minangkabau customs where the community is collectively involved in various rituals and ceremonies that affirm their cultural identity (Asriati et al., 2024; Nofialdi and Rianti, 2024). By prioritizing customs and cohesion, the Minangkabau community is able to maintain balance, strengthen social solidarity and encourage participation (Nopriyasman et al., 2024). Rozi et al. (2021) also said that social cohesion not only strengthens social networks but also provides emotional and spiritual support to community members when facing various challenges. With social cohesion, indigenous communities can maintain the values and norms that underlie daily behavior, thereby avoiding cultural shifts that can occur as a result of modernization (Jamilah et al., 2024).

Post-mortem traditions are a series of rituals or ceremonies carried out by a community to honor and remember someone who has died (Bäckström, 2020; Barella et al., 2024). Japarudin and Fitria (2023) also said that post-mortem traditions generally include various activities based on religious beliefs, customs and local culture. The implementation of post-mortem traditions is not only about paying last respects to the deceased, but also serves as a way to support the bereaved family (Ghosh and BK, 2024; Grainger et al., 2023; Palanta and Tampake, 2023). Rachel et al. (2024) also said that post-mortem traditions also function as a means to strengthen social ties among community members, because they involve a lot of participation and collaboration in their implementation. Through tradition, all community members are involved in various activities, from preparation to implementation of ceremonies that strengthen relationships between individuals and strengthen the sense of solidarity (Astuti and Wirdanengsih, 2023; McNeill et al., 2024; Ulfritri et al., 2021).

Manyanda is one of the traditional practices in Minangkabau that is closely related to post-death traditions. In this tradition, the community seeks a replacement for the deceased to take over the social role left behind in the community (Mita et al., 2019). By ensuring that the social role left behind remains filled, this tradition prevents a vacuum in the social order (Yolanda, 2020b). In its implementation, the tradition

involves various rituals involving community members that not only functions as a form of respect for the deceased, but also as a mechanism to maintain social continuity and family structure. Moreover, the tradition also reflects the strength of high social cohesion, where collaboration and collective participation are key in its implementation (Yolanda, 2020b). Therefore, post-mortem traditions not only strengthen the spiritual relationship between the living and the deceased, but also strengthen social stability, making them an important element in the continuity of customs and culture (Lebba and Kaharuddin, 2023; Salleh and Ramli, 2019; Suhartatik et al., 2022).

Indigenous communities refer to a group of individuals who share a common cultural identity, a unique system of values and norms, and are passed down from generation to generation (Humaedi et al., 2024; Nopriyasman et al., 2024; Prasetyo and Irwansyah, 2020). Lubis (2020) also defines indigenous communities as communities that live in customary areas and base their rules and laws on custom. As stated by Mutawali (2021), customary rules are the main foundation that regulates all aspects of people's lives, from social, cultural, economic, to spiritual relations. In indigenous communities, traditional knowledge and cultural practices are strictly maintained so that they support the continuity of local culture (Montasir et al., 2023; Parsaulian et al., 2024; Salleh et al., 2024). In addition, indigenous communities also have a distinctive social structure with customary leadership that plays an important role in decision-making and dispute resolution (Mustafid et al., 2024). Thus, indigenous communities have the meaning of a society that is born from the uniqueness of its ancestors, both in terms of how to see life, religious traditions, and cultural values, which are attempted to be maintained and implemented in today's life (Miharja, 2016).

The Manyanda tradition is a series of ceremonies carried out by the community to provide support to families who have experienced a death by appointing a substitute figure to do two things; organizing the last respects to the deceased and continuing the social role left by the deceased. The substitute figure called the Manyanda person is tasked with ensuring the availability of food, the presence of traditional leaders and the community during prayer activities. The assistance and participation given by the substitute figure to the family who has experienced a disaster is reciprocated with respect and giving gifts to the substitute figure.

Minangkabau in West Sumatra is a concrete example of the application of the concept of indigenous peoples. The Minangkabau indigenous people are an ethnic group originating from West Sumatera, known for their matrilineal system which makes lineage and inheritance passed down through women (Halimatussa'diyah et al., 2024; Miko et al., 2024). In Minangkabau culture, customary values and norms are very strong, guided by the principle of "Adat Basandi Syarak, Syarak Basandi Kitabullah," which means that customs must be based on Islamic teachings (Rahman and Rahman, 2017). This regulates various aspects of community life, including government affairs, marriage, and post-death traditions (Azwar et al., 2023; Dewi et al., 2024; Nofialdi and Rianti, 2024). In the context of post-mortem traditions, customs provide clear guidelines regarding respect and how the social roles left behind should be filled by other members of the family or community (Ghozali et al., 2024). Therefore, customs not only function as a guide to life but also as a mechanism to

ensure that every member of society understands and carries out their responsibilities (Busyro et al., 2023).

2. Methodology

The research design and methodology employed in this study are rooted in a case study approach, which is particularly well-suited for conducting in-depth, multifaceted examinations of complex issues in real-world settings. The case study methodology is invaluable when there is a need to achieve a comprehensive understanding of a specific issue, event, or phenomenon within its natural environment. Research is a systematic process involving the identification, location, evaluation, and analysis of gathered information to effectively address research problems and questions (Salleh et al., 2023). By concentrating on real-life contexts, the case study method allows researchers to explore the subtle nuances and complexities that are often overlooked in broader, more experimental approaches. It is especially useful when the boundaries between the phenomenon and its context are indistinct, offering a flexible framework for examining both simultaneously. This approach enables the incorporation of multiple variables and perspectives, providing a holistic understanding essential for comprehending intricate real-world situations. Moreover, case studies frequently integrate various data sources, such as interviews, observations, and document analyses, fostering triangulation that enriches the validity and depth of the findings. This triangulation enhances the credibility of the data and supports a robust understanding of the phenomenon under investigation. Ultimately, the case study methodology is ideally suited for examining complex, context-dependent issues, offering a detailed, context-sensitive inquiry that contributes to a deeper and more pragmatic understanding of the research subject.

This study was conducted in the Nagari Talang community, located in West Sumatra, Indonesia. The indigenous people, belonging to the Minangkabau ethnic group, live by the philosophical principle of “Adat Basandi Syarak, Syarak Basandi Kitabullah” (Custom founded on Islamic law, Islamic law founded on the Quran). Covering an area of 31.7 km², Nagari is home to a population of 9276 people, the majority of whom are Muslim. The daily lives and social attitudes of the Nagari Talang community are deeply influenced by local values, norms, and wisdom, which emphasize togetherness, mutual cooperation, and the preservation of the matrilineal kinship system (Dewi et al., 2022). In this community, cultural activities such as marriage, death rituals, and the appointment of traditional leaders remain strongly guided by their ancestral customs. As noted by Dewi and Yulika (2007), harmonious living is only possible when society continues to be bound by the customary laws that regulate their social interactions and relationships.

Primary data in this study were obtained through observation and interviews conducted directly and in a structured manner in the indigenous community of Nagari Talang. The selection of informants in this study focused on indigenous people who have experience, knowledge, and consistency in manifesting customary values and norms in the Manyanda tradition. Interview questions focused on three contexts, namely; first, identifying the stages carried out in the Manyanda tradition starting from determining surrogate parents to the obligations and rights that must be carried out by

both parties. Second, analyzing the factors that cause this tradition to be preserved. Third, analyzing the impact of the Manyanda tradition on the creation of social cohesion in indigenous communities. In line with that, secondary data in this study were obtained through the process of reading books and journal articles that are relevant to the focus of this study's research.

The data analysis in this study follows the approach outlined by Miles and Huberman (2014), which emphasizes three key processes. First, data reduction was conducted to organize and structure the raw data systematically. This process involved categorizing the data according to its forms, underlying factors, and implications, ensuring that the information was streamlined for further analysis. Second, data verification was performed to identify thematic patterns and draw preliminary conclusions based on the reduced data. This process ensured the reliability and thematic coherence of the data set. Third, data display involved presenting the processed data in a clear and accessible format, typically through tables that included verified quotes from interviews. These tables provided a concise representation of the findings in relation to the core themes of the study.

Following these three processes, the data were analyzed inductively to inform the interpretation phase. This inductive approach allowed for a deeper exploration of the data, facilitating the formulation of insights based on patterns, ideas, and socio-cultural contexts represented in the responses. The process of interpretation involves restating and reflecting on the data in relation to the research questions, while aligning the findings with the broader socio-cultural context. This systematic approach enabled the researchers to draw meaningful conclusions about the significance of the Manyanda tradition as a strategy for fostering social cohesion among indigenous communities. The approach, combined with a descriptive methodology, helped the researchers gather detailed information, develop a deeper understanding, and address the research questions (Salleh et al., 2016). By employing this rigorous analytical process, the study uncovered nuanced insights into how traditional practices contribute to forming and maintaining social bonds within these communities.

3. Results and discussion

The findings in this study show that the Manyanda tradition practiced by the indigenous people of Nagari Talang can be used as capital and a potential model in the formation of social cohesion that binds the community to obey and comply with social norms. Compliance with social norms has the potential to create stability and sustainability of indigenous communities that are maintained in such a way by the indigenous people of Nagari Talang. The Minangkabau indigenous community is also known as a community that has a strategy based on local wisdom by combining three community element structures, namely Traditional Leaders, Ulama and Intellectuals (Yulika and Hum, 2017). These three elements strengthen each other in respecting existing values, especially Minangkabau customary values and Islam. This tradition practiced in Talang village fulfills both of these values so it is very important to explain and reflect on them as a lesson learned. However, this study only focuses on explaining the mechanisms and meanings contained in this tradition based on three substantial considerations. First, the role of culture by a substitute figure after a death is a central

issue that has not been discussed comprehensively in previous studies. Second, the mutual acceptance of two families to carry out cultural activities has very important characteristics to explain in the formation of social cohesion in society. Third, togetherness and mutual cooperation that are attempted in this traditional mechanism are a potential strategy to overcome poverty and social depression after a death. This context can be seen through three important findings in this study:

3.1. Stages of implementing the Manyanda tradition

The stages of implementing the Manyanda tradition are a series of steps, rules, and procedures that have been carried out by the indigenous people of Nagari Talang for generations. According to (Busyro et al., 2023), the customary stages not only function as guidelines but also as mechanisms to ensure that every member of society understands and carries out their responsibilities. The following are the stages of the Manyanda tradition (see **Table 1**).

Table 1. Stages of the Manyanda tradition.







Coding	Explanation	Picture
Activities after the news of death.	Deliberation to determine the surrogate mother/father and burial place of the body.	
The third day after death.	The surrogate mother/father hosted the deceased's family for lunch with twelve women and three traditional leaders at her home.	
The fourth day after death.	Substitute mother/father brings flowers for pilgrimage.	
The thirtieth day after death.	Surrogate mother/father brings food to the deceased family's home.	

Table 1. (Continued).

Coding	Explanation	Picture
Gift to the surrogate father.	A set of clothes received by the substitute father consisted of new clothes, sarongs and towels.	
Giving to a surrogate mother.	A set of clothes received by the surrogate mother consists of a shawl, baju kurung, batik cloth, velvet bag, and cloth to wrap the clothes.	

Source: researcher documentation.

Table 1 shows the seven stages of the Manyanda tradition practiced by the Nagari Talang indigenous community after a death. From the picture, three important contexts can be seen regarding the traditions that apply in the Nagari Talang indigenous community. First, the traditional leader is tasked with deciding two important matters after a death, namely deciding who will be the substitute figure and where the body will be buried. Second, the substitute mother or father obeys the decision of the traditional leader to carry out their social role. Third, the deceased’s family honors the substitute mother/father by giving the best gifts and always maintaining kinship in various traditional activities. From these three contexts, it can be seen that the Manyanda tradition has become a potential capital to further strengthen integrity, solidarity, and connectedness among community members in a community (Lim and Wilson, 2024; Morgans et al., 2024). In line with that, this tradition creates an environment where individuals are bound to each other through the same values and norms, thus building a sense of ownership and collective responsibility (Wan et al., 2021).

3.2. Factors for preserving the Manyanda tradition

The indigenous people of Nagari Talang have an awareness to maintain and care for the mechanism of the Manyanda tradition. This is reflected in the collective participation of the community involved in various rituals and ceremonies that affirm their cultural identity (Asriati et al., 2024; Nofialdi and Rianti, 2024). This participation is influenced by factors as in **Table 2**).

Table 2. Factors for preserving the Manyanda tradition in various aspects of life.

Coding	Identity	Statement
Spiritual	Village leader, traditional leader	“We believe this Manyanda tradition is in accordance with the demands of the Islamic religion. We can see the community praying together, whether held on the first, second, third, fourth, tenth, twentieth, thirtieth and fortieth days, even the hundredth day, led by Tuanku. We prayed for fortitude and strength of faith for the family they left behind and the people who had died. died saved from the punishment of the grave and hellfire.” (Informants 1,2,3,4, Nagari Talang, 2024)
Spiritual	Village leaders, traditional leaders and substitute mothers/fathers	“We have faith that the food that the surrogate mother/father brings to the funeral home is in accordance with the Sunnah of the Prophet which says that neighbors or closest relatives should make food for the grieving family. The presence of a surrogate mother/father is very important to arrange meals for guests who come to pray together.” (Informant 1,2,3,4, Nagari Talang, 2024)
Cultural	Village leader, traditional leader	“For us, the Manyanda tradition is included in the traditional customs in Nagari Talang. Custom is a rule of life that, although unwritten, is respected and obeyed by the community. This means that in Nagari Talang, the community is required to carry out the Manyanda tradition. (Informant 3,4, Nagari Talang, 2024)
Cultural	Village leader, traditional leader	The substitute figure in the Manyanda tradition has three functions; a binder of kinship between the father’s and mother’s families after death, as an organizer of joint prayer activities when the family has just experienced a disaster, as a family representative to participate in various traditional activities. (Informant 1,3,4,5, Nagari Talang, 2024)
Social	Village leaders, traditional leaders and substitute mothers/fathers	“For us, there is no distinction in the implementation of the Manyanda tradition in Nagari Talang, rich or poor people must carry out this tradition if a member of their family dies. For families who are reluctant to carry out this tradition, it has a social impact, namely a sense of shame because it is considered uncultured. (Informants 8,9,10, Nagari Talang, 2024)
Structural	Village leader, traditional leader	“For our family, the Manyanda tradition further strengthens the existence of the Nagari Customary Council (KAN) institution in the community. This institution has a role in determining who the replacement figure is and ensuring that all stages run according to the rules. The activity of praying and eating together attended by traditional leaders and the community becomes a momentum to strengthen social relations between the community. (Informants 1,2,3,4, Nagari Talang, 2024)

Source. interview with informant.

Table 2 shows the factors that make the Manyanda tradition preserved by the indigenous people of Nagari Talang. From **Table 2**, three factors can be seen that influence why this tradition is preserved. First, this tradition fulfills the spiritual aspect. The Talang community believes that the deceased needs prayers from their family. The more people who pray, the more it will lighten or erase some of the deceased’s sins during his life in the world. The prayers of the living can be a means for God to forgive the deceased’s sins. This is the social-spiritual dimension that underlies this tradition of holding prayers together. The local community understands that when death occurs, a person’s spirit enters the barzakh realm, until the day of judgment and resurrection to face the day of judgment. In this phase, based on love for the deceased, the family and community gather through this tradition to pray that God will forgive the deceased’s sins, bestow mercy and compassion, and be protected from the torment of the grave and forgiven in the afterlife.

Second, the Manyanda tradition fulfills the cultural aspect, namely the embodiment of a traditional society. The person appointed to take over the deceased’s social role is someone who is trusted by family members and approved by traditional leaders. So, they will carry out two social roles at once; namely representing themselves and representing the deceased they are replacing. For the substitute figure, there is no difficulty in carrying out a social role on behalf of several people, because the role carried out is in limited activities, time, place and scope, such as attending wedding invitations, and praying together at the time of death. With his presence at various social and cultural activities on behalf of the deceased, it is actually a source

of pride because it proves the trust given to him by the family and traditional leaders.

Third, the Manyanda tradition fulfills the structural interests of traditional leadership. This tradition strengthens the existence of traditional leaders because they play an important role. From these three contexts, it can be seen that this tradition not only strengthens social networks but also provides emotional and spiritual support to community members when facing various challenges (Nopriyasman et al., 2024; Rozi et al., 2021). In other words, this tradition succeeds in paying final respects to the deceased, while strengthening social stability, making it an important element in the continuity of customs and culture (Lebba and Kaharuddin, 2023; Salleh and Ramli, 2019; Suhartatik et al., 2022).

3.3. Implications of the Manyanda tradition

The construction of the Manyanda tradition in the Nagari Talang traditional community has three forms; psychological, socio-cultural and spiritual implications. Mitchell (1994) has explained three characteristics of social cohesion; individual commitment to common norms and values, interdependence that arises because of the intention to share (shared interest) and individuals who identify themselves with certain groups (relationships with in-laws and with the tribe). This context can also be seen in the Nagari Talang community through **Table 3** below;

Table 3. Implications of the Manyanda tradition.

Coding	Identity	Statement
Strengthening individual commitment to Manyanda traditional values and practices.	Village leaders, traditional leaders and substitute mothers/fathers	“We surely hold on to this tradition, since it is fair and adjusted to the family’s abilities and needs.” (Informants 1,3,6,7, Nagari Talang, 2024).
	Village leaders, traditional leaders and substitute mothers/fathers	“The best death is one that is attended by the most people for communal prayer activities.” (Informant, 1,2,4,7, Nagari Talang, 2024).
Strengthening solidarity and sharing among the community.	Village leader, traditional leader	“The presence of a substitute figure is needed by the family after a death because he is the one who moves the community and traditional leaders to attend the joint prayer activity.” (Informant, 1,5,8,10, Nagari Talang, 2024).
	Surrogate parents	“Based on our experience, the relationship between the surrogate father/mother and the family can be closer because they help each other and give each other gifts, especially on holidays, the month of Ramadan and every wedding celebration.” (Informant, 6,7,8,9,10, Nagari Talang, 2024).
Strengthening of tribal identity.	Village Leaders, Traditional Leaders and Substitute Mothers/Fathers	“We believe in this tradition to strengthen tribal identity because the determination of a successor figure is based on tribal relations.” (Informant 1,2, Nagari Talang, 2024).
	Village Leader, Traditional Leader	“Externally, this tradition fills the gap in the social role of families living away from home because they have been replaced by their parents in various traditional activities.” (Informants 1,2, Nagari Talang 2024)

Source. interview with informants.

Table 3 shows the implications of the Manyanda tradition in fulfilling three contexts in the life of the indigenous people of Nagari Talang. First, the tradition has determinantly formed a civic culture, as a shared values towards the event of death. This provides a lesson for the Talang village community to foster solidarity, affection and concern for both family and society.

Second, the Manyanda tradition of Nagari Talang community has determinant

formed a shared interest, which is an interdependence that arises because of the intention to share a sense of security and support from a substitute figure. In this tradition, the people who are appointed as the deceased's replacement are people closest to the family and have integrity and good personality in the eyes of the public. So often the replacement figure is more active and more participatory in various social activities than the previous deceased. Moreover, if the deceased is a community leader, it is mandatory to find a replacement figure with the same capacity so that the social role that was once carried out continues even though he has died.

Third, the Manyanda tradition of the Nagari Talang community has determinantly formed an attitude of place attachment and identity, such as an attachment and identification with the Talang tribe and nagari. Wan et al. (2021) said that a situation where individuals are bound to each other through the same values and norms, thus building a sense of ownership and collective responsibility is a manifestation of the concept of social cohesion. This is important because it can maintain social stability and harmony amidst diversity in society and can reduce the potential for conflict and increase cooperation (Ozcurumez and Hoxha, 2020; Sahrasad et al., 2024; Thanh et al., 2024).

4. Conclusion

This study shows that the Manyanda tradition constructed by the indigenous people of Nagari Talang, in addition to strengthening social ties, is also a potential capital to maintain social continuity and family structure after death. This context can be seen through three important findings in this study. First, the Manyanda tradition constructed by the indigenous people of Nagari Talang has created collaboration and collective participation in maintaining the sustainability of customs and culture. Second, the process of transferring social roles left behind in the community due to death can be interpreted as an effort to prevent a vacuum in the cultural order of society. Third, this tradition has formed a proactive attitude in strengthening social ties because it involves a lot of participation and collaboration in its implementation.

The findings in this study are different from previous studies. So far, studies that discuss death events tend to release the situation faced by families in carrying out their next social roles. However, the findings in this study actually show the continuity of the social role left behind through a replacement figure through the Manyanda tradition. The findings in this study are expected to be a role model for other communities in an effort to strengthen the community structure after death. A tradition is needed that can facilitate positive and productive interactions between community members so that each party is able to maintain stability and integrity as demonstrated by the Nagari Talang indigenous community.

This study has limitations in the data collection process which only focuses on the Nagari Talang Indigenous Community in West Sumatra. Therefore, this study has not investigated the same phenomenon in the context of a more macro indigenous community with various values, norms and local wisdom that they have. The pros and cons that occur among the Islamic community regarding this tradition also need to be studied further. Including the hope that this tradition can strengthen social cohesion in society, it is still relatively dependent on the relationship between the substitute figure

and the family they represent. The various limitations of this article can be the basis for future studies in examining the community's efforts to maintain social cohesion after a death. Through this process, it is hoped that it can provide a more comprehensive and applicable understanding of local wisdom-based social cohesion strategies.

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