

The presence of Mak Andam in the Lingga Malay Traditional Cultural Wedding Procession

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ABSTRACT

This study aims to determine the role of Mak Andam in traditional Malay Lingga marriage using a qualitative approach. Mak Andam plays an important role in preparing brides-to-be, and its role in organizing Malay wedding ceremonies has a rich cultural and social dimension. Qualitative research methods are used to understand more deeply about Mak Andam's role, their perceptions, experiences, and perspectives on Malay marriage. This study used in-depth interviews with Mak Andam who is experienced in engaging in Malay marriages. The qualitative data obtained from the interviews were analyzed using content analysis to identify key themes related to Mak Andam's role. Research findings suggest that Mak Andam's role in Malay Lingga weddings includes a wide range of duties, from dressing the bride and groom to providing emotional support. Mak Andam also has in-depth knowledge of Malay wedding traditions and plays an important role in maintaining the authenticity and sustainability of this cultural heritage. They also have a great influence in creating meaningful experiences for the bride. This research provides a deeper understanding of Mak Andam's existence in Lingga Malay marriages, by explaining the complexity of their social and cultural roles. These findings contribute to the preservation and further understanding of traditional Malay wedding culture and may also be useful in the context of the preservation of similar cultures and customs around the world.

KEYWORDS

*Mak Andam
Malay Wedding
Phallus
Lingga Malay*

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INTRODUCTION

Mak Andam is a professional or expert in the field of makeup and fashion styling, especially in the context of traditional Malay weddings. He has a special role in preparing the bride for the wedding ceremony and making sure the bride looks beautiful and charming on her wedding day. Mak Andam has in-depth knowledge of Malay wedding traditions, makeup, traditional clothing, as well as makeup and hair styling skills. Mak Andam's role includes various tasks, such as applying makeup and body to the bride, styling hair, and styling hair. styling hair, selecting and assisting with bridal attire, and providing advice and support to the bride-to-be. Mak Andam is also responsible for ensuring the bride-to-be performs in accordance with Malay wedding cultural norms and traditions. In addition, Mak Andam also plays a role in maintaining and preserving Malay wedding traditions, as they have extensive knowledge of customs and the process of marriage customs. Mak Andam is often highly regarded in Malay society for his contribution in maintaining the beauty and authenticity of wedding ceremonies. In many Malay weddings, brides rely on Mak Andam as a beauty and fashion advisor, as well as a trusted friend who helps them feel confident

and beautiful on their special day.

Malay society has great respect for Mak Andam in traditional Malay wedding processions because Mak Andam is not only an expert in makeup and fashion styling but also a guardian of Malay wedding traditions and culture. They play an important role in maintaining the authenticity of the wedding ceremony, providing emotional support to the bride-to-be, creating a memorable experience, and ensuring the bride-to-be looks beautiful and charming on her special day. With his professionalism and in-depth knowledge of tradition, Mak Andam holds an important position in organizing traditional Malay weddings and is respected for his contribution in celebrating the beauty of Malay culture. Before the wedding procession, Mak Andam must make some crucial preparations so that the bride and groom look beautiful and charming on their special day. This preparation includes an initial consultation with the bride to understand her preferences regarding makeup, clothing, and style. Furthermore, Mak Andam will choose and prepare bridal clothing such as kebaya or baju kurung, as well as choose and arrange the appropriate jewelry. They will meticulously apply makeup to the bride and style her hair according to the previously discussed theme. Furthermore, Mak Andam must ensure that all makeup supplies, including brushes and skin care products, are in good condition and sterile. Emergency equipment, which contains makeup repair kits and spare jewelry, should also be prepared to cope with unforeseen problems. The cleanliness and cleanliness of makeup equipment is the most important thing. With these preparations, Mak Andam is ready to help the bride-to-be look perfect and confident on her wedding day.

METHOD

The appropriate research method to examine the role of Mak Andam in the context of Malay Lingga marriage is to use a qualitative approach (Sugiyono, 2016). Qualitative is an in-depth research method, allowing researchers to better understand the role of Mak Andam through in-depth interviews, observations, and content analysis. Here are some steps and research methods you can consider: In-depth Interview: Conduct an in-depth interview with Mak Andam who is experienced in the field of Malay marriage. This interview will help them understand their perspectives on their roles, duties and experiences in running a Malay marriage. Relevant questions may include questions about traditions, cosmetology techniques, clothing choices, and their social roles. Direct Observation: witness firsthand how Mak Andam works during wedding preparation and during the wedding procession itself. This will provide practical insight into the actions and skills they apply in carrying out their duties.

Content analysis can be used to analyze interview data and observation notes. You can identify the main themes that come up in Mak Andam's conversations and activities. This will help you understand their role more deeply. Surveys or Questionnaires: In addition to in-depth interviews, surveys or questionnaires can also be used to collect data from a number of Mak Andam. This can help gain greater insight into their various practices and opinions. Document Analysis and Secondary Sources: In addition to primary data, it can also analyze documents related to Malay marriages, including books, articles, and wedding video recordings. This can provide a deeper historical and cultural context. Case Analysis: Selecting several cases from different Mak Andam can vary their experiences and views. This can result in richer data and understand the role of Mak Andam Lingga more comprehensively. Collaboration with Local Communities: collaboration with local communities and members of the Malay community can help gain access to information and a deeper understanding of Mak Andam's role in their cultural context. This qualitative

approach will allow deepening the role of Mak Andam, exploring their views, and generating a rich understanding of their contribution to traditional Malay marriage particularly in Lingga district

RESULT AND DISCUSSION

Marriage in Lingga Malay Culture

The definition of marriage in the context of Malay culture also fulfills the meaning of the expression *nikah gantung* used by the Malay community. This expression means that there is a legal marriage, but it has not been formalized with a traditional celebration or feast, the husband and wife have not lived in the same house. Hanging marriage is accepted as a custom with the aim of fulfilling the will of the community. (Takari, zaidan, Djafar. 2014:73). For example, the man or woman is still not enough funds to hold a marriage ceremony (*walimatul ursy* and others). It may also be for the reason that her husband is still on duty in a distant place, and has not been able to leave her for leave. Marriage is an important stage in human life and has sacred value. The life of the son of man is very long. But over time, the Karimun Malay community in general no longer carries out the matchmaking process. And the role of parents today is just to give advice so that their children's choices are not wrong so that later after marriage there will be no regrets and build a whole household and according to religious orders. But along with the development of the current era where everything wants to be practical, but still does not rule out traditional values, the series of wedding processions is simplified, adjusted to circumstances and conditions.

Lingga Regency with its regional motto, with the window of *Alam berpint Ilaahi*, has a vision of realizing Lingga Regency as the mother of Malay land that is developed and prosperous and has the character of the Malay community whose culture is very thick with the breath of Islam and colors the lives of its people. In Karimun Regency there are various cultural traditions in the community, one of which is Malay. Mother of Malaya. Mother of Malay land has a meaning as a region that is the place of origin, growth and development of Malay customs and culture. Development is based on and at the same time results in the actualization of the value system derived from Malay culture and religion adopted by the people of Lingga Regency from time to time until now. As the center of government of the greatness of the Lingga Sultanate from 1878 to 1900, Lingga Regency is expected to become the center of Malay culture at the national and international levels, and actualized in the order of community life based on religious values. Based on the mission of Lingga Regency which the author quoted from the Lingga website is to Realize an Orderly, Safe and Cultured Community Life Based on Religious Values. This fifth mission describes a condition to be created in order to realize a religious, orderly and safe society. Efforts made in realizing this fifth mission include the application of cultural and religious values in the order of community life. Development of the Lingga area as a center of Malay culture both at national and international levels, through cooperation in various cooperations at regional, national and Southeast Asian levels. Through this mission, in the future Lingga Regency human resources will be able to carry out cultural values in the lives of people based on faith and piety. Here the author will discuss one of the Malay customs, especially in Lingga Regency, namely the Malay wedding custom in Lingga Regency, Riau Islands. Before holding a wedding, there are several stages that are passed according to Karimun Malay custom divided into 3, namely: the procession before marriage (prewedding stage), the wedding preparation procession (wedding stage) and the procession afterwards. marriage (stage after marriage).

When we witness the Malay wedding ceremony based on historical records references

where the Riau Islands region was included in the territory of the Riau, Linga, Johor and Pahang sultanates which ended in 1913. Yellow, green and red colors are very dominant seen in Malay weddings that adorn in various corners of the veil which is yellow, green and red called striped veil. What adorns the aisle is interspersed with golden colors to add to the luxurious impression. The hallway is a multi-storey bridal bed, there are three floors, five levels, and seven levels according to the social status of the bride's parents. After Hendra (2023: 297) the equipment required for the altar is; (1) review the hallway stairs, (2) three types of screens are roll screen, hanging screen, and chicken skewer screen, (3) around the hallway hang loose curtains, (4) have a pillow, (5) two uniform pillows, placed on the legs, (6) the bed and its base, (7) place two scorsuous pillows (swari) on the gaduk pillow, (8) two crocodile egg pillows (as head pillows), (9) two bolster pillows (hug pillows).

Apart from the striped veil, there is also a chicken veil that amounts to three rolls, which will be visible when lowered when the bride and groom are about to sleep. In the traditional Malay wedding of Lingga Regency on the upper floor platform arranged pillows which are part of the custom or traditional ritual performed at the wedding ceremony. Usually these pillows are arranged specifically for various purposes in ceremonies. While the details may vary, here are some possible meanings or purposes of this practice; **Symbolism and Cultural Meaning:** The cushions laid out may have symbolic or cultural significance in the context of Karimun Malay culture. It may reflect certain values, beliefs, or symbols in the Karimunjawa Malay wedding tradition. **Sign of Luxury:** The arrangement of these pillows can also be part of the aesthetic and luxurious look at the wedding. This can add a touch of luxury and beauty to the decoration on the upstairs platform.

Reserved Seating or Specific Positions: Pillows can be placed for certain guests or family members who have an important role in the wedding ceremony. They may signify reserved seating or specific positions for these people. **Special Rituals or Traditions:** Pillows can also be used in the performance of certain unique rituals or traditions during a wedding ceremony. They may have a certain role in the series of traditional rituals. **Memento or Gift:** This pillow can also function as a place to put gifts or mementos that will be given to the bride and groom or invited guests.

The front of the throne as the center of the celebration of traditional marriage ceremonies is decorated with several utensils, including: Big Rice, Big Rice is glutinous rice that has been cooked and colored with turmeric and decorated with egg flowers. adab rice. Nasi adab is rice on the right and left sides of the large rice, to be eaten by the bride and groom with the main guests, including elders, alimulama and closest family. Ketor. Ketor as a place to dispose of saliva, prepared as much as two pieces. 4. Betel leaves placed on the first floor are called puades of Majelis Tepak Sirih. In the Malay community in the Riau Islands which has a diversity of traditions, but along with the development of technology and changes in society the implementation of traditions has slightly changed as in Malay wedding ceremonies (Swastiwi. Ed. Deddy Arman. 2019).

Akad Nikah Equipment

Akad Nikah is an Indonesian term that refers to a marriage contract or blessing ceremony in Islamic tradition. The moment when a Muslim couple officially and legally binds their marriage in the presence of Islamic witnesses and officials or *Qadi* (Islamic judges). *Akad Nikah* is one of the most important aspects of marriage in Islam and involves the consent of both parties (male and female). At the *Akad Nikah* ceremony, the following processes usually occur:

Table 1. *Akad Nikah* Equipment

No.	Item	Explanation
1.	Consent	The bride and groom are represented by their respective guardians (guardians) or representatives. Both parties must give oral or written consent to the marriage.
2.	<i>Mahr</i>	<i>Mahr</i> is a dowry or bridal gift given by the groom to the bride as part of the marriage contract. The amount of dowry is usually agreed in advance by both parties.
3.	<i>Ijab Qabul</i>	The bride and groom or their representatives exchange <i>ijab</i> (proposal) and <i>qabul</i> (acceptance) orally. For example, the bridegroom may say <i>ijab</i> , such as "I marry you to this dowry," and the bride-to-be or her representative will accept by saying <i>qabul</i> , such as "I accept this dowry."
4.	Saction	There must be at least two witnesses present at the time of the Marriage Agreement to testify about the process and validity of the marriage.

Once the *Akad Nikah* is completed and legally recognized in Islamic law, the couple is considered legally married within the Muslim community. This ceremony is one of the most important moments in an Islamic wedding and carries a deep religious significance. After the *Akad Nikah*, the wedding may be followed by a larger reception and wedding celebration. The equipment for the marriage contract ceremony is in the form of: betel nut, yellow pulut, and the package of dowry money that was brought, placed in the front room, in the middle of the assembly and the audience who had attended. (Takari, et al. 2014). After that, the female side began to communicate verbally as an opening word in a rhyming manner, addressed to the male side, with the following example:

Eat betel nut no,
 Betel nut left behind in Labuhan Ruku,
 Eat betel nut satiating no,
 Adat is the resam of Malay heritage.
 If you go to Labuhanruku,
 Bring us a selindit,
 Sitting we were amazed,
 The group came not a few.
 The taste of goulash is very pleasant,
 Plus mackerel side dishes,
 Our betel nut was eaten,
 What is the hajjat in the heart?

Procession Equipment Pat Plain Flour

The equipment or items used in the pat of plain flour ritual in Indonesian wedding traditions usually include a series of objects and symbols used in the ceremony. This ritual is commonly performed as part of wedding preparations and ceremonies in Indonesian culture, especially in Javanese customs. Here are some of the equipment commonly used in the "pat flour" ritual:

Table 2. Pat Flour Equipment

No.	Equipment	Function
1.	Flour	The flour used in this ritual is usually white rice flour. It is prepared in a special container for use at the pat ceremony of plain flour.
2.	Betel Leaf (Betel Leaf)	Betel leaf symbolizes purity in Indonesian culture. They are given to the bride and groom to chew as a sign of acceptance and unity.
3.	Flowers (Flowers)	Fresh or blooming flowers are often used as decorations and symbols of beauty in the pat of plain flour ritual.
4.	Purut Lime Water	Purut lime juice or flower water is commonly used in this ceremony as a symbol of freshness and fragrance. Can be used to wash the hands of the bride and groom.
5.	Teapot or Water Container (Jug or Water Vessel)	A teapot or water container is used to store lime juice or flower water for use during the handwashing ritual.
6.	Cloth or Sarong	A cloth or sarong is an important part of this ceremony. The bride and groom are often presented with a cloth or sarong as a sign of respect and readiness to start life together.
7.	Plates or Trays (Plates or Containers)	Plates or trays are used to hold flour, betel leaves, and other items to be used during rituals.
8.	<i>Dupatta</i> or Shawl	<i>Dupatta</i> or shawl is a long cloth that is often worn by brides-to-be to complete their wedding attire.
9.	Mantras or Prayers	Sometimes, a priest or master of ceremonies recites a mantra or prayer during the ritual of sipping unsalted flour to bless the wedding.
10.	Wedding Altar or Plain Flour Patting Arrangement	This ritual is usually performed at the wedding altar or in a specially decorated area for the "pat of plain flour" ceremony.

Bridal Clothing and Jewelry

Bridal clothing and jewelry of the bride and groom of Lingga Regency are important elements in the traditional wedding of the Malay Lingga Regency, an ethnic group located on Lingga Island, Indonesia. These wedding attire and jewelry reflect a rich cultural heritage and unique customs. Here is an overview of the bridal dress and Malay jewelry of Lingga Regency:

Table 3. Bridal Dress Lingga Regency

Groom's Attire	Malay Dress	The Malay groom of Lingga Regency usually wears a Malay Dress consisting of a long shirt and loose pants. Malay clothes are often decorated with embroidery or special decorations.
	<i>Sarong</i> Cloth	The groom also wears <i>Sarong</i> Cloth, a type of long cloth worn as the bottom of the garment.
	Side	Side is a typical traditional belt that is often worn by grooms to beautify their appearance.
	<i>Songkok</i>	<i>Songkok</i> is a traditional hat commonly worn by Karimun Malay grooms.
Bride's Attire	<i>Baju Kurung</i>	Malay brides of Lingga Regency usually wear <i>Baju Kurung</i> , a traditional dress consisting of a long blouse and skirt.
	<i>Kebaya</i>	Another traditional dress often worn by Malay brides of Lingga Regency is <i>Kebaya</i> . <i>Kebaya</i> is made of beautiful fabric and decorated with embroidery or sequins.
	Shawl	Shawl is one type of shawl that is often worn by brides-to-be as a complement to her clothes.
	<i>Hijab</i>	Brides usually wear a hood or <i>hijab</i> to cover their heads as part of the Islamic dress tradition.

Bridal Jewelry

Bridal jewelry is jewelry worn by the bride on the wedding day to beautify her appearance. This jewelry has a special meaning and is often an important part of the bridal outfit. Bridal jewelry choices can vary depending on culture, traditions, and personal tastes. Here are some common types of bridal jewelry:

Table 3. Bridal Jewelry

No.	Types	Explanation
1.	Pierced Ring	A pierced ring is a wedding ring commonly worn by Malay brides. This ring has a special design with a hole in the middle. This hole symbolizes the strength of the marriage bond.
2.	Beaded Rings	Beaded rings are rings made of colorful beads woven together. This ring is usually worn as a complement to the main wedding ring and has symbolic value.
3.	Anklets (<i>Payal</i>)	Malay brides often wear anklets or <i>payals</i> . These anklets are made of gold or silver and are often decorated with traditional Malay designs.
4.	Polar Necklace	A polar necklace is a long necklace that is usually made of gold or silver. This necklace has diamond decorations or other precious stones. This polar necklace is usually worn by brides and hangs in the middle of the chest.
5.	Earrings	Malay brides often wear beautiful earrings, made of gold or silver. The designs can be diverse, ranging from simple to very luxurious.
6.	Small (<i>Spun</i>) Gloves	Small gloves are jewelry worn by Malay brides on the ring finger of the right hand. These gloves are usually made of gold or silver and decorated with diamond or precious stone embellishments.
7.	<i>Sulam</i>	Apart from metal jewelry, embroidery is also an important part of Malay bridal attire. The bride's dress is often decorated with beautiful and intricate embroidery. This embroidery can be in the form of flowers, leaves, or other traditional Malay motifs.
8.	<i>Tanjak</i> and <i>Sanggul</i>	<i>Tanjak</i> is a traditional Malay crown usually worn by the groom. A <i>bun</i> is a hair ornament worn by the bride. Both are often decorated with diamond decorations or precious stones.
9.	<i>Selendang</i>	<i>Selendang</i> is a long cloth often used by Malay brides to complete their outfit. This shawl can also be decorated with embroidery or precious stones.

The decorations and bridal attire of Lingga Regency Malays are often very beautiful and colorful, reflecting the richness of their cultural heritage and traditional aesthetics. Each element of clothing and jewelry carries a certain meaning and is an integral part of their wedding celebration. Malay bridal jewelry not only has aesthetic value, but also has deep cultural and symbolic significance. Each of these jewellery refers to important traditions and values in Malay culture, such as the strength of marriage ties and traditional beauty.

Ceremonial Mantra/Pantun

In Malay wedding processions, Mak Andam may use certain mantras or prayers as part of the bride-to-be's beauty preparations and rituals. In Malay custom, *pantun* is often used to convey intentions and objectives, the monitor is a person who is trusted as the leader of the conveyor of these intentions (Haryati, 2017). These mantras often serve a variety of

purposes, such as giving blessings, protecting against negative energies, or ensuring a successful marriage. However, the *mantra* used by Mak Andam can vary based on local traditions and beliefs. Here are some examples of spells that can be used; **endowment Mantra:** This *mantra* can be used to invoke blessings for the bride and pray for the happiness and harmony of their marriage; "O Allah, grant blessings to this couple, May their marriage be a source of happiness and blessings. Make them complement and support each other, In good and difficulty, in joy and sorrow. Amen.

Protection Spells: Mak Andam may also use protection spells to protect the bride from any form of negative energy or distraction during the wedding. Protection mantras chanted by Mak Andam or shamans in the context of Malay marriages or other traditions usually serve to provide protection and expel negative energies. Here is an example of a protection *mantra* that Mak Andam can utter: "O Allah, Almighty God, We ask for Your holy protection. We invite Your light to surround this couple, And keep away any negative energy or obstacles that may come. We ask that this marriage be suffused with eternal affection, well-being, and happiness. May no one be able to ruin their harmony, And may every step of their lives be blessed. We pray that this couple is surrounded by love and happiness, and may they always feel safe and secure in their life's journey. Amen. Protection mantras like these are often chanted with positive intentions to keep the soon-to-be-married couple from negative energies and ensure that their marriage runs smoothly and happily. Keep in mind that these mantras are part of certain traditions and should be recited with reverence and conviction according to local beliefs and culture.

Beauty Mantra: This *mantra* can be used to invoke God or a spiritual being to give the bride natural beauty during the makeup and preparation process. "O God Almighty, We ask sincerely and humbly. Give blessings to our bride, May she always be filled with charm and beauty. Guide him with the light of Your love, adorn his face with a sincere smile. May every eye that looks upon him be fascinated, And every heart that meets him be happy. O God, grant her everlasting beauty, Beauty from within a sincere and radiant heart. May happiness and love always accompany his steps, In a happy marriage until the end of his life. We give thanks for all Your gifts, And pray that our bride will always be blessed. Amen. **Well-Being Mantra:** Well-being mantras can be used to ensure the well-being and success of the bride in her marriage. **Prayer for Smooth Procession:** Mak Andam can also recite prayers for the smooth running of the wedding, so that everything runs smoothly. **Traditional Mantras:** In some Malay traditions, certain traditional mantras are used in weddings to celebrate the uniqueness of their culture and customs.

It is important to note that the type of *mantra* or prayer used may vary based on geographic location and local traditions. Usually, Mak Andam has a deep understanding of the relevant traditions and beliefs in his community and will adapt the mantras according to the needs of the bride-to-be and the ongoing wedding procession. The requirements to become a Mak Andam in Malay culture can vary depending on specific cultural traditions, local customs, and community expectations. However there are some general prerequisites that are often expected of someone who wants to become a Mak Andam in the context of Malay marriage;

In-depth Knowledge and Skills: A Mak Andam must have in-depth knowledge of traditional Malay dress, wedding customs, and makeup techniques. They should also be proficient in applying makeup and styling hair. **Experience:** Practical experience in grooming and beautifying brides as well as involvement in Malay wedding ceremonies are valuable assets. The experience helps them understand the dynamics and expectations associated with Malay marriage. **Creativity and Attention to Detail:** Mak Andam must be

creative in designing makeup and bridal attire that matches the wedding theme. Attention to detail in their work is also important to achieve perfect results. **Professional Ethics:** They must have an understanding of professional ethics, including how to interact with the bride and her family, maintain confidentiality, and provide excellent service. **Knowledge of Religion and Customs:** Since Malay marriages often have a strong religious aspect, Mak Andam must have knowledge of Malay religious traditions and Malay cultural customs of Lingga Regency related to marriage. **Understanding of Makeup Products and Equipment:** Familiarity with makeup products and makeup supplies is essential. They must know how to use this product effectively. **Friendly and Empathetic Personality:** Mak Andam should have a friendly, patient, and empathetic personality. They often deal with brides-to-be who may feel anxious or tense, so the ability to provide emotional support is very important. **Cultural Preservation Commitment:** A good Mak Andam will also have a commitment in preserving and upholding Malay wedding culture and traditions. **Training and Certification (Optional):** Some Mak Andam choose to undergo formal courses or cosmetology and wedding preparation training to earn certifications that recognize their skills. Being Mak Andam is a family inheritance that has been passed down from generation to generation. Therefore, it is best to consult with communities or individuals experienced in Malay marriage traditions to understand the specific requirements that apply in a particular region or community.

The existence of Mak Andam in Lingga

Chairman of the Malay Traditional Institute (LAM) of Lingga Regency, M. Ishak, said that the existence of mak andam is very worrying because many are elderly, for this reason M. Ishak stated that he would recruit mak andam as traditional heirs to preserve customs and culture. Inheritance of a tradition is the process or practice of preserving and passing on certain cultural heritage, norms, values, beliefs, rites or actions from one generation to the next. These traditions can cover various aspects of life, including culture, religion, language, food, art, and more.

The existence of Mak Andam is needed because it is an integral part of the identity of the Lingga Malay community. They help maintain the history, values, and culture of the group. Inheriting traditions is important because it helps maintain and care for this heritage. Therefore, there is hope that the existence of Mak Andam can be passed down from one generation to the next. This can be done through stories, direct teaching, repeated practice, or even through cultural products such as literature, visual arts, or music.

Mak Andam's existence in the Malay community can also be said to be an identity driver where he passes on traditions to strengthen individual and group identity. This can help people feel connected to their history, feel part of a community, and feel a strong cultural foundation. So it can be concluded that the existence of Mak Andam leads to sustainable solutions to keep the tradition alive, it is important to continue teaching and celebrating it. This can be done through celebrations, cultural performances, or the development of cultural programs.

CONCLUSIONS

The inheritance of a tradition is an important component in maintaining cultural diversity around the world. This helps preserve a rich and diverse cultural heritage, which can provide valuable insight into the history and identity of a society. Research on mak andam's role in traditional malay weddings in lingga regency reveals several important aspects. The role of mak andam is not limited to the makeup and physical appearance of the

bride; it also includes the preservation of malay cultural traditions and the provision of emotional support to the bride-to-be.

Mak andam has in-depth knowledge of traditional makeup, traditional dress, and malay wedding customs, and plays an important role in maintaining the authenticity of the wedding. Education and training development: to preserve traditions and improve mak andam's skills, it is recommended to develop formal education and training programs that focus on traditional malay makeup, cultural knowledge, and professional ethics. This will help the next generation to better understand and carry out the role of Mak Andam. Cultural promotion and preservation: to promote and preserve malay culture in lingga regency, it is important to organize cultural events, seminars, or workshops involving mak andam and the local community. This can help generate interest and increase public understanding of malay marriage traditions. Collaboration with local governments: collaboration with local governments can result in official recognition of Mak Andam's role in the cultural heritage of the region. This can include formal recognition, financial support, or assistance in organizing cultural events. Further documentation and research: to preserve Mak Andam's knowledge and practices, it is advisable to do further documentation regarding their role. Further research can delve deeper into the cultural and social aspects of malay marriage in lingga regency. With this step, Mak Andam's role in traditional malay weddings in Lingga regency can continue to be respected and preserved, as well as contribute to the preservation of Malay cultural property in the region.

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