



## MANGALOMANG AND MANGALAME TRADITIONS IN WELCOMING EID AL-FITR IN PADANG LAWAS DISTRICT

Rapita Sari Nasution

Universitas Islam Negeri Sumatera Utara, Indonesia

[vitanasution02@gmail.com](mailto:vitanasution02@gmail.com)

### Abstract

*Mangalomang means cooked lemong and mangalame means cooked dodol. These two traditions are usually carried out by the Mandailing people in Padang Lawas when welcoming the Eid al-Fitr. Mangalomang and mangalame are usually done together or in mutual cooperation. This research aims to reveal the reasons why people, especially in Padang Lawas district, carry out these two traditions when welcoming the Eid al-Fitr. This research uses a qualitative literature study method by collecting data through literature study, interviews and observation. Literature studies are carried out through books, magazines, bulletins and newspapers related to the researcher's objectives. The results of this research show that the Mandailing people in Padang Regency carry out the mangalomang and mangalame traditions because in the past these two dishes were available during big holidays such as Eid al-Fitr.*

*Keywords: Mangalomang; Mangalame; Tradition; Padang Lawas district.*

### Abstrak

Mangalomang adalah masak lemong dan mangalame artinya masak dodol. Kedua tradisi ini biasanya dilakukan oleh masyarakat mandailing di padang lawas pada saat menyambut hari raya idhul fitri. Mangalomang dan mangalame biasanya dilakukan bersama-sama atau gotong royong. Penelitian ini bertujuan untuk mengungkap alasan mengapa masyarakat khususnya di kabupaten padang lawas melakukan kedua tradisi ini saat menyambut hari raya idhul fitri. Penelitian ini menggunakan metode kualitatif studi literatur dengan pengumpulan data melalui studi pustaka, wawancara dan observasi. Studi pustaka yang dilakukan melalui buku, majalah, buletin dan koran yang terkait dengan tujuan peneliti. Hasil penelitian ini menunjukkan bahwa masyarakat mandailing di kabupaten padang melakukan tradisi mangalomang dan mangalame karena pada dahulu kedua masakan itu yang ada pada saat hari besar seperti hari raya idul fitri.

Kata Kunci: Mangalomang; Mangalame; Tradisi; Kabupaten Padang Lawas.

## INTRODUCTION

Tradition in Latin traditio, meaning passed on in language is a habit that develops in society into customs that are assimilated with customs and religious rituals. In the Indonesian Dictionary tradition is a custom passed down from generation to generation which is still carried out in society. Tradition in Arabic is called 'urf' meaning a provision regarding the way that has been accustomed by society in a place and time that does not have a clear provision in the Qur'an and Sunnah.

Tradition, in general, is defined as a habit that has been carried out for a long time and continuously, and becomes part of the life of a group of people in the same country, culture, time, and religion. According to the Great Dictionary of the Indonesian Language, tradition is a hereditary custom that is still carried out by the community; an assessment or assumption that the existing methods are the best and most correct. These two meanings usually underlie the mindset of the Balinese people (Indonesians in general) in understanding the literal meaning of the word

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tradition. From the two meanings above, it is implied that tradition is defined as something that has been processed for a long time, agreed upon as something that is most correct, and as something that is "eternal"<sup>1</sup>.

Tradition is part of customs, a magical and religious habit in a society that is passed down from generation to generation<sup>2</sup>. Tradition has an important role in the formation of culture, where human culture in a society is reflected in the form of art<sup>3</sup>.

Padang Lawas Regency has many historical stories contained in it, starting from the spread of Buddhism as evidenced by the existence of several temples in Padang Lawas Regency<sup>4</sup>. This regency is the result of the expansion of South Tapanuli Regency on August 10, 2007. The establishment of Padang Lawas Regency coincided with the formation of North Padang Lawas Regency, based on Law of the Republic of Indonesia Number 38 of 2007. Padang Lawas Regency consists of 17 sub-districts, 1 sub-district, and 303 villages with an area of 3,892.74 km<sup>2</sup> and a population of around 257,434 people (2017) with a population density of 66 people/km<sup>2</sup>, the capital of Padang Lawas Regency is Sibuhuan<sup>5</sup>.

Padang Lawas Regency is also inseparable from various traditions and customs that have been carried out from the time of our ancestors until now. Traditions that are still carried out by the Mandailing community in Padang Lawas Regency include mangalomang and mangalame and these two foods are typical foods of the Padang Lawas area. Padang Lawas has its capital in Sibuhuan. Padang Lawas itself has a lot of local wisdom, one of which is Alame and Lemang. Alame is usually also called dodol. Alame is usually made from a mixture of brown sugar, glutinous rice flour, and coconut milk which is cooked until thick<sup>6</sup>. Lemang is usually made with glutinous rice mixed with coconut milk and cooked using young bamboo. The bamboo used is not just any bamboo, usually the one used is lemong bamboo.

## RESEARCH METHOD

The method used in discussing the meaning of the Mangalomang and Mangalame traditions is an ethnographic qualitative approach<sup>7</sup>, which prioritizes a deep understanding of the tradition through participatory observation and in-depth interviews. In this study, the author directly observed the implementation of both traditions in Padang Lawas Regency, while exploring the symbolic meaning contained therein by involving traditional figures, religious leaders, and the local community. The author also collected data through photo and video documentation to record the ongoing processions, and conducted a thematic analysis to identify the social and religious values that emerged in the tradition. Literature studies were also used to enrich the understanding of local culture and Islam in Padang Lawas, by referring to relevant books, scientific journals, and

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<sup>1</sup> I Wayan Sudirana, "Tradisi Versus Modern: Diskursus Pemahaman Istilah Tradisi Dan Modern Di Indonesia," *Mudra Jurnal Seni Budaya* 34, no. 1 (2019): 127–35, <https://doi.org/10.31091/mudra.v34i1.647>; Juniarti, "Kearifan Lokal Makanan Tradisional: Tinjauan Etnis Dan Fungsinya Dalam Masyarakat Suku Pasmah Di Kaur."

<sup>2</sup> Esis Melisa et al., "Meningkatkan Budaya Kuliner Lemang Di Era Society 5.0," *Lokawati: Jurnal Penelitian Manajemen Dan Inovasi Riset* 2, no. 1 (2023): 46–52, <https://doi.org/10.61132/lokawati.v2i1.469>.

<sup>3</sup> Pengembangan Tradisi Topeng Tembut-tembut, "3 1,2,3" 3, no. 8 (2024): 2281–90.

<sup>4</sup> "Padang Lawas.Pdf," n.d.

<sup>5</sup> Amar Makruf Rangkuti, "Peranan Alumni Pondok Pesantren Syekh Muhammad Dahlan Aek Hayuara Sibuhuan Dalam Mengembangkan Pendidikan Di Wilayah Kecamatan Barumun," no. 5 (2024).

<sup>6</sup> Indra Kusdianto and Haedar Haedar, "Pengolahan Tepung Beras Ketan Menjadi Dodol Menambahkan Pendapatan Masyarakat Di Masa Pandemi Covid-19 Di Desa Tokke Kecamatan Malangke Luwu Utara," *RESONA: Jurnal Ilmiah Pengabdian Masyarakat* 6, no. 1 (2022): 11, <https://doi.org/10.35906/resona.v6i1.1012>.

<sup>7</sup> Yasri Rifa'i, "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset," *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (June 23, 2023): 31–37, <https://doi.org/10.59996/cendib.v1i1.155>.

ethnographic reports. Through this approach, the Mangalomang and Mangalame traditions<sup>8</sup> are understood not only as religious rituals, but also as symbols of togetherness, social respect, and expressions of solidarity in a society rich in traditional and Islamic values. The research was conducted with a focus on data collection in Barumun District, Padang Lawas Regency. The method used in this paper is a qualitative literature search method, by collecting data from newspapers, magazines, books, articles, journals and library studies. The method used in this paper is also by studying all previous journal articles by analyzing, interpreting and in depth.

## RESULT AND DISCUSSION

### Mangalomang and Mangalame Tradition

The people of North Sumatra have many cultural traditions. One of them is the mangalomang tradition by the Mandailing people in Padang Lawas district. Mangalomang or making lemang has become a tradition for the Madina community every Eid. Lemang is served as a mandatory dish on Eid al-Fitr, especially on the first day of Eid. The people in Padang Lawas district consist of various ethnicities including Mandailing, Angkola, Javanese and other tribes<sup>9</sup>.

The making of traditional food in every tradition of the community basically cannot be separated from the supporters of the community and its culture, which underlies the reference for how to make it and the involvement of residents of a relative. By paying attention to how it is processed and how it is served, the function of food in the culture of the community concerned will be known. A tradition essentially has a use or social function for the supporting community. Social function, in the Big Indonesian Dictionary (1995), is defined as the usefulness of something for the life of a community. This shows that all traditional activities of a community, including making traditional food, cannot be separated from culture and is an expression of the community that carries it<sup>10</sup>.

According to Wuriyanto (2008) traditional culinary cuisine is a cultural wealth that must be re-excavated as part of cultural assets through processes and revitalization of transformation. In welcoming a day full of joy, people usually prepare various kinds of food to be served when entertaining guests coming to their homes. Such as making cakes, breads and other snacks. The same is true for the community, especially the Mandailing community who live in the Padang Lawas district, when welcoming Eid al-Fitr, usually every house or family will make lomang and alame (*lemang* and *dodol*).

Alame or known as *dodol* is a typical Padang Lawas food originating from Mandailing, North Sumatra. Alame has a philosophical and local economic value among the Padang Lawas community. Alame or *dodol* has a sweet and sticky taste that symbolizes close togetherness and relationships. The tradition of cooking Alame or called mang Alame is often done during the fasting month. Alame is served at Eid celebrations and various other events, often given as a gift

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<sup>8</sup> Evi Nurjannah Siregar, "Etnomatematika Pada Pembuatan Alame Dan Lemang Sebagai Makanan Khas Padang Lawas Pendahuluan Matematika Merupakan Sebuah Ilmu Pengetahuan Umum Yang Berkontribusi Pada Perkembangan Berbagai Ilmu Pengetahuan Dan Teknologi Lainnya . Hal Ini Sesuai Dengan Pen" 6, no. 2 (2024): 199–209.

<sup>9</sup> Pendi Hasibuan, "Pelaksanaan Tradisi Margondang Pada Walimatul Urs Di Kabupaten Padang Lawas Menurut Hukum Islam," *Journal Al-Ahkam* XXII, no. 1 (2021): 159–80.

<sup>10</sup> Nfn Refisrul, "Fungsi Lemang Dalam Upacara Perkawinan Suku Besemah Di Kabupaten Kaur Provinsi Bengkulu," *Jurnal Penelitian Sejarah Dan Budaya* 5, no. 2 (2019): 235–56, <https://doi.org/10.36424/jpsb.v5i2.141>.

that symbolizes a close relationship. Alame is wrapped in pandan leaves which function as a container<sup>11</sup>.

The first thing to do in cooking Alame is to add flour and coconut milk, then after the dough starts to mix until there are no more lumps, then add palm sugar and granulated sugar to the dough. The next step is to add vanilla to add aroma to the dough. In the wrapping process, the cooked Alame will be put into chopsticks that have been prepared beforehand. Furthermore, Alame will be weighed until it reaches a certain weight.

Meanwhile, Lemang itself is a food originating from the land of Minangkabau, West Sumatra, which is made from sticky rice food rolled in a banana leaf and cooked in a piece of bamboo. The Lemang dish was first made when Sheikh Burhanuddin, a cleric from Pariaman, was traveling to the coastal areas of Minangkabau, namely in the Ulakan and Pariaman areas to spread Islamic teachings. When visiting residents' homes to socialize, he was often offered food by residents, but Sheikh Burhanuddin doubted the halalness of the food offered. Although Islamic teachings have developed, the local community does not yet understand about halal and haram food.

Because of the habit of esamekat who still eat forbidden foods, Sheikh Burhanuddin taught how to cook rice in bamboo that has not been touched by anyone. Then this bamboo is lined with banana leaves so that the cooked rice is not exposed to the dust that sticks to the bamboo. Initially, Sheikh Burhanuddin used ordinary rice to make lemang, but because it did not last long, esamekat replaced it with sticky rice which is more durable. Gradually, esamekat around made the activity of cooking Lemang a tradition called Malamang. The community will work together to find bamboo, firewood, and other materials.

Lemang is a traditional food originating from Padang Lawas, Lemang is made from sticky rice and coconut milk cooked in young bamboo in the form of a tube that has previously been lined with banana leaves, then cooked until cooked with hot coals. Lemang is usually served on holidays and other traditional events. Lemang has a savory and soft taste, and is often served with dishes such as rendang, sambal, and anchovies. The process of making Lemang involves several stages and special techniques so that Lemang has a soft and savory texture<sup>12</sup>.

The presence of cooking lemang in the regions of Indonesia is estimated to have been brought by the Minangkabau people in the past who migrated and then settled there for several generations. Given the tradition of making lemang by the Minangkabau people is usually done before the month of Ramadan, *Eid al-Fitr*, *Eid al-Adha*, the commemoration of the Prophet's birthday, *baralek* (wedding party), death day celebrations, and so on<sup>13</sup>.

The lively mangalomang tradition in Mandailing Natal is held on the night of takbiran before welcoming the Eid al-Fitr holiday. The community gathers in one house at night and makes or cooks lemang in the yard together. Each of them will bring whatever ingredients are needed to cook the lemang. Both men and women will participate (mutual cooperation) to prepare the ingredients, wood for the fire, dishes, until it is time to eat together<sup>14</sup>.

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<sup>11</sup> Siregar, "Etnomatematika Pada Pembuatan Alame Dan Lemang Sebagai Makanan Khas Padang Lawas Pendahuluan Matematika Merupakan Sebuah Ilmu Pengetahuan Umum Yang Berkontribusi Pada Perkembangan Berbagai Ilmu Pengetahuan Dan Teknologi Lainnya . Hal Ini Sesuai Dengan Pen."

<sup>12</sup> Yushar Tanjung, Hafnita Sari Dewi Lubis, and Muhammad Andre Syahbana Siregar, "Musim Haji Di Mandailing Natal: Tradisi Dan Status Sosial," *Patrawidya* 3, no. 2 (2022): 193–206.

<sup>13</sup> NFN Refisrul, "Lamang Dan Tradisi Malamang Pada Masyarakat Minangkabau," *Jurnal Penelitian Sejarah Dan Budaya* 3, no. 02 (2018): 772–96, <https://doi.org/10.36424/jpsb.v3i02.2>.

<sup>14</sup> Refisrul, "Fungsi Lemang Dalam Upacara Perkawinan Suku Besemah Di Kabupaten Kaur Provinsi Bengkulu."

### Lomang Cooking Process

In the process of cooking Lemang, the ingredients required are 25 kg of sticky rice, 25 kg of coconut milk, and 10 packets of salt. This measurement will later produce 50 pieces of Lemang. At the burning stage, the process takes about 6 hours. The first step is to make two poles with a distance according to the number of Lemang to be burned. Then, the bamboo that has been filled with sticky rice and coconut milk is erected diagonally on the crossbar, forming a right triangle. The bamboo functions as the hypotenuse, while the soil and the height of the crossbar act as the elbow sides<sup>15</sup>.

One of the informants said that the mangalomang tradition carried out by the community in Padang Lawas Regency every Eid is uncertain since when. However, the mangalomang tradition is estimated to have existed for a long time because of the influence of West Sumatran culture that has long filled the culture of the Mandailing community, especially in Padang Lawas Regency. Not only as a typical food for Eid, philosophically the mangalomang tradition is a means of friendship between members of the esamekat group. The mangalomang tradition also strengthens the sense of community and fellowship between members. Likewise with the mangalame community, in the past almost all of them were rice farmers and when the fasting month was approaching, the rice fields would usually be harvested. So that the community did not run out of rice during *Eid al-Fitr*. Due to the limited ingredients and tools to cook modern cakes like today and also the lack of knowledge about how to cook, the community thought about how to make food with the available ingredients, namely rice which would be made into flour. And according to the informant I interviewed, that's why the community used to make alame or dodol. Alame (*dodol*) is also now used as a souvenir for children returning home or for overseas guests to entertain guests who come during the *Eid al-Fitr* holiday<sup>16</sup>.

### The Meaning of the Mangalomang and Mangalame Tradition

Mangalomang and Mangalame are two important traditions carried out by the people of Padang Lawas Regency in welcoming Eid al-Fitr, which have deep meanings in social and religious contexts. Mangalomang, which involves making and sharing lomang (sticky rice cooked in bamboo), is not only a way for people to express their gratitude for the arrival of the day of victory, but also as a symbol of togetherness and social solidarity. In this procession, people participate in mutual cooperation, showing the values of deliberation and cooperation that are highly respected in their culture. This tradition also strengthens family ties and sharing, as a form of respect for others.

Meanwhile, Mangalame, which is a procession of visiting and asking for forgiveness, especially to extended family and neighbors, has a deeper meaning as a means to renew social and emotional relationships. In this tradition, people pay respect to their elders and apologize for any mistakes that may have occurred, either intentionally or unintentionally. Mangalame functions as a means to strengthen ties between members of society, as well as a reminder of the importance of the values of compassion, tolerance, and forgiveness in Islam. These two traditions not only enrich

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<sup>15</sup> Nurafnizar Nasution and Rusi Ulfa Hasanah, "Eksplorasi Etnomatematika Pada Alame Dan Kipang Sebagai Makanan Khas Mandailing," *EMTEKA: Jurnal Pendidikan Matematika* 4, no. 1 (2023): 14–25.

<sup>16</sup> Muhammad Zusanri Batubara and Dhita Larci De Fila, "Poken Bante: A Tradition of the Mandailing Community in Welcoming Eid Al-Fitr," *Analisa: Journal of Social Science and Religion* 8, no. 2 (December 31, 2023): 171–86, <https://doi.org/10.18784/analisa.v8i2.2105>.

the spiritual meaning of Eid al-Fitr, but also strengthen the values of family and mutual cooperation which are strong characteristics of Padang Lawas society<sup>17</sup>.

## CONCLUSION

The mangalomang and mangalame traditions are two traditions that are routinely carried out by the Mandailing people in Padang Lawas district when welcoming the *Eid al-Fitr*. Both foods have become typical of the food of the South Tapanuli people, just like in Java which provides opor and ketupat during Eid, so the Padang Lawas community provides alame (dodol) and lomang (lemang) to welcome guests on *Eid*. This tradition was originally brought by the Minangkabau people and for a long time this mangalomang culture has been carried out in Mandailing and its surroundings, especially Padang Lawas. Alame is usually used as a souvenir for relatives who have migrated and to entertain guests, lemang is usually a sign of friendship between local residents.

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<sup>17</sup> Siregar, "Etnomatematika Pada Pembuatan Alame Dan Lemang Sebagai Makanan Khas Padang Lawas Pendahuluan Matematika Merupakan Sebuah Ilmu Pengetahuan Umum Yang Berkontribusi Pada Perkembangan Berbagai Ilmu Pengetahuan Dan Teknologi Lainnya . Hal Ini Sesuai Dengan Pen."

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