

Behavior Transformation during The Covid-19 Pandemic in The “Malakok” Community of Minangkabau

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Abstract: The study aims to analyze the form of behavioral transformation during the Covid-19 pandemic among the "Malakok" community in Minangkabau, especially in Nagari Sungai Sirah, Pesisir Selatan Silaut District. At this time, almost the entire order of people's lives has changed, including the personal interactions of the community and the social interactions of the transmigration community who do Malakok in Nagari Sungai Sirah. The presence of the transmigration community in the Sungai Sirah area resulted in a cultural cross between the Minang community and the transmigrant community to create a diverse society. Meanwhile, the impact of the Covid-19 pandemic on the multicultural society created by this cross-culture has resulted in visible changes, both in daily behavior and social behavior in society. For that, it takes a big heart to adapt to the current situation so that the stability of life in Nagari Sungai Sirah remains stable. This research was conducted using a qualitative phenomenological approach. Collecting data using observation techniques, in-depth interviews and holding a Focus Group Discussion (FGD) at the research site. The results showed that the form of behavioral transformation during the Covid-19 pandemic among the Malakok community was natural, both in terms of personal behavior and social behavior changes. However, they were able to adapt to the new everyday life which had become government policy. The implementation of customs in the mutual village also changed before the occurrence with the period after the Covid-19 pandemic. Previously, all traditional elements required all familiar elements to carry out a custom determined by custom. However, during the Covid-19 pandemic, all traditional elements gave and were given tolerance and relief in implementing the custom. Through the Malakok tradition, immigrant communities can still live side by side and maintain social harmony within the brotherhood framed in an attitude of tolerance and open-mindedness.

Keywords: Transmigration, Transformation, Covid-19, Minangkabau

Abstrak: Penelitian ini bertujuan untuk menganalisis bentuk transformasi perilaku pada masa pandemi Covid-19 di kalangan masyarakat “Malakok” di Minangkabau khususnya di Nagari Sungai Sirah Kecamatan Pesisir Selatan Kabupaten Silaut. Pada saat ini, hampir seluruh tatanan kehidupan masyarakat telah berubah, termasuk interaksi pribadi masyarakat dan interaksi sosial masyarakat transmigrasi yang melakukan Malakok di Nagari Sungai Sirah. Kehadiran masyarakat transmigrasi di kawasan Sungai Sirah mengakibatkan terjadinya persilangan budaya antara masyarakat Minang dengan masyarakat transmigran sehingga tercipta masyarakat yang beragam. Sementara itu, dampak pandemi Covid-19 terhadap masyarakat multikultural yang diciptakan oleh lintas budaya ini telah mengakibatkan perubahan yang terlihat, baik dalam perilaku sehari-hari maupun perilaku sosial di masyarakat. Untuk itu, dibutuhkan hati yang besar untuk beradaptasi dengan keadaan saat ini agar stabilitas kehidupan di Nagari Sungai Sirah

tetap stabil. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif fenomenologis. Pengumpulan data menggunakan teknik observasi, wawancara mendalam dan mengadakan Focus Group Discussion (FGD) di lokasi penelitian. Hasil penelitian menunjukkan bahwa bentuk transformasi perilaku pada masa pandemi Covid-19 di kalangan masyarakat Malakok adalah wajar, baik dari sisi perilaku pribadi maupun perubahan perilaku sosial. Namun, mereka mampu beradaptasi dengan kehidupan baru sehari-hari yang telah menjadi kebijakan pemerintah. Pelaksanaan adat di kampung gotong royong juga berubah sebelum terjadinya dengan masa setelah pandemi Covid-19. Dahulu, semua unsur adat mewajibkan semua unsur yang sudah dikenal untuk melaksanakan suatu adat yang ditentukan oleh adat. Namun, di masa pandemi Covid-19, seluruh unsur adat memberi dan diberi toleransi dan kelegaan dalam menjalankan adat tersebut. Melalui tradisi Malakok, masyarakat pendatang tetap dapat hidup berdampingan dan menjaga keharmonisan sosial dalam persaudaraan yang dibingkai dalam sikap toleransi dan keterbukaan.

Kata Kunci: Transmigrasi, Transformasi, Covid-19, Minangkabau

Introduction

The Indonesian nation has two identities: national identity and primordial identity (Weol et al., 2021) (Weol et al., 2021). Since the proclamation of Indonesia as The Unitary State of the Republic of Indonesia, this identity has become a tool for the transformation of humanistic interactions because it contains very noble Indonesian values (Isnarmi Moeis, 2014). Transmigration is a program of population movement from one area to another (Kohar & Hasan, 2018). The transfer is carried out from densely populated areas to more minor dense areas (Nova, 2016). The transmigration program in Nagari Sungai Sirah is one of the contributions to the occurrence of a multicultural society in this region. In West Sumatra, the first transmigration was carried out in the village of TongarNagari Air Gadang, Pasaman District, Pasaman Regency in 1954 (Undri, 2019). Meanwhile, the transmigration program in Nagari Sungai Sirah, Silaut District, Pesisir Selatan Regency was first introduced around 1985 (Azizah et al., 2020). This became the first historical record of the entry of transmigrants to West Sumatra until the arrival of transmigrants to other areas. in West Sumatra.

The Malakok tradition in Minangkabau exists as a manifestation of the plurality of the Indonesian nation. Malakok is a way, according to Minangkabau customs to unite ethnic differences (Eriyanti, 2016). Migrants who decide to follow the traditional procession that has been set out in adat (Hafizah, 2017). after being declared accepted, the immigrant community is officially accepted as part of the Minang ethnic (Adesaputra et al., 2019). Besides, those who have done Malakok will get an identity and ethnicity

following the Malakok destination (Atikah et al., 2020). A tradition is a multicultural concept that carries the mission of peace and humane conflict resolution for the diverse communities of Minangkabau (Ningsih et al., 2013). Multiculturalism is a concept that makes it possible to respect, understand and acknowledge the diversity of identities (Bachier, 2021) including preserving culture and language in daily life with mutual respect for differences (Nawaf & Alzayed, 2015). Meanwhile, the presence of the Covid-19 pandemic has changed the social order.

This study aims to analyze the continuity of the "Malakok" tradition between the transmigrant community and the Minang community in Nagari Sungai Sirah, Silaut Regency and analyze changes in behavior patterns and interactions of the Malakok community in daily life due to the Covid 19 pandemic. Survey results (Agung, 2020) in the Bulletin Scientific Psychology show that 78% of participants are worried about the spread of Covid-19 and 23% feel unhappy or in a depressed condition; the wise thing for the community to do is to avoid crowds and stick to health protocols. This also has an impact on the community in Nagari Sungai Sirah. Initially their task was only to maintain the stability of Malakok community relations, but now they also have to take care of themselves so as not to contract the Covid-19 virus. The presence of a new variant of the virus known as the Delta virus is increasingly troubling the public because there is a concern when meeting other people. After all, the transmission rate is faster than the previous Covid-19 virus (Ciotti et al., 2020). The spread of the Covid-19 virus can occur when a person touches an item that has been contaminated by another person who was previously exposed; the virus moves to the nose, mouth, or eyes due to touching the contaminated one (Liu et al., 2020). so far there has been a change. Behavior is significant in social interaction because behavior results from all kinds of experiences and human interactions with their environment manifested in knowledge, attitudes, and actions. Behavior is an individual's response/reaction to a stimulus from outside or from within himself (Sadowski, 2009).

Meanwhile, according to (Sidney, 2015) Behavior is an action that can be observed and has a specific frequency, duration and purpose, whether consciously or not. Behavior is a collection of various interacting factors. Behavior is an activity or activity of living things, especially humans, caused by stimuli that come from within or outside (Sari, 2013). The presence of a new variant virus called Delta can affect the psychology of society widely and massively, starting from the way of thinking in

understanding information about health and illness, including emotional changes related to fear, worry, and anxiety as well as patterns of social behavior (Nursyahraeni & Ishak, 2016). we live a new normal, like it or not. Habits are changing and people on earth have to keep up with these changes.

Research Method

This study uses qualitative research methods with a phenomenological approach (Creswell, 2018). In this study, researchers will explore and look deeply at local wisdom in Minangkabau culture in the Malakok community in Nagari Sungai Sirah, especially the changes in behavior transformation during the Covid-19 pandemic "Malakok" community of Minangkabau. This study uses data collection techniques in three ways: a series of field observations, interviews and documentation to be further analyzed through the stages of data reduction, data display and conclusions/verification so that further research results can be presented in an informative explanatory sentence.

Results and Discussion

Minangkabau is an ethnic archipelago that follows the maternal line. The Minangkabau community is known as one of the ethnic groups in the world that adheres to a matrilineal kinship system (Esli Zuraidah Siregar; Ali Amran, 2018; Fatimah, 2012). The presence of the transmigration community in Nagari Sungai Sirah created a cross-cultural cross between immigrants and the Minang ethnic, making the community that developed there more complex and diverse. Along with that, Malakok culture is needed as a form of social integration. Malakok is a process of entry (assimilation) of newcomers into the structure of the indigenous ethnic and the agreement of the Nagari to form a new ethnic for migrants (Hafizah, 2017). Malakok is commonly known as Minang-style assimilation. The existence of this Malakok system means that the kinship system in Minang is an open system.

Several studies that examine the values of tolerance and open-mindedness include research (Ningsih et al., 2013) on pluralism, which introduces local plurality in West Sumatra, demanding an attitude of tolerance and an open mind for social balance. Furthermore, research conducted by (Azizah et al., 2020) on tolerance and an open mind during the Covid-19 pandemic: Learning from the "Malakok" transmigration community

in Minangkabau. In contrast to this study, which explores the changes in attitudes that occurred in Malakok society during the Covid-19 pandemic.

In Nagari Sungai Sirah there are 3 stages to do Malakok: First: *Maninjau Datuak* (meeting traditional leaders). This means that after knowing which ethnic will be used as a Malakok place, it is mandatory for newcomers to contact the ancestors of the ethnic, *datuak* who will take care of and teach everything that will be related to traditions. Second, *Maisi Carano*, meaning that immigrants who want Malakok are required to pay a certain amount of money as a condition for Malakok to be used as customary money. As for the contents of the carano, customary never fixes the price. The amount depends on the ability and seriousness of the immigrant ethnic who will be Malakok. The third is *Mandoa*, which means that thanksgiving will be held by inviting *Niniak Mamak*, *Urang Sumando* and *Alim Ulama*, relatives from the Minang Ethnic, and neighbors who are neighbors Malakok's destinations. Thanksgiving is usually done by slaughtering livestock ranging from buffalo, cows, goats, or chickens according to the abilities of the immigrant ethnics and an agreement with the Minang ethnic where Malakok is located. Later there will be a celebration of the joining of the immigrant ethnic with the Minang ethnic.

The datuak as the highest customary leader in the Minang ethnic will seek approval from other *ninikmamak*, *bundo kanduang* and other ethnic members. If everyone agrees to accept the proposal, then Malakok is officially one of the children and nephews of the Minang ethnic members who have been chosen as the place for Malakok. This shows: "*Nagari bapaga hukum, Kampung bapak buek, tiok lasuang baayam gadang, palsu tampuah buliah diambok*". This means that there are rules that must be met in order to become part of the custom itself.



Figure 1. The process of forming social identity and social behavior of the “Malakok” community in Nagari Sungai Sirah, SilautPesisir Selatan District.

Figure 1 shows how forming multiculturalism in Nagari Sungai Sirah begins with cross-cultural crossings between immigrants and the Minang ethnic. Javanese and Batak ethnic groups dominated the immigrants who came through the transmigration route. The immigrants were allowed to choose whether to do Malakok to the six Minang ethnics; from there, the Malakok process occurred which gave birth to social identity for the immigrant ethnics and created a multicultural society so that social attitudes emerged in their daily interactions. Nagari Sungai Sirah consists of three villages. Each village is led by a village mayor with population data as follows:

Table 1. Total Population of Nagari Sungai Sirah in 2020

No.	Desa	Wali	P	L	Number of	KK
1	KampungPasar Malintang	Yosi Riko Candra	601	509	1,110	261
2	KampungDana uBetung	Ahmad Ghofur	155	188	343	108
3	KampungGoba hTalangKayuJa o	Bot Liadi	310	300	610	154

1,066 997 2,063 523

Source: WaliNagariNagari Sungai Sirah

It can be seen in Table 1 that the population of Nagari Sungai Sirah is 2,063 people with 1,066 women and 997 men. The largest population is in Pasar Melintang Village with a total of 1,110 people and the smallest population is in Kampung Danau Betung with a population of 343 people with a total of 523 families.

The following is the data on the distribution of ethnics and data on the heads of families living in Nagari Sungai Sirah, both those who have done Malakok and those who have not, as shown in Table 2.

Villages	SM	SJ	SL	JML	SM	BM
Pasarmalintang	159 KK	96 KK	6 KK	261 KK	53 KK	49 KK
Danaubetung	28 KK	76 KK	4 KK	108 KK	50 KK	10 KK
Gobahjao wood gutters	109 KK	42 KK	3 KK	154 KK	28 KK	17 KK
Total	296 KK	214 KK	13KK	523 KK	131 KK	76 KK

Information:

KK : Head of Family
SM : Minang Ethnic
SJ : Javanese
SL : Other Ethnic
JML : Number of
SM : Already Malakok
BM : Not Malakok (Not Malakok)

Table 2 shows that awareness of Malakok for ethnic immigrants is relatively high, as evidenced by the comparison of those who have Malakok which is higher than those who have never Malakok. It can be seen that the number of Malakok is 131 families, while those who have not done Malakok are 76 families. In crossing cultures through the Malakok tradition, a multicultural society is created that gives birth to patterns of social attitudes tasked with maintaining the stability of social interactions in Nagari Sungai Sirah. Attitude is a term in psychology that deals with perception and behavior. Behavior is the tendency of individuals to respond specifically in their social

environment (Sarnoto & Andini, 2017). According to (Aguilar, 2021) behavior is the output of all kinds of experiences and human interactions with their environment which are manifested in knowledge, attitudes and actions.

In the pattern of interaction of the Malakok community in Nagari Sungai Sirah has been created in such a way. The social attitude shown by the community is mutual respect for this in everyday life, tends to use the two customs, for example when commemorating "One Muharram", for Javanese culture it is known as *Satu Suro* where this custom is still commemorated using Javanese customs. by inviting *ninikmamak* who is a native. interested, and they are willing to attend and able to follow wisely. Furthermore, in terms of art, such as the art of *KudaKeping* originating from Java, it is still played when certain events are often juxtaposed with the performances of the original *Minangrandai* art, even the performers of the horse braids themselves also come from the Minang people. The occurrence of cultural crossing is based on the attitude of understanding that develops among the people there. This is also supported by an open-minded and anti-discriminatory attitude that allows the Malakok community to express themselves by upholding mutual respect.

However, the daily stability of the Malakok people has been disrupted by the presence of the Covid-19 virus. Nagari Sungai Sirah was also the target of the spread of the virus. Starting from large-scale social restrictions in stages one, two, and three to prevent the spread of the virus. In the first phase of large-scale social restrictions, there were approximately 50 people under monitoring because there was mobility of Sungai Sirah residents living abroad using staying at home to return to their hometowns to Nagari Sungai Sirah, and 5 people without symptoms, and there were two people tested positive for a congenital disease. With this data, Nagari Sungai Sirah is declared an orange zone. During the phase II large-scale social restrictions that came into effect on October 12-25, 2020 Nagari Sungai Sirah, 2 asymptomatic people were isolated independently under the supervision of a local Puskesmas and 1 person under the care of a regional general hospital. During the phase 3 large-scale social restrictions, no cases were recorded in Sungai Sirah but remained on alert status.

The government has decided to implement restrictions on community activities from July 3 to July 20, 2021, specifically for areas on the islands of Java and Bali. Followed by several regions in Indonesia that apply in 7 provinces including West Sumatra. With this phenomenon, the Nagari Sungai Sirah government maintains

vigilance against the spread of the virus even though it is not included in the 3 areas for implementing restrictions on community activities in the West Sumatra region. The nagari government and the community continue to intensify campaigns to comply with health protocols wherever they are by washing hands, wearing masks, maintaining distance, staying away from crowds, and reducing mobility.

In addition, the Nagari Sungai Sirah Provincial Government has prepared an isolation house for residents if any of its residents are exposed to the Covid-19 virus will be isolated there under the supervision of village health officers. With all the records regarding the spread of this virus, the people of Nagari Sungai Sirah have experienced drastic changes in their daily lives; although the community's response is still dynamic in responding to the coronavirus, changes in carrying out the order of life still occur.

Starting from the daily lives of people who were initially free to go anywhere but are now required to wear masks wherever they go and wash their hands frequently. At first people were free to shake hands as a form of greeting in friendship, now people are no longer allowed to shake hands. Initially the Malakok people were free to hold formal events with horse braid performances from Java or randai performances from West Sumatra, now they are limited by following health protocols. Initially people were free to move wherever they wanted. At first the economic wheel rotates on its axis steadily, now it becomes wobbly because the axis is unstable. Many have been sacrificed due to the Covid-19 pandemic, but by following government regulations it is believed that they will reduce the number of people affected by Covid-19 cases.

A different situation occurred during the Covid-19 pandemic due to the implementation of restrictions on community activities as a result of which all social activities were restricted. There will be no more wedding parties featuring the *Kuda Kepang* dance from Java or the *Randai* dance from Minangkabau, all held with limited conditions according to health protocols. The celebration of religious holidays is also limited by the Malakok community, who no longer carry out the *batandang* tradition. The custom is always carried out every Eid al-Fitr, Eid al-Adha, Islamic new year and in the month of *Rajab*. As revealed by 3 respondents who are Malakok Tanjuang ethnics that in every celebration of religious holidays they always visit each other's homes with gifts called baskets but with the Covid-19 pandemic this tradition no longer runs as usual. There used to be 4 times a year, but during a pandemic at least two or one times

to take a basket to a relative's house because it was also affected by the decline in financial ability experienced during the pandemic.

Luckily, with the current conditions, all parties can tolerate and understand each other with the reasons for changes in tradition and changes in the social system from what they are used to being able to adapt to the new average era experienced by the world. today. The presence of Malakok is one of the mechanisms of the humanist brotherhood of the Minangkabau community towards immigrant communities. Based on tolerance and mutual understanding between the two parties who can synergize to help and strengthen each other during the pandemic (Ginting & Ayaningrum, 2009) amid a situation that creates economic uncertainty and public policies related to the implementation of restrictions. In community activities (Abudi et al., 2020), the behavior transformation during the Covid-19 pandemic among the "Malakok" community in Minangkabau occurs naturally following the demands of changing situations and conditions that occurred during the pandemic. Tolerance and mutual understanding are the glue that keeps social relations going well.

Conclusion

Based on research data, it can be concluded that the transformation of attitudes during the Covid-19 pandemic among the "Malakok" community in Nagari Sungai Sirah was forced to change the new standard changes during this pandemic. The Malakok community provides ample space for tolerance and mutual understanding of this situation. The transformation of attitudes seen in the Malakok community is a change in carrying out traditional traditions and arts that are often carried out at weddings, as well as changes in the tradition of delivering rantang to relatives' homes which used to be held almost 4 times a year now only once or twice a year because it is followed by declining economic capacity. Through the Malakok tradition, the community strengthens and takes care of each other in a heterogeneous society which is fostered through daily interactions in community interactions in Nagari Sungai Sirah. Finally, understanding the transformation of attitudes during the Covid-19 pandemic among the "Malakok" community in Minangkabau must be used as a mechanism of togetherness to create a stable and harmonious community environment.

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