LOCAL WISDOM SOCIO-CULTURAL OF MINANGKABAU SOCIETY IN INDONESIA

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Abstract
Local wisdom identification of Minangkabau society can be used as an example to maintain various characteristics from the nomads especially those who work as merchants. Local wisdom of Minangkabau society must be strengthened in order to solve problems in social system to face of global issues and also have a huge impact for the sustainability of local communities.

The purpose of this study focuses on the high etnolinguistic value of local wisdom of Minangkabau society which has been brought to inter-island migration. Researcher tries to know the strength of values from the nomads, how to maintain and develop it related to times and what kind of effort to anticipate the influx of foreign culture and other cultures that unsuitable with the local wisdom which is possessed by the Minangkabau community in particular.

The usage of research method is descriptive qualitative method, by conducting surveys and focused group discussion for documentation, recording, visualization. This research has Minangkabau aphorisms (papatah-patitih) and custom of all life aspects in overseas. This result is packaged in the form of an e-book compact disk for Indonesia society in general.

Keywords: local wisdom, social, culture, Minangkabau

INTRODUCTION
Local wisdom is a habit that becomes a community tradition from one generation to the community by the local customs in different regions. West Sumatra Province or known as Minangkabau, there are several types of local wisdom socio-cultural relating to all available resources. Minangkabau society as one of the ethnic groups in Indonesia has some moral values contained in the socio-cultural form of Minangkabau culture. Moral values of Minangkabau Socio-cultural is identity of the Minangkabau tribe which comes from values, beliefs, and socio-cultural heritage Minangkabau which can be referenced to daily life behaviour in villages areas. Culture and values of Minangkabau people is a form of creative mind and heart patterned and consists of values and moral norms system as a form of ethics related to Minangkabau society environment which is believed to be the truth and implemented in history of Minangkabau people's lives, so it is still considered valuable, important and serves as a guide in everyday life in society, religion, nation and state.

Reid 2001 stated that etnolinguistic study describes the science of ethnology which related to tribe's cultural issues and community residents of an area in the world, with the purpose to get understanding of the history and process of evolution and cultural causes occurred.

According to Soekanto 1993, social changing will affect the social system society,
includes changing to the system of values, customs, attitudes and patterns of behavior in that society. Society changing can be social norms, institutional arrangements, society level, power and authority, social interaction and others. In which, elements of culture changing form will occur the changing in perceptions, attitudes and social behavior.

Life practice becomes the application into a strong local wisdom of existing socio-cultural. Local wisdom in Minangkabau can give significant impact on clean government leadership and responsible if government elements always maintains and implements local wisdom of Minangkabau society based on tradition (adat) founded upon Islamic law, Islamic law founded upon the Qur’an (adat basandi syara’, syara’ basandi Kitabullah). So that will increase governmental organizations reliable, credible and has a good reputation by the private sector and civil society.

Utilization and implementation of local wisdom social culture of Minangkabau society is so important in creating of public service, and it should be an element of regional administration which is stated in Law No. 32 of 2004 about preparing activity programs, development and improvement of public services can give more attention to the usage of local wisdom values to Minangkabau people which is listed in the existing customs.

The research of Ermanto et.,al. (2000), stated that peculiarity of language structure Minangkabau aphorisms and found out values of Minangkabau cultural in aphorisms as a form of Minangkabau culture expression. The purpose of this study is to examine the social-cultural dimension from local wisdom of Minangkabau society which is still carried in Minangkabau people’s lives in Indonesia, types of local wisdom social cultures which can be maintained by Minangkabau society in Indonesia and the factors that may shift or increase local wisdom social culture of Minangkabau society from normative behavior into a formal.

RESEARCH METHOD

This research method used qualitative descriptive which consists of three steps such as: 1) data collection for local wisdom socio-cultural of Minangkabau society, 2) database preparation for the research area of Minangkabau society, 3) mapping studies for local wisdom socio-cultural of Minangkabau society in written or oral data from society or person behaviour.

The usage of research method is survey method and use of checklists, applications design e-book. This research uses the approach of humanities and social cultural and synergy with the discipline of computer science. The overall of research are survey methods in Indonesia to get primary data and to collect secondary data for verification of research data.

In accordance with the research objects, this research is case studies. These are exploratory and analytical study which discusses about social unity in the form of personal, family, institute, cultural groups / communities (Kartini Kartono, 1990).

This form of research discussed a single case study which focused on the recording in detail with aspects of single phenomenon that is a work ethic of Minangkabau merchant nomads. While the usage approach is case studies and it is a form of data collection based on the objectives and research requirements (HB. Sutopo, 1988). It is a case study based on a study of certain aspects with the design which has already been fixed in research.

DISCUSSION

Local wisdom of social culture is still brought by Minangkabau society in Indonesia based on rationality and dialectics of history. Since 1990, People stated that attitude self plus self-employed of Minangkabau society has declined. Their presence can not compete with the merchants/businessmen “non-native”, which makes the forehead wrinkle, most youth in Minangkabau culturally and in West Sumatera Province, it just scrambled in positioning
themselves to be civil servants, politicians and bureaucrats.

Types of local wisdom and factors shifting of social culture value for Minangkabau society in Indonesia. In overseas, some social-culture tradition closes to Minangkabau society. In the past, it needs to be preserved and maintained, that tradition is relevant done with a little modernization and improvisation, even though the traditions have reduced their usage, namely first, *Maota* culture in *lapau* (coffee shop). This tradition can be modified into deliberative discussions in villages, in schools or community forums. *Maota* custom has been passed down from generation to generation. No doubt, in addition to enrich social interaction, this cultural activities are very effective to train Minangkabau people for skilled talk, negotiate, argue, debate and speech. Indirectly, business leaders, press, thinkers, activists, and politicians at the terrific level of national and international which come from this tradition. Now, many consumerisms takes place in everywhere, in which this tradition began to fade. Free time of people has been dispossessed by movie, internet and social networking. Stalls have been converted to a variety of places to play dominoes and cards. Children and adolescents shoreline, which used to have its own activity, now absorbed and preoccupied with various gadgets like cell phones, tablets, and game online.

Second, *babaijak ka surau*. As early as the age of 7, boy traditionally leave their homes and live in a *surauf* (a prayer house & community centre) to learn religious and cultural (adat) teachings. When they are teenagers, they are encouraged to leave their hometown to learn from schools or from experiences out of their hometown so that when they are adults they can return home wise and ‘useful’ for the society and can contribute their thinking and experience to run the family or *nagara* (hometown) when they sit as the member of ‘council of uncles’. Movement back to the *surauf* and *bernagara* life should be encouraged back in the province which have custom such as *Adat Basandi Syara’, Syara’ Basandi Kitabullah, Syara’ Mangato Adat Mamako‘* (aphorisms). Start from children to the elderly nomads have returned to make Mosque as the base of religious education and as a gathering place for deliberation. Mosque should be back in operation, not only in Ramadan but in everyday of life. Mosque should be prospered with prayers and chanting. In the past, Minangkabau people tradition, the boys chose to sleep in mosque. In Mosque, they shared knowledge about life skills, strive, speeches, trade and processing of land. Mosque is not just a place for prayers, but also as a place to share the brain intelligence, heart and physical. Mosque as well as a place to learn *Silak* (martial arts), a martial art also comes from Minangkabau. Almost Minangkabau generation can protect themself. Martial arts become provision for Minangkabau youth to inter-island migration or to establish the truth. *Silak* (martial arts) motto *musuah Indak dicari, jikok basuo patang diilak an* (enemy is not sought, if met, never to be circumvented) are always embedded in young hearts Minangkabau in overseas areas.

Third, Nomad’s tradition is identic with the Minangkabau society. The Minangkabau people have a long history of migrating overseas. They would leave their homes and travel in search of knowledge and to seek their fortune. Some Information mentioned that number of Minangkabau nomads greater than the number of people living at home. By tradition nomads, Minangkabau people become wiser in thinking and behaving. Going away for the first Minangkabau is a pride and self-esteem. At the shoreline, the experience and knowledge gained, many figures of Minangkabau achieve greatness after for going themselves in overseas. If the spirit of wander has begun to weaken, so the local government needs to create a business field that ensures every village can do more for the advancement of his hometown. It is intended that the soul of trade can be channeled, in order to get business
creativity. Thus, Minangkabau young people can develop themselves, independent and become leaders in their own areas.

This research resulted in more than 450 Minangkabau aphorisms of socio-cultural aspects. Data analysis found out aspects of linguistic and cultural values expression (pragmatic). It can be seen that aspect of Minangkabau aphorisms characteristic is fixed expression and it cannot be exchanged with other words, so it is the standard structure. Minangkabau cultural values is the assertive value (the truth of Islam), the directive value (appreciate), the directive value (fair and virtuous character), the directive value (to obey the rules and laws), the assertiveness value (the unity), the assertive value (leadership type) and the directive value (prohibited act negatively).

Aspects of Social Values

Aspects of social values can be adhesive relationship of Minangkabau society especially for merchants in Indonesia. It can be seen from the three elements such as ethnic identity, derived from the same village and the same religion. Elements of ethnic identity among the merchants in Indonesia is derived from the same village resulted in establishment of the closeness relationship between merchant of ethnic Minang in Indonesia. This occurs due to the realization that fellow nomads should help each other. Similarity of the religious affiliation of the merchants becomes an element of the relationship adhesive fellow merchants in Indonesia. All merchants embraced Islam were taught to always keep the relationship siliaturahmi fellow Muslims, resulting in the relationship more closely among fellow merchants. This is proven by the attitude of the merchants, when there is the event and the celebrations of the day such as Idul Fitri, the traders would visit each trader house.

Minangkabau Cultural Values in Life Societal

Minangkabau tradition is a regulation of daily life. As a rule to live by itself would bind individuals in Minangkabau society to abide by and comply in order to have meaning and function. The function of Minangkabau tradition to get a harmonious society, provide a safe and peaceful of life in society (Amir MS, 1997:14).

Cultural value is the highest level in ethnic tradition. Because, cultural values are the concepts of what life in the minds of the majority community about what they consider valuable and important in life that can serve as guidelines to provide direction and orientation to the lives of citizens (Koentjaraningrat, 1979).

Cultural values are not directly visible but it is reflected in the pattern of behavior, social relationships and thoughts of the people concerned. Cultural values of society are usually contained in the oral tradition that is a habit of the community groups supporting a culture, which spread its values and inheritance made orally and heredity (Novendra et al, 1995).

One of the oral tradition is the expressions. In Minangkabau society, the role of expression is very important. The Minangkabau tradition inherited "papatah-patitih". Papatah-patitih is tradition of Minangkabau society to teach the values which contained in provisions of Minangkabau tradition strung in papatah-patitih generally pronounced orally, directly or indirectly, or by expression. Until now, the tradition still continues to flourish as community behavior guidelines to differentiate between good and bad or right and wrong.

The expression in papatah-patitih, pituah, mamangan also called by Kato pusoko for the Minangkabau society. Kato pusoko is a guideline that gives the direction of people’s lives and ancestors’ advice which is delivered for generations to be used as a way of life for our children and grandchildren (AA Navis, 1984).

Adaik hiduk tolong menolong (means mutual help) contains values in order Minangkabau society do not subscribe to the ideology of individualistic who think only about themselves and personal interests. Minangkabau people shall care for the environment, for example help the weak
people. Minangkabau people are more concerned with a high value of life such as family life, mutual help.

According to Amir MS (1997:76) basically all provisions collected in traditional Minangkabau papatah-patitih, mamangan is containing a rational value. Things which less rational and mystical are less developed in Minangkabau. Think foundation of Minangkabau people is covered in traditional aphorisms: basandi stone house (the jointed rock), Adaik basandi aluie patuek (traditional jointed and deserve the right path), mamakai anggo jo tanga (using the rules that must be obeyed), Saroto raso jo pareso (as well as the character that must be obeyed).

Minangkabau tradition is practiced in day-to-day life in the community. In environment of Minangkabau society applicable customary provisions based on a sense of togetherness, solidarity, tolerance which is believed to ensure harmony in daily life. Minangkabau tradition emphasize on social manners. Manners and good morals are the qualities that should be had by every person of Minangkabau. Minangkabau tradition teaches Kuek rumah dek basandi, rusak sandi rumah binaso, kuek bangso karena budi, rusak budi bangso binaso which means if we lack good manners then result in the destruction of a nation. Moral collapse in society will lead to destruction in all areas, so as to achieve prosperity and happiness will have trouble. If a society does not appreciate good manners will lead to chaos and instability in all areas that lead to destruction. In Minangkabau traditional manners are internalized and practiced by every member of society. It will realize the mutual relations between each other. Good manners would give the other good qualities such as honesty, truth, perseverance, discipline, and so forth (Hakimy Idrus, 1998).

Minangkabau tradition is collected in a series of patatah-patitih which is generally spoken directly or by expression. Patatah-patitih expression contains teaching of noble character. Minangkabau tradition is a way of life with a solid and correct provision, contained the values that can be used as a guide to life in the community. Values contained in Minangkabau tradition teaches someone to be able to achieve the goal of human good, virtuous and noble, so in achieving the goals and ideals that desirable with the best way also.

CONCLUSION

Local wisdom of Minangkabau socio-cultural has been brought in community life of Minangkabau overseas in Indonesia. It can not be separable from rationality and dialectics of history, which still attached by Minangkabau society. The types of Local wisdom and the factors that shift social cultural values of Minangkabau overseas in Indonesia is the number of social-cultural which is influenced from outside region and abroad that changes the minds of children and youth shoreline in which reduced their independence in maintain of social culture behavior, which has been mandated by traditional Minangkabau.

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