

KA LAPAU CULTURE AS A SOCIAL IDENTITY MINANG MEN IN KAMPUNG BARU PADUSUNAN VILLAGE, PARIAMAN TIMUR DISTRICT

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ABSTRACT

The aimed of this research is to identify the social identity process of Minang men in *Lapau* by looking at behaviors as a social background and reviewing the social values that are translated into the cultural function of *ka lapau* for Minang men in Kampung Baru Padusunan Village. The theories used are John Turner on Social Identity and Malinowski's Theory on Functionalism. The research method used is qualitative research Men's activity patterns are formed and manifested in daily activities in the *lapau*, including: (1) Games; (2) Entertainment; and (3) Discussion. The findings from this research are how to answer the problem about social response. People in the *lapau* of Minang male individuals are not tired, then their social identity was questioned and they were considered unsocial or did not socialize with men in Kampung Baru Padusunan Village. This assumption is a form of concern among fellow Minang men in the social construction of *ka lapau* culture which is a form of normative social identity, full of social values and complementary functions including security functions, economic functions, educational functions and political functions. Through a review of social identity and function in *ka lapau* culture for Minang men in Kampung Baru Padusunan Village, this is a concrete discussion in this research.

Keywords: *Ka Lapau*, Social Identity, Function

1. Introduction

Lapau is a public space like a traditional warkop (coffee shop). The activity of visiting and sitting on the *lapau* is called *ka lapau* by Minang men.

The existence of the *lapau* in the midst of society is not just a place to drink coffee or *talua* tea, but as a social space created by Minang men to perpetuate

association or friendship between men. *Lapau* can be found in strategic places along roads, intersections, hamlet boundaries, village boundaries to city boundaries, and various types of building forms from semi-permanent to even permanent. In Kampung Baru Padusunan Village which has 4 (four) hamlets. Each hamlet has 2 (two) to 3 (three) *lapau* that can be found. The shape of the *lapau* building is usually seen directly attached to or adjacent to the owner's house, because the owner of the *lapau* is a person whose name is quite widely known by the community and has many social relations within his circle.

When viewed from an interesting frame, *lapau* can be understood through a physical and socio-cultural review. Physically, according to Edward Bot (2016: 3) in terms of the setting of the *lapau* itself, it is not like a shop where there is no space for chatting, just chatting between buyers and sellers and buyers among buyers. There is a large space for chatting between buyers and there are lots of tables and chairs. In some *lapau* tables and chairs are made long, measuring approximately 4-5 (four to five) meters and 1 (one) meter wide, along with chairs that match the table. It is very rare to find tables and chairs that are small in size or in round and square shapes in *lapau*.

Socially, the existence of *lapau* in society gives rise to negative and positive perceptions. There is a negative perception from some local community groups that the activity in *lapau* of playing koa cards and dominoes is not just entertainment, but involves the practice of gambling (bahampok), placing lottery numbers and playing slots (online gambling). When playing, they

are even considered too loyal to their playmates. This creates a negative perception in society. In fact, some people in *lapau* are also considered to be just wasting time and giving the impression of being lazy, be it a man as the head of the household, or as a mamak (uncle) who should be a wise personal example for his kamanakan-kamanakan (nephews). Apart from that, positive perceptions towards *ka lapau* activities are more considered as a space for Minang men to socialize, build work relationships, entertain themselves by joking around, and unwind at home.

Socio-cultural review of *ka lapau* activities as a culture of men gathering and having conversations called *maota*. *Lapau* is known as a place that has a source of information and news for the people around it, a play space and a non-formal education space for Minang men in Kampung Baru Padusunan Village. The educational space in *Lapau* is for expressing opinions, arguing, rhetoric, and providing criticism. *Lapau* is a place to transform the value of mutual respect and create awareness of freedom of opinion (democratic), as well as the ability to criticize and accept criticism (Dede Pramayoza, 2008: 15). This is inversely proportional to bad perceptions and negative connotations.

Ka lapau activities in the process do not recognize social hierarchy, the men who sit in the *lapau* are very diverse from different backgrounds, from community leaders, religious figures, political figures to those who have no rank or position, so that the *ka lapau* culture becomes a forum for for Minang men in Kampung Baru Padusunan Village to empower their identity as Minang people and build the social construction

of each individual through patterns of social activity. According to Effendi (2014: 77) Metaphysically, in the emic view of the Minangkabau people, *lapau* is the place of men and is interpreted as a social construction specifically for men. According to Lipset, SM (1963: 17), social construction is the meaning and social values created and maintained by society. Lipset emphasized that social reality takes the form of concepts, ideas, norms, values and institutions that are not objective, but are conceptualized by individuals or groups of individuals through their interactions with each other. Various realities of problems that exist in society such as political, socio-cultural, economic and educational issues are all discussed in a place called *lapau*, a place where the social culture of the Minang people empowers the substance of identity and social functions that are rooted in the activities of men's *ka lapau*. -Minang man. Generally, people call all the content of discussions in *lapau* as *ota lapau*.

Initial observations of this research, towards several communities that are part of the social construction in *lapau*, found that if an individual is not *ka lapau*, then his identity as a Minang man or ughang crew (our person) in that village becomes a question for people. *di lapau, lai ughang awak nyo?, ndak amuah baghaua ka lapau gai doh* (are we still our people?, why don't you want to hang out *ka lapau*). Of course, this would be an interesting discussion to research, whether the problem of not going out when hungry, could a Minang man be marginalized or even not considered in their social environment?, giving rise to negative perceptions because they do not socialize and mingle with fellow men.

So how big is the cultural function of *ka lapau* for every Minang man in Kampung Baru Padusunan Village?

Based on these problems, it is an interesting issue to study by looking at *ka lapau* culture as a habit that is manifested in behavioral patterns in daily social activities from the perspective or perspective of social identity for Minang men in Kampung Baru Padusunan Village, East Pariaman District, Pariaman City. Therefore, it is necessary to carry out further research using qualitative methods to understand the social space, behavioral patterns that describe the cultural values held by the community, when carrying out *ka lapau* activities, namely by identifying the social identity and function of the *ka lapau* culture in Kampung Baru Village. Padusunan, East Pariaman District, Pariaman City.

2. Literature Review

Listiyono Santoso (2017) in research entitled "Ethnography of Coffee Shops: Cangkrukan Identity Politics in the Cities of Surabaya and Sidoarjo". This research provides an explanation regarding the disclosure of the meaning of the presence of the "cangkrukan" community as identity politics and the function of "cangkrukan" as a public space for city residents. This research is different because it discusses "cage" through the lens of identity politics.

Julia Putri Ayu and Mira Hasti Hasmira (2020) with research entitled "*Lapau* as a Media for Social Interaction for Men in Nagari Sawah Laweh, Bayang District, Pesisir Selatan Regency". Explaining *Lapau* as a medium of interaction, namely that *Lapau* is used as a means of connecting between one

individual and another individual. This research is different because it discusses *lapau* as a medium for men's social interaction.

Yandri Syafputra (2017) is contained in a thesis entitled "Empirical Experience Becomes an Idea in Music Creation". In the thesis that compiled the work "LAPAU" (Transformation of Cultural Reflections into Sound) it explains about *lapau* which is an idea as well as a container for the artist's empirical experience for creating music. The difference in this research is the idea of creating music through the transformation of reflections on *Lapau* culture.

Widya Hasan et al (2018) with research entitled "Cultural Communication in Increasing Voter Participation in Pariaman City" explains the concept of communication based on socio-cultural background through "*lapau*" in Pariaman City for the purposes of election socialization. This research is different because it is a social setting for election education.

The results of several studies and references above can be a relevant reference and a need for writers to examine the social identity and function of *ka lapau* culture. Apart from that, it is also a comparison and proof that no one has conducted research on *ka lapau* Culture as a Social Identity for Minang Men in Kampung Baru Padusunan Village, East Pariaman District, Pariaman City.

3. Method

This research was conducted using qualitative research methods to produce descriptive data in the form of written or spoken words, uncovering

social space and looking at the form of *ka lapau* culture as the social identity of Minang men in Kampung Baru Padusunan Village which was obtained from the behavioral patterns of people who live there. can be observed in the research environment. This research aims to understand the phenomena experienced by research subjects, for example; behavior, perception, motivation, action, holistically, and descriptions in the form of words and language (Moleong, U 2007: 6). This research data was found through primary and secondary data using data collection techniques: literature study and field study which relies on observation, interviews and documentation, then the researcher carried out analysis to process and present the data by: data reduction and data display.

4. Results and Discussion

4.1 The Form of Social Identity in the *Ka Lapau* Culture of Minang Men in Kampung Baru Padusunan Village

The habit of going to the *lapau* of Minang men in Kampung Baru Padusunan Village is a form of expression of social identity that is built based on socio-cultural background. This means that the culture of *ka lapau* is oriented towards the attitudes and choices of each individual regarding social needs. This need motivates men to identify their presence in the social space in *lapau*. Based on this identification, there are 3 (three) processes for Minang men in Kampung Baru Padusunan Village to sort out and settle on an identity so they can carry out activities in *lapau*. These include social structures, normative

consequences and ontological definitions (Istiyanto, 2016: 25).

a. Social Structure

The existence of *lapau* in every hamlet in Kampung Baru Padusunan Village is very familiar to the men in this village. There are 2 (two) to 3 (three) *Lapau* in each hamlet which are always visited by men, ranging from the *mudo-mudo* (teenagers & youths) to the *partai tuo* (old people), including: *Lapau Emma*, *Lapau Uniang Pinkan*, *Lapau Ayu* in Dusun Labuh Raya, *Lapau Les*, *Lapau One*, *Lapau Kuri* in Dusun Sungkai, *Lapau Salihin*, *Lapau Kurnia* in Dusun Bulaan, *Lapau Buyuang Zaili*, *Lapau Erna* in Dusun Pincuran. This is the fact that *ka lapau* culture is a social world for men. How to clearly see the form of Minang men's social identity in Kampung Baru Padusunan Village? It is necessary to explain the process of forming an identity until it becomes a social identity. Castel (2001:42) explains how identity becomes a characteristic, identity is obtained through two things: (1) Identity from birth (given), such as male or female; (2) identity through the process of life experience. Humans have a self-concept to see their identity process, there are two interrelated identities, namely personal identity and social identity. According to Turner and Onorato (1999: 45-46) personal identity is formed due to the social interaction of an individual (me) between other individuals (you) or what is called a dyadic relationship which emphasizes subjective interests, while social identity prioritizes group interests to build a form of relationship between "We" or "Us".

The relationship "we" or "us" in the language of men in *lapau* is called

awak basamo or *salingka atok*, meaning we are together under one roof in *lapau*. Men in *lapau* do not recognize social hierarchy, do not discriminate in their treatment of individuals because of their work. The social structure is indeed different, but the treatment remains the same in the social context of sitting together in the *lapau*. When sitting in the *lapau* you don't look at status or job at all, but what you look at is mutual respect and mutual respect for each other in accordance with the Minang people's principles, namely continuing to wear *raso jo pareso* and *kato nan ampek*. Men's social relations in *lapau* are a continuum relationship, meaning that the range of values is not interrupted because of a rank or position but continues to continue between each individual in *lapau* into open and flexible social conditions.

b. Normative Consequences

Social activities in *lapau* involve various individuals who have various characteristics of personal identity. Mr Mursal is one of the informants who works as an ASN teacher and has the habit of going *lapau*, of course personally he uses a friendly, dedicated approach and has a high social spirit in his social environment. However, it should be noted that the words "friendly", "dedicated" and "high social spirit" are accepted as personal characteristics of him, these adjectives are not simply born because he behaves like that, but other people who give recognition to him. This means that in the study of social identity there cannot be one-sided claims of personal characteristics about oneself, because adjectives involve the giving and recognition of others. The social

assumptions that emerge in *lapau* are normative consequences of behavior or habits that are often carried out by people in *lapau*. In line with Afif's explanation (2015: 15), what is called identity, no matter how personal it is, will have social dimensions that involve other people's recognition of themselves.

c. Ontological Definition

Men's social needs and the existence of *lapau* become a cultural event with a social dimension in their environment. The social dimensions internalized in *lapau* make *ka lapau* activities a form of social identity with values and a sense of concern within the social group, especially regarding relationships between men.

"*Nan patamo, untuak mencari pergaulan samo kawan, nan kaduo, pai santai ka lapau, palapeh suntuak dirumah*". "First, to maintain social interactions between friends, second, to go to relax in the *lapau*, to unwind at home" (Kuri, 2023). The existence of a Minang man like Mr Kuri (51) in *Lapau Uniang Pikan* in Dusun Labuh Raya, Kampung Baru Padusunan Village, the habit of *ka lapau* forms an identity that is attached to him. The researcher felt how the social response of people in *lapau*, when he met Mak Etek Cangkuak (68) as an informant in *Lapau Ema*, he asked the researcher where he lived and whose children he had. Then the researcher answered that the researcher came from this village and mentioned the name of one of the researcher's uncles who was sitting in the *lapau* at that time, then Mak Etek Cangkuak stated that the use of *ka lapau* is so that we can get to know each other. This shows the social

response of people in *lapau*, regarding the existence of a man who comes from here, but does not go to *lapau*. If Minang men in Kampung Baru Padusunan Village are not good enough, they will be considered unsociable or less social among men. This assumption is not a serious problem. However, this assumption is a form of social response from people in the *lapau*, because the principles of behavior and customs among Minang men are not fulfilled, so it is unethical if a man does not *ka lapau*, because of the lack of interaction between fellow men. Minang men, especially in Kampung Baru Padusunan Village.

"It's true, because Minang men can't be separated from the *lapau* and *surau*, if men don't go to the *lapau*, they can be said to be unsocial and don't mix with other men. If you're from your own father, you like the *ka lapau*, even though you don't every day, Wednesday night and Sunday night we are definitely hungry, get together, keep in touch, discuss, let go of our busy schedule at home, in between our work, even look for work. Share information about what is happening in this village, because basically we Minang people have had a hobby of *ka lapau* since ancient times, it has become a characteristic of the Pariaman people" (Mursal, 2023).

It can be said that the assumption that a man is not tired is not a bad assumption, but is based on normative consequences that rely on activity patterns and accumulative values from the social identity he adheres to. The accumulation of group values that are internalized in the individual's self-concept is what is called "social identity" (Afif A, 2015: 13). As social creatures,

association is a collective awareness of social relationships that need each other so as to build emotional bonds and create a sense of caring for fellow men in the community.

The intensity of social interaction between fellow Minang men is easier while in *lapau* than in other places. In the midst of their daily activities, Minang men in Kampung Baru Padusunan Village always take time to sit in the *lapau*. This habit is carried out continuously so that it becomes a patterned activity. Cultural context is a patterned activity, identity attached to every habit that is continuously carried out by a group of people or ethnic groups in an environment. When done in a pattern, it gradually forms an identity that is inherent in the social group (Erikson 1988:24 in L. Santoso: 116).

These patterns are collectively embedded with various aims and objectives, many of the goals of Minang men in going to *lapau* are the same, one of the main goals is socializing. The representation of social relations in *lapau* is a social space that lives constructively and is conceptualized by every Minang man in *lapau*. There are 3 (three) activity patterns formed by men in the *ka lapau* culture in Kampung Baru Padusunan Village. Among them are: Games, entertainment and discussions.

a. Games

Patterns of daily activities through how a person or group acts to create a social identity for them. This pattern presents behavior as a basis for actions or guidelines that are in accordance with group norms. The *ka lapau* cultural process that occurs in Kampung Baru Padusunan Village takes the form of daily activities carried out by

men in *lapau*, namely *koa* and domino games.

"Our games in *lapau* are playing *koa* and dominoes, just to relieve fatigue, one of which is a game in *lapau*" (Jasman, 2023). The game played by Jasman indicates that there is an attachment between him and his group, called a common bond, which means that Jasman and his group create a relationship based on the same characteristics or goals that bind Jasman and his group (Afif, 2015:20).

This *koa* and domino game has no consequences for the loser, it's just a matter of how to play a strategy to win against your opponent. After the researchers observed, there was another pattern to this game, namely whoever loses will treat the winning opponent to coffee or *teh talua*, but this is only limited to loyalty between friends, meaning that other elements such as gambling or drawing lots are not yet visible. This game uses a strategy to win the game through patterns on the cards that can be predicted or read, such as predicting your partner's cards and your opponent's cards. Men in *lapau* play *koa* and dominoes starting after evening prayer time until late at night at 02.00 WIB. In some *lapau*, such as *lapau ema* and *lapau salihin*, the game time is not limited by time, only limited by boredom or switching to other activities such as discussion and entertainment.

b. Entertainment

The main characteristic of the cultural process is oriented towards the group itself to create and realize things that are creative towards forms of identity to find a positive meaning, at the level of relations between men, the

strategy is through entertainment activities consisting of karaoke and watching football. happened in *lapau*.

The entertainment carried out by people in *lapau* is karaoke and watching football. Entertainment is different from games, because in entertainment there is no strategy like games. During karaoke, sing alone or together. Musical instruments for karaoke such as microphones and speakers are provided by the *lapau* owner. The *lapau* that provides karaoke facilities are *lapau ema*, *lapau les* and *lapau uniang pikan*. Karaoke in *lapau ema* gives the impression of togetherness among men in *lapau*. The same thing happened in the *Uniang Pikan lapau* at 22.00 WIB. Minang men there played *koa*, dominoes, karaoke and relaxed *maota* in the *lapau*. Watching together (*nobar*) is carried out by many young people (*partai mudo*) and is also attended by old people (*partai tuo*) who are football lovers in the tutoring area, football watching activities are carried out when there are football matches in the European Leagues or national team matches Indonesia against other countries. The projector screen in the *lapau* has been opened by the *lapau* owner himself and the men in the *lapau* have gathered and are preparing to watch the football together.

Entertainment carried out by Minang men in *lapau*, at this level relationships between each other form a social creativity strategy in maintaining good relations between men by avoiding various open conflicts and motivating group members to maintain identity through social creativity (Afif, 2005: 45)

c. Discussion

One of the activity patterns that people always carry out in *lapau* is discussing or having conversations which are usually called *ota lapau*, after the researchers observed that there were 2 (two) categories of chat in *lapau*, namely light *ota* and heavy *ota*. Light *Ota* starts with everyday stories. Based on observations, researchers found light discussion by people in *Lapau Uniang Pikan* about daily work such as activities after going to the rice fields or the fields, these conversations began to change topics randomly and unstructured, *indak ado ujuang pangka* means non-existent chat the tip and the base. Meanwhile, heavy *ota* is similar to directed discussions because it is more structured and gradually discussed by people in the *lapau*. For example, regarding issues or problems that people in the village have to face, one of which is political issues regarding the 2024 election.

This discussion or heavy discussion continued to include criticism regarding the planning of activities in Kampung Baru Padusunan Village. Mr. Mursal told *lapau salihin* that the men held a format meeting to plan the construction of ping pong or table tennis sports facilities in Bulaan Hamlet. This meeting was held by all the men in *lapau* which was initiated by policy makers in the village such as the BPD and Village Heads and their apparatus. The meeting was held based on the concerns of the people in *lapau* because they saw the lack of youth activities outdoors, and then planned the exercise. -Gandang Tasa training every Saturday night for children and teenagers taught by one of the trainers in *lapau*.

When the researcher was in *Lapau Buyuang Zaili*, there was a lot of

young people and old people visiting there, including one Mr. Mulyadi, he said that the men in *lapau* would discuss various problems in the village, especially when the problems were directly related to community and close to *lapau*, such as the problem of roads being blocked due to a baralek party which uses a road that is often used by the community, when it is called *urang alek* or the host goes to *lapau ema*, then a solution is found, namely still being given space only for motorbikes. Meanwhile, for car roads, we are still looking for alternative routes. The discussion of people in *lapau* regarding a problem in social identity theory is a pattern of activity with various ideas and initiatives, this is the ability to overcome differences in groups to reach mutual agreement in determining social identity through *ka lapau* culture (Afif, 2005:35).

Discussion as a relationship tool for men in the *lapau* in the process stimulates awareness of shared identity which gives rise to mutual respect and cooperation to avoid conflicts between them. This process, in social identity, is called the "interactional model" which explains that interaction is not limited to gathering together with game activity patterns, entertainment but there are discussions for exchanging ideas or notions therein.

The representation of these three activity patterns embodies social identity. One form of social identity in *ka lapau* culture is actualized by Minang men in Kampung Baru Padusunan Village in an activity agenda entitled *Lapau Sakampung* initiated by people in *lapau*. *Lapau Sakampung* is a concept for a gathering entertainment event with the theme of friendship during Eid al-Fitr

2023, welcoming friends returning from overseas "bacarito malapeh taragak", "bagadang" cooking goat curry which is only done by men in *lapau Ema*. The social identity of Minang men in Kampung Baru Padusunan Village is realized in the background of the *ka lapau* habit. Every collective action and behavior is reflected ontologically, revealing the meaning of the *ka lapau* culture itself.

4.2 The Cultural Function of *Ka Lapau* for Minang Men in Kampung Baru Padusunan Village

a. Security Function

Minang men gathering late at night in *lapau*, even until dawn, is one of the functions of people in *lapau* which ensures village security is maintained. Various things happen in Kampung Baru Padusunan Village, so that people in *lapau* can know in advance about theft or other things that disturb the security of the village. As happened several years ago in Kampung Baru Padusunan Village, there were several cases of theft. The Village Government's policy in dealing with this is to create a night patrol schedule filled with youth. *lapau* was used as a post or center for the environmental security system.

Based on an interview with Rahman (25), one of the youths sitting in the *lapau* said that: "The youth are always ready for what is happening in the village, if there is theft or other things that disturb the security of the village, the youth in the *lapau* are the first to move "Apart from being a place to gather to protect the village, sitting in this *lapau* the feeling of brotherhood will become closer."

The informant's statement explains that the function of *ka lapau* is not far from fulfilling the community's need for security in their village. As explained by Malinowski, the social function aims to satisfy a series of a number of instinctive needs of human beings, related to their entire life (Koentjaraningrat, 1967: 167). The culture of *ka lapau* as a forum for fulfilling security functions, the needs of men who like to gather and interact in *lapau*, this behavior develops in a more solid form. This means that the association is institutionalized informally and then forms a social construction.

b. Economic Functions

Men's work background in tire not only sharing experiences in their fields of work but also sharing vacancies or jobs that people who need them might be looking for. This kind of condition is unique for Minang men, *lapau* is a place to find information and get work. Work is the main pillar for meeting economic needs and is an important thing in a man's life.

For men who are unemployed or don't have a job, it is a problem to fulfill their daily needs, especially for those who are married or have dependents in their family. Looking for information on job opportunities, one of which is going to *lapau*. *Lapau* as a place to exchange information by Minang men in Kampung Baru Padusunan Village. So, employment opportunities are one of the things that men in the *lapau* talk about a lot.

Sitting in the *lapau* will also increase the relationships of people who already have permanent jobs or work on development projects in the village to become laborers or craftsmen, these

relationships are one way to get work. *Lapau* It is also used by the community to get work such as weeding rice fields, making paddy fields, *manabeh* fields and other things. Jobs were obtained because of offers given to men who sat in the *lapau* (Julia Putri Ayu., and Mira Hasti Hasmira. 2020: 114).

Economically, with the existence of buying and selling activities in the *ka lapau* culture, of course the circulation of money helps the *lapau* owner's business. Even though some people who are in debt are in debt, this is not a problem for those who are in debt, because they already know each other's character and understand the economic conditions. Malinowski explained a social function of seeing society as a complex system where the parts work together to project solidarity and stability, that socio-economic life is required to be in accordance with the conditions that have been constructed in such a way by society (Koentjaraningrat, 1967: 167).

Indirectly, the existence of *lapau* in Kampung Baru Padusunan Village certainly supports the community's economic sector, even though it is only at hamlet or village level. Apart from being a business field for *lapau* owners, *lapau* is also a business place for local people who place or entrust their own merchandise, such as sweet potato crackers, areca nut dumplings, fried foods such as bakwan, *risol*, *sala bulek* and others, because quite a few people men sitting in the *lapau*, then buying various foods and drinks.

c. Educational Function

Minang people realize that education is an important thing and make a conscious effort to learn it, with

the very philosophical principle of Alam Takambang Jadi Guru which has been firmly held by Minang people since ancient times. This principle is carried into *lapau*, meaning, wherever we are, that is where we learn and understand the situation. Minang men are of the view that they have long been aware of the importance of education, so that *lapau* and surau have become iconic means to the present to exemplify traditional and religious values. One of the lessons that can be found in *lapau* is about Minang sayings about proverbs with metaphors or parables and which have deep and broad meaning. As is often said by men in *lapau*, "Duduak surang basampik-sampik, duduak basamo balapang-lapang" this proverb symbolizes that a problem that sits alone will become difficult when faced alone and will become easier when faced together.

As mentioned by Mr. Mursal (67) and Mak Etek Mulyadi (47) when interviewed, *lapau* is a place to increase knowledge and socio-cultural (customary) and religious values that are applied in everyday life. Minang men in *lapau* are active in sharing knowledge, experiences and opinions. Every man in *lapau* continues to learn and hone his speaking and diplomacy skills. In fact, the *lapau* is also a place for Minang men in Kampung Baru Padusunan Village to discuss various important matters regarding policies or programs in the village. Researchers, based on information from informants, the role of *lapau* can be interpreted as the function of *lapau* as a basis for education for Minang men from generation to generation in Kampung Baru Padusunan Village. Sahrul N (2015:26) revealed that

lapau for Minangkabau men is a place to socialize and joke around. For the younger generation, *lapau* is a place to learn about social matters on the way to maturity.

d. Political Function

What about the role of *lapau* in political affairs in Kampung Baru Padusunan Village for Minang men in *lapau*? *Lapau* became a place for men to exchange ideas. Discussions in *lapau* cannot be separated from what is called politics, topics about political conditions from the village level to the national level cannot be separated from *ota lapau*. So, *lapau* is also used as a means of political education by the Pariaman City KPU through communication patterns with a cultural approach in order to convey information about elections, especially now that it is the political campaign season for the 2024 simultaneous elections. According to Widya, the way to convey information related to the implementation of elections is through patterns. The famous communication characteristic in the Pariaman area is called *Ciloteh Lapau* (Widya Hasan, et al. 2018: 186).

Through this review, *lapau* has become a campaign ground and political base involving prospective candidates for office, both at the village, city and provincial levels, such as campaigns for Village Head Elections, Regional Head Elections, Presidential Elections, and campaigns for candidates for DPRD and DPR RI members at the national level can be found in *lapau*. Especially the *lapau-lapau* in Kampung Baru Padusunan Village, during the campaign period men chat warmly, while being served coffee and *talua* tea, the atmosphere in the

lapau can become hot and cold because of debates about politics.

The function of politics in *lapau* is not only a matter of discussion or *ota lapau*, but social ties are able to strengthen men's solidarity which together can be the basis for determining political choices for Minang men in Kampung Baru Padusunan Village. The existence of differences and similarities in political views cannot be separated from the factor called regional son or *urang kampung awak* (Effendi, 2016: 15).

So, there is no doubt that the position of men in several *lapau* in Kampung Baru Padusunan Village have the same and different political views. This is proven by the banners of prospective candidates displayed on the *lapau*. So that men's participation in the democratic party in *lapau* is quite democratic.

According to Mak Etek Mulyadi (47), political issues in *lapau* can be roughly seen that people in *lapau* will be willing to give their respective voting rights based on collective and personal choices. Apart from that, he, as the Village Head, who usually sits in the *lapau*, explains the function of the *lapau* from a political perspective, which is very helpful for Village Government services because the community can be directly involved in the design of road construction policies, etc. and budget issues, including receiving input, criticism and suggestions submitted. directly by the community. Based on information from the informant, it can be seen that the characteristic social identity of the *ka lapau* culture can be a means of directly expressing the political needs and interests of the people in *lapau*.

Therefore, political discussion venues and information centers are two indicators for influencing community political participation in village planning and development

5. Conclusion

Ka Lapau culture is a form of social identity for Minang men in Kampung Baru Padusunan Village. The most important aspect of *ka lapau* culture is the internalization of social values in daily life into patterned activities. There are 3 (three) activity patterns formed by men in Kampung Baru Padusunan Village, namely: games, entertainment and discussion. These patterns shape the habits of Minang men based on social interactions or interpersonal relationships in the *lapau*. The problems found, when an individual is not in the *lapau*, give rise to a social response which assumes that the individual does not socialize or does not participate in building the social construction that has been built by men in the *lapau*. So that social encouragement becomes a segment in identifying the presence of men in social spaces in *lapau*. In this identification, there are 3 (three) processes for men to sort out and settle on an identity so that they can carry out activities in the *lapau*, through social structure, normative consequences and ontological definitions.

In depth, this research also looks at *ka lapau* culture as a social identity that has a complementary function. The function in *ka lapau* culture is an inseparable part of the process underlying the social activities of Minang men in Kampung Baru Padusunan Village. Because the social identity of

men in *lapau* requires the need to seek unwritten social consensus on mutually sustainable functions such as: security functions, economic functions, educational functions and political functions. All of these functions are complementary parts of *ka lapau* culture as the social identity of Minang men in Kampung Baru Padusunan Village. *Ka lapau* culture is the social breath of Minang men which is oriented towards interpersonal relationships which then form a social identity. This activity should continue to exist considering its social function which has normative values and is full of meaning in social life. This social characteristic needs to be a concern for future generations for its sustainability. So it should be preserved as a culture that has its own uniqueness and function.

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