

THE PECULIARITY OF MINANGKABAU'S LOCAL GENIUS BORN FROM THE DISCREPANCY OF MATRILINEAL CORE VALUE, ISLAMIC RULES AND GLOBALIZATION

Dwi Rini SoviaFirdaus*

Djuara P.Lubis**

Djoko Susanto**

Endriatmo Soetarto**

ABSTRACT

The homogenizing tendency promoted by globalization can make a cultural identity lose its uniqueness. The homogenization process can quickly enter the dynamics of local people's lives through communication and information media. The influence of globalization in Minangkabau can cause shocks to old values that have not been very clear in its application. While a more dynamic society causes disorientation towards the cultural values. On the one hand, globalization has an impact that does not always match the old values that have existed for some time. On the other hand, it gives effect to the growing attitude of accepting diversity and the emergence of a competition culture. The most appropriate strategy to strengthen the resilience of local culture is to seek for its local genius. The purpose of this study is to examine the provision of the natural philosophies and how today's Minangkabau families inherit it to their adolescents, also analyze the local genius that can be easily absorbed by families yet still retain its local characteristics. Hermeneutics is chosen as a proper research approach because the purpose of this study is to interpret how people understand the construction and practice of the Minangkabau's natural philosophies. Assessment of its content can be studied better through interpretive lenses compared to empirical lenses. This research explores information from several categories of parents as key informants. They are 30 couples with inter-ethnic marriage and marriages with similar ethnic, have teenager(s) aged between 10-19 years. Other informants were Minangkabau custom leaders, such as: penghulu, khatib, mamak pusako, wali nagari Maninjau, and former wali Nagari Maninjau. The location of this research was purposely selected in the West Sumatera region, that is Nagari Maninjau. It has the ideal characteristics as a pioneer in the effort of preserving local culture through the inheritance of Minangkabau cultural value, because of its low long-term orientation score. In its development, the natural philosophies taught by the custom become softer after having the influence of Islamic rules. And the meaning becomes more universal after the influx of foreign cultural influences. The essence of the matrilineal Minangkabau tenet teach adolescents to always excel in the field he/she is engaged in. It will never be enough just to be mediocre in an era full of competition as it is today. This is the value that is ideal to be inherited to young generation, the millennial generation.

Keywords: Minangkabau, local genius, natural philosophies, matrilineal, globalization

* Lecturer of Communication Studies – Pakuan University

** Lecturer of Faculty of Human Ecology – Bogor Agricultural University

INTRODUCTION

Throughout the process of globalization¹ that has occurred in Indonesia, concerns over the degradation of cultural values and norms at the local level that have been practiced for hundreds of years by previous generations have received considerable attention from various parties. One of the patterns generated by the globalization process is the occurrence of homogenization (Tomlinson 2003; Mubah 2011a). This process is disseminated through information technology instruments controlled by developed countries, so that developing countries such as Indonesia are influenced rather than influencing. Tomlinson (2003) adds that the homogenization tendency brought about by globalization seems so strong that the country may lose its uniqueness.

In globalization, differences are attempted to be abolished in order to create the same lifestyle in all countries. People then eat the same food, watch the same movies, listen to the same music, refer to the same clothing trends, use the same language, and more. The influence of these foreign countries were followed by many Indonesians. In this process, the country only acts as a regulator in order to make "fairness play". The state can not press and also can not reprimand. As a result, local cultures that are unable to globalize, face a serious threat of homogenization penetration that is able to rapidly enter the dynamics of local people's lives through communication and information media (Mubah 2011a). But if it survives, local culture can be morphed into a cultural identity embraced by the global community instead.

The effects of colonization² from globalization can lead to shocks to old values that are not very clear such as relationship of husband and wife, relationships in peer groups, and religion in a value that puts individualism forward. This attitude is needed by people who have a fighting spirit to gain social status in the society, for example through education, and others. Increased public dynamism nowadays could cause disorientation of cultural values. On the one hand, globalization has an impact that does not always match the value of local culture, for example: in neighboring relationships, school friendships, and so on. But on the other hand, globalization also gives effect to the growing attitude

of accepting diversity and the emergence of a culture of competition. This is a challenge for the country in fulfilling the people's welfare rights. Community members will compete more tightly, potentially even lead to free fight liberalism. This is a side effect of globalization and Scholte (2001) warns that globalization is "an inevitable phenomenon".

Ideally, any countries that feel the effects of globalization is starting to be alarmed and can lead to resistance from the local communities. Should have thought of a strategy, so that its local cultural identity is not further undermined by foreign cultural influences. We need reflection and action on how local cultural values should be positioned. This requires community participation at the local level. The most appropriate strategy to strengthen local cultural resilience is to absorb good and superior aspects of foreign cultures to be combined with local culture, so that there is a blend that still imitates the local culture (Mubah 2011b), or so called local genius by Haryati Soebadio (Ayatrohaedi 1986). Moreover, Soebadio describes local genius as a cultural identity, a personality that causes the nation to absorb and cultivate foreign culture in accordance with its own character and capability. Rowe & Schelling (1991) termed this process as hybridization³. The cultural elements of some regions in Indonesia have enough potential to become local genius because it has proven its ability to survive until now (Ayatrohaedi 1986).

In West Sumatra, a strong Minangkabau local genius is preserved, one of which is *alam takambang jadi guru*, which means that the nature is used as an example in life. This philosophy explains that one source of education in human life is derived from the phenomena of the universe, because nature is dynamic and fixed. "The fire is hot and burning, the water moistens and nourishes, the woods are knaggy and fruitful, the sea is wavy, the mountains are misty, the rooster crows, the tiger roars and so on". This is a universally applicable nature, which is logically and visually unquestionable. This is originally how the Minangkabau custom law was formed. This law is the norms or unwritten rules that govern the lives of Minangkabau people from the smallest to the wider; political issues, economic, legal, social and so on.ⁱ

Alam takambang jadi guru (the expanse of nature used as a teacher) tenet belongs to the category *adat nan sabana adat* (the absolutely real custom), where its essence should not be changed, even though in its application it undergoes various adaptations

¹ In the past, globalization has only been experienced by social elites, but now technology can penetrate all social status. This is what makes globalization an option to get people to discover their identity.

² The effect of colonization is the colonizing effect on cultures that can not be globalized.

³ Hybridization is a way in which a form (culture) is separate from existing practices and joins new forms in new practice.

throughout time. Changes that have occurred in the society have been realized by traditional leaders long time ago. As the proverb says “*sakali aia gadang, sakali tapian barubah*” and “*adat dipakai baru, kain dipakai usang*” meaning Minangkabau culture constantly change to match the demand of time. Meanwhile, the applications of *adat* (custom) that constantly change, are: (1) *adat istiadat*; the customs prevailing in the general public such as ceremonial events or social behavior that will be considered good if it is done well, and if not done is still acceptable, (2) *adat nan diadatkan*; in the form of law and practice law, and (3) *adat nan teradatkan*; which is regulations born from consensus of people who use it.

Minangkabau culture is not only found in West Sumatra region alone. This culture spreads to parts of Riau, northern Bengkulu, western part of Jambi, northwestern region of North Sumatra, southwest of Aceh, and also Negeri Sembilan in Malaysia (Munir 2013). Minangkabau custom law is generally quite open to integrate with new elements. When the new element meets the original custom, the custom can change so that new provisions can accommodate the two elements, the new one and the old one (Stark 2013). From the beginning, the influences of new elements such as the introduction of Hinduism, Buddhism and the influence of the colonial period have been present. However, it is the teaching of Islam that influenced the lifestyle of the Minangkabau matrilineal community to this day. The combination of Minangkabau custom with the Islamic religion has been very clearly felt by the people of West Sumatra from the past until now. The deliberation at Bukit Marapalam in Paderi era became the starting point of this fusion. Zainuddin (2013) explained that the deliberation produces a phrase *adat bersendi syarak, syarak bersendi kitabullah* (customary laws are based on religious laws and religious laws are based on the Qur'an).

A number of Iranian scholars explain that there are several provisions in Islam that are important to be considered in designing an Islamic city⁴, such as: prosperity and human glory, justice and equality, impartial consideration, unity and goodness, economic development, security and safety, and protection of the environment (Jamalinezhad et.al. 2012). Furthermore, in his writings, Ehlers (1994) explains that doing part or all of these Islamic provisions in designing a region can result in the supply of cheap homes and create better jobs. Meanwhile, Khaki (2008) asserted that to develop,

protect, and preserve the ideal environment in ancient times, the application of Islamic concepts in the development of a region was aimed at the Prophet's interests derived from the donations of the Companions, assignments, privacy and through a series of calculations. And to protect the environment of the Islamic region, there are regulations to be considered such as eco-centrist regulations, preservation rules for optimal use of natural resources and rejection of waste (Jamalinezhad et.al. 2012).

The Islamic Region is always built according to the forces of nature utilizing the use of light, wind, water and other available resources (Nasr 2007). The design and shape of territorial structures, using concepts such as the backyard, front porch, closed and narrow roads, and orchards are intended to accommodate the climatic and geographical conditions that govern the lives of Muslims (Ghanizadeh 2007). In view of Islamic teachings and regulations, using measures such as the development of green space, the utilization of renewable energy sources, green transportation, green architecture and building self-sustaining housing, more emphasis has now been given to the concept of eco-centrism (Jamalinezhad et.al. 2012). In this case, there are valuable guidelines in Islamic literature so that ethnic groups who are less concerned with the use of natural resources and seeks to weaken it, are no longer destructive (Esmaeili et al 2007) & (Farooq 2006).

Minangkabau identity has been formed by nature and culture. Nature contributes in shaping gender, race, ethnicity, and biological aspects, while culture influences one's behavior, lifestyle, and psychological aspects. Cultural identity is closely related to ethnicity, because it is a cultural concept that focuses on norms, values, beliefs, symbols, and practices. Its formation is not only based on primordial bonds or universal characteristics, but also through discursive practices, or also called unrelated practice / skipping (Franzia et al. 2015).

The Minangkabau cultural identity has been declared at the Minangkabau congress in 2010 as “*adat basandisyarak, syarak basandikitabullah – alamtakambangjadi guru – syarak mangatoadatmamakai*” (customary laws are based on religious laws and religious laws are based on the Qur'an - the expanse of nature used as a teacher - religious laws teach and custom uses it). The main identity is the customary rule based on the rules of Islam (*syarak*), and the Islamic rule derived from the Qur'an (*kitabullah*). The rules that come from nature provide lessons about the meaning of life for the Minangkabau people (Bahar 2013). This means that the Minangkabau cultural value and the

⁴Islamic City' means a city built on the principles of the Qur'anic and prophetic teachings. While 'Muslim city' means a city where Muslims live (Jamalinezhad et.al.2012).

accompanying wisdom are based on belief in Islam, and none of Minangkabau cultural practices are contrary to Islamic rules (Franzia et al. 2015).

In West Sumatra itself, the behavior of most societies do not reflect the Minangkabau cultural characteristics that refer to the harmonization exemplified by nature and Islam, which has been upheld by its ancestors. This situation is perceived as apprehensive for traditional leaders because the efforts of inheriting cultural values that have been done so far, have been less effective and less useful.

“natural events actually synergize with human nature. Disasters occur because of human activities because the natural state is already balanced. This is related to the causal law of ‘bakaranobakajadian’ which is believed by the Minangkabau society” (Mamak Yu, mamakpusako inNagariManinjau).

In retrospect, the Minangkabau community actually has a natural philosophy that teaches the peculiarities of the concept about: (1) self-esteem, (2) embarrassment that cannot be shared, (3) *awak samo awak* pattern, (4) feeling and checking, (5) similarity and togetherness, (6) *seyasekata*, (7) matching pattern of adjustment, and (8) survive life and sustain life (Navis 1984). All these life lessons are reflected from the harmonization of nature that has been the role model of Minangkabau society all along.

“The logic of the natural philosophy in matrilineal culture is that the tendency of the person born to be close to the mother, then the person living will be close to nature” (interview with Khatib Basa).

At a time when the people of West Sumatra are feeling the loss of their unique identity and assume that their original identity is outdated because it is not in line with globalization, it needs reflection and action to position Minangkabau cultural values in the midst of incessant penetration of globalization influence. This is the answer to cultural disorientation and degradation of cultural values that are currently being experienced. So this study formulates the problems of: (1) how values in natural philosophies be applied in today’s Minangkabau community and how it fits in contemporary Minangkabau families, and (2) what are Minangkabau’s local genius, bearing in mind that local genius are born from the combination of foreign culture and local culture that still have local characteristics. Therefore, the purposes of this study are to (1) examine the provision contained within the eight natural philosophies and how today’s Minangkabau

families inherit it to their adolescents, and (2) analyze the best aspects of foreign cultures that can be easily absorbed by the current Minangkabau families, resulting a Minangkabau culture that still retains its local characteristics (the local genius).

METHOD

If communication is a marking of meaning and purpose, then a qualitative study would like to see how this marking takes place and what it means to those involved. This is not a simple and easy task. In its history, communication focuses on messages or effects, without checking what messages or how they articulate when creating social reality by communicators to communicants, and vice versa. We have neglected the moment when the communication took place and the capabilities of both parties in performing its role. We have criticized various cultural and historical variations in creating social participation, and fail to understand the deep ways in which communication is a ritual, functional, and regulation of power in a contemporary life (Sumaryono 1993). Quantitative methods are not sufficient to perform such tasks, not because of the wrong way of investigation, but because they advocate a worldview that does not value the study of human phenomena which tend to be reflexive and that too depending on the situation and conditions (Paterson & Higgs 2005).

Hermeneutics is chosen as a proper research approach because the purpose of this study is to interpret how people understand the construction and practice of the Minangkabau nature philosophy as set out in the teachings of *alam takambang jadi guru*. Researchers believe that professional practice requires this philosophy beyond the application of simple technical knowledge. Assessment of the contents of a teaching upheld by the Minangkabau community can be studied better through interpretive view compared with the empirical view. Hermeneutics is the interpretive approach in question.

This research explores information from several categories of parents as key informants. They are 30 couples who marry between tribes or fellow tribes, the combinations are Minang father + Minang mother (MF+MM), Minang father + non-Minang mother (MF+nMM), non-Minang father + Minang mother (nMF+MM), and non-Minang father + non-Minang mother (nMF+nMM). They are families that have adolescents aged between 10-19 years⁵. Those who

⁵The age range of 10-19 years is chosen because according to Hofstede (2010) at the age of about 10 years children get balanced values (from home) as well as practices (at school). In addition,

act as regular informants are the Minangkabau custom leaders in Maninjau, including: *penghulu*, *khatib*, *mamak pusako*, *Wali Nagali Maninjau* and former *Wali Nagari Maninjau* period 2008-2014. In hermeneutic research, these informants have a central role, because: 1) they have the potential to have all the important information so it is worth analyzing one by one; 2) it is important to listen not only about what they says, but how they convey it, the expression needs to be thoroughly analyzed; 3) no particular technique is used because they are more flexible and adaptable.

The location of the research is purposely selected in West Sumatera region which can represent the application of Minangkabau culture, that is Nagari Maninjau located in District of Tanjung Raya, Regency of Agam. Nagari Maninjau has the ideal characteristics as a pioneer in the effort of preserving local culture through the inheritance of Minangkabau cultural values. This area has a low long-term orientation (LTO) score. Communities with low LTO tend to want to teach their children about past and present events because most of their children can appreciate tradition (Firdaus 2018a). Since Nagari Maninjau is the capital of Tanjung Raya sub-district, and is one of the natural tourism destination considered in West Sumatra, the effect of globalization is more felt here than in other areas.

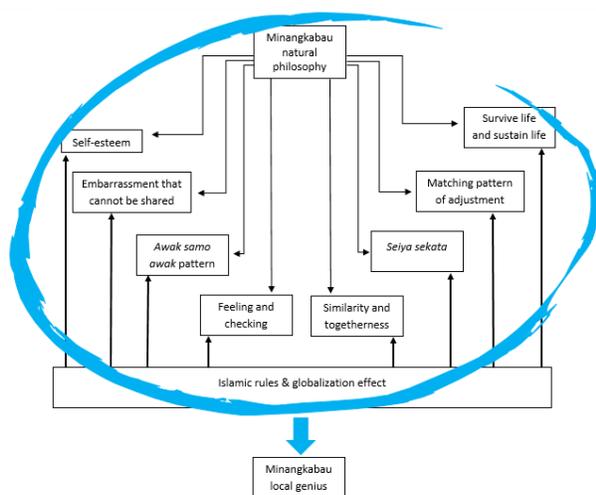


Figure 1. Map of research concept

according to the data from the Ministry of health Republic of Indonesia (2014), the categories of adolescents are divided into two types: early adolescents (aged 10-14 years) and late adolescents (aged 15-19 years). So the adolescents that are used for this study is 10-19 years old.

DISCUSSION

A. Provisions in the natural philosophies and the way Minangkabau families inherit it

This study observes the opinions of families with the following configurations: Minang father + Minang mother (MF+MM), Minang father + non-Minang mother (MF+nMM), non-Minang father + Minang mother (nMF+MM), and non-Minang father + non-Minang mother (nMF+nMM). These family configurations are considered as Minangkabau families because studies show that the non-Minang parents (either the father or the mother, or even both), they are not less in applying the provisions of Minangkabau customs than the original Minangkabauans themselves (Firdaus 2018b). The eight cultural philosophies adapted from the nature are: (1) self-esteem, (2) embarrassment that cannot be shared, (3) *awak samo awak* pattern, (4) feeling and checking, (5) similarity and togetherness, (6) *seyiasekata*, (7) matching pattern of adjustment, and (8) survive life and sustain life.

1) Self-Esteem

Teaching about the value of 'self-esteem' in AM + IM families emphasizes the importance of having a competitive mindset. The more capable a person competes in a healthy way, the higher is the self-esteem. Families with Minang mother (MF+MM and nMF+MM), teaches the concept of self-esteem as a self-confidence so as not to rely on others. While the family configuration of Minang father + mom-Minang mother believe that self-esteem born from the capability in thinking and acting systematically. This is the concept that should be taught to adolescents.

The concept of self-esteem taught in Minangkabau culture is slightly different. Maintaining self-esteem means putting one's position to be more meaningful or at least equal to others. The concept of self-esteem for the Minangkabau people is interpreted as *malawan dunia urang* (against the world of others). This concept contains the mandate to live in a continuous competition in achieving the glory, intelligence, and wealth that others have to generate ideas for progress. The value achieved in the 'competition against the world of others' is measured by the conditions and achievements of others. This means that if other people are capable, we are also capable. And vice versa if we are capable, others are capable too. Because each person with his or her own ego can bring certain ambition, the competition between peers can be a battle to beat each other. To avoid this clash, people make laws and rules that bind each individual so as not to be separated from the

'control', namely the kinship system. The ethnic understanding embraces matrilineal stelsel and inter-ethnic marriage system by practicing exogamy⁶.

2) Embarrassment that cannot be shared

'Achievement', 'adequate material' and 'toughness' are the keys to success taught by the four family categories in Nagari Maninjau. Low self-esteem is an embarrassing disgrace. Behavior that is a disgrace is not just a common moral and ethical measure. Putting self-esteem lower than others, especially people outside the kinship environment itself, is the most unforgivable disgrace. This disgrace can not even be redeemed, paid for, and shared. These include begging or prostitution. While complaining or crying over the difficulties of life is a taboo and when done, it is already a disgrace. Shame is felt by all relatives in the community. It is as if the people have ignored the system of life which they glorify and hold for a lifetime, that is their high custom. In order to keep no one from being affected by this disgrace, the custom teachings teaches to be good at keeping the disgrace of their relatives from others. Shameful disgrace should be a secret that needs to be hidden. "*Mamakan habih-habih, manyuruak hilang-hilang*" (always finish up the meal if eating, be completely lost if hiding), meaning that if someone makes a shameful action (disgrace), then the person must be responsible, and this embarrassment cannot be shared with others.

If it should be opened to seek solution, disgrace will only be conveyed to the closest relatives. If the closest relatives can not solve it by themselves, it will be brought to the wider relative, but should not be brought to anyone outside the kinship environment. To hide the embarrassment and maintain self-esteem, they are taught to be able to bear the risks and consequences. If there is no treasure to overcome difficulties, recognize the difficulties with anything, albeit deceptively⁷. Unwillingness to get shamed for not being able to fight the world of others is a motivation to achieve progress and pride and maintain self-esteem. The result can be positive, but also negative.

On the other hand, Islam does not allow people to cheat in order to get what they want though to defend

their pride. Islam actually persuades to always work hard and to do charity in order to maintain life and pride. Islam also provides lessons and guidance to its people to seek sustenance in the right way without lowering the dignity and pride. Some of the things that can help a person improve his self-esteem in Islam are: (1) recognizing oneself with all the advantages and disadvantages; (2) accept oneself as they are; (3) utilizing the advantages; (4) improving the skills possessed; (5) fixing the flaws; (6) believe and develop the idea that we are all equal with others⁸.

According to the teachings of Islam and other foreign cultures that enter through the events of globalization, the concept of 'self-esteem' and 'embarrassment that can not be shared' tend to be put together. While foreign cultures (explained by Felker 1974) understand that the components of self-esteem are: (1) the feeling that someone is part of a group and is accepted by other members of the group (feeling of belonging); (2) the feeling that someone is capable of doing something to achieve the expected result (feeling of competence); and (3) the feeling that someone is valuable, therefore he/she feels confident and has a feeling of worthiness. As a result of unbearable self-esteem, there will be shame to be borne alone. In its development, the concept of 'self-esteem' and 'embarrassment that cannot be shared' which is taught by Minangkabau custom, becomes softer after the influx of Islamic teachings. And the meaning becomes more universal after the influx of foreign culture influences.

3) *Awak samo awak* pattern

The meaning of *awak samo awak* pattern according to parents of Minang father + Minang mother (MF+MM) family configuration is that adolescents should have high solidarity value. While nMF+MM family combination view this pattern and teach it as how to see father's and mother's cultures as equally good. Meanwhile, the MF+nMM and nMF+nMM family combination do not have the typical teaching materials about *awak samo awak* pattern to their adolescents.

Alam Takambang Jadi Guru teaches the Minangkabau people to form a communal society (living in groups), whether in terms of residence, social, and in business. Each group joins other larger groups. And each small group mingles with each other's identity that is preserved in a common cultural and philosophical bond. Nagari Maninjau has some small tribal groups (such as Chaniago, Melayu,

⁶ Exogamy is marriage with people from different custom.

⁷ The most widely known expression of Indonesian society is that of the Minang people who likes to deceive, is "*Padang bengkok*" meaning "the bent Padangnesse". Apparently, their deceitful nature is in addition to the ordinary human nature. It is also a necessity because they do not like to ask for mercy from others who are not relatives. Furthermore, a gullible person will dispel sympathy from him because he is seen as a fool, one who embarrasses his own kin.

⁸ <https://www.tongkronganislami.net/artikel-islami-menjaga-kehormatan-dan-harga-diri-dalam-islam/> accessed on 3 January 2018.

Tanjung, and so forth) and together they form a bigger group called *urang awak*. People other than *urang awak* are considered strangers. Even in marriage relationships, mix-marriage couples remain like water and oil because of the exogamy marital system. This means the husband or wife is not allowed to share a heart-to-heart story with their partner. Grief should only be conveyed to their relatives according to the bloodline of the matrilineal culture. The close relation of *awak samo awak* can eliminate the formal legal function that exist in Minangkabau society, should there be any violation or dispute among them.

From the Islamic view, human beings are social beings who can not live alone and need others in their daily lives. God creates human diversity and different social levels. Some are strong, some are weak, some are rich, some are poor, and so on. God has also created human beings with different skills in order for them to give each other and benefit each other. The rich can not live without the poor who are his assistants, his servants, his drivers, and so on. Likewise the poor can not live without the rich who hire them⁹. Thus, the Minangkabau culture does not recognize individual differences, there are only functional differences in society. This can be seen in the maxim “*tegak sama tinggi, duduk sama rendah. Orang buta berfungsi penghembus lesung, orang pekak pelepas meriam, orang lumpuh penghuni rumah, orang cerdas lawan berunding, orang bodoh untuk disuruh*” (standing as equally high, sitting as equally low. The blind man functioned as the blower, the deaf man functioned as the gunner, the paralyzed man functioned as the house keeper, the smart man functioned as the negotiator, and the dumb man functioned as the helper). This egalitarianism creates solidarity of *awak samo awak*.

The meaning of togetherness in *awak samo awak* is adapted from some foreign cultures, that is ‘accepting diversity’. In a diversity there will always be friction. Therefore, it needs tolerance so people can live life normally, safe and comfortable. The diversity introduced by foreign cultures bring with it a sense of individualism. As long as one does not disturb the privacy of other people, they will also do the same.

4) Feeling and checking

In Nagari Maninjau, the children must be tolerant and able to adapt with the environment. It is very clear that the Minangkabau culture advocates the

existence of competition in order to be at a level that can elevate personal dignity and its kin. But this competition must be fair enough to create harmony in society. Competition of community groups consisting of various tribes can lead to massive fights and even warfare. However, physical conflicts can be avoided because of the inter-ethnic marriage requirement in Minangkabau culture. In Nagari Maninjau itself, inter-ethnic marriage is also recommended.

Rasa dan periksa (feeling and checking) mean everything is weighed by the same size of feeling and with an equal assessment. *Rasa* refers to the heart and conscience. So every pleasure / happiness that is experienced should be liked by others, at least not to disturb others. While *periksa* refers to minds and reason, measured according to the usual course. Minangkabau people have a saying, *raso mandaki, paseso manurun* (feeling is heading up and checking is heading down);

“every action that comes from the ‘feeling’ has to head up to their sense of logic (examined by reason). And if it is acceptable according to the logic, it has to head down to their heart (examined with conscience). This is why the Minangkabau people always say the word ‘mind’ as the word ‘mind and heart’. Mind and heart are seen as complementary, and this shows the principle of equation and contradiction” (interview with Mamak Pusako, August 2017).

“Mamangan (a kind of proverb) about the importance of feeling and checking, for example: ‘baa dek urang bagitu pulo dek awak’ (able to feel how others feel), “dipiciak jangek, sakik dek awak sakik dek urang” (if the skin is pinched, people will feel hurtful, so do we)” (interview with Khatib Basa, August 2017).

“If, however, in circumstances that compel, when the value of ‘rasa dan periksa’ (feeling and checking) is impossible to be done, then any person may use other methods that do not follow the usual course, as long as they do not harm others” (interview with former Wali Nagari Maninjau).

Like the Minangkabau custom teachings, harming others in Islam is also not allowed. Despite the circumstances of coercion, Islam still does not allow people to use any means that do not match the value of propriety. While the foreign culture that introduces individualism judges that ‘*rasa dan periksa*’ should be applied when someone must interact with others. But it is preferable to avoid the interaction,

⁹ Islam Asy-Syariah magazine. Khazanah Ilmu-Ilmu Islam Ilmiah di atas Sunnah <https://asysyariah.com/pentingnya-kebersamaan/> Accessed on 24 Januari 2018

consequently people choose to maintain the privacy of the surrounding community.

5) Similarity and togetherness

The value of commonality and togetherness in Nagari Maninjau is defined as one's ability to socialize, not compete, like to work together and appreciate others. The function of "unity" is for larger groups to protect smaller groups. Their unity is more like a bundle of ribbons tied into a broomstick. Not the unity between gravel, sand and cement to form concrete. Therefore, Minang people do not use the term unity in the order of life. They use term of *sama dan bersama* (same and together). If *sama dan bersama* is collected together, it will not be only one thing, but it will be united together. For example, in earning a living, Minangkabau people always do it together with the family, because the money gained is in essence for the purposes of their blood relatives, not for themselves. Apart from their communal economic order, the system of cultivation is done jointly. Likewise with other property, such as rice fields and homes are joint property.

As is typical in agrarian populations, Minang people live to help each other, working with *berat sama dipikul, ringan sama dijinjing* pattern. Meaning that all tasks and burdens for the common good are done together. However, not all people are in the same situation, there are rich and some are not rich, some are strong and some are not strong, then a system of cooperation based on balance is applied. This means that the rich and the strong have more obligations than the weak. This system is referred to as *gadang kayu, gadang bahannyo* (the bigger the log, the bigger the amount of materials it produces). Meanwhile, the concept of togetherness in foreign culture is defined as 'cooperation', namely:

"An autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise" (Prakash 2003).

A cooperation should be free to determine with whom one wishes to do so, no obligation because the activities of cooperation should be done voluntarily. A person is free to engage or want to leave such a partnership. The people who work together should lead to similar interests in economic, social and cultural aspects. In the future, a partnership aimed at a better life culturally, intellectually and spiritually, is the best way a person contributes to his community (Prakash 2003).

6) *Seiya sekata*

The meaning of *seyia sekata* in Nagari Maninjau means a person must be able to uphold the value of togetherness, can maintain the feeling of others and keep the friendship well. From a sense of togetherness, Minang people are demanded by a rule called *saiyo sakato* (*seyia sekata*). The meanings contained in the term *saiyo* are *baiyo-iyo* (*agree*) and *batido-tido* (*agree to disagree*). This means that one must be serious if he/she believes about a problem, not just affirming or declaring consent to all what is decided by others. People are taught that when discussing about a problem, it must end with a consensus because consensus means agreement, also called *sakato*.

In the sociological sense, *seyia sekata* has a homogeneity meaning of society based on communal life. Whereas in constitutional sense, this implies democracy. Therefore, the sense of equality and togetherness is higher than the value of a word. *Seiya sekata* can also arise because there is a sense of reluctance to express an opinion that is different from public opinion. While the sense of equality and togetherness puts everyone at an equal value on the first level. Understanding from the democracy principle, that dissent does not mean unwillingness to join with others. Even in consensus or *mufakat* different minds are needed so that problems can be solved as well as possible.

7) Matching pattern of adjustment

Most family configurations in Nagari Maninjau teach toughness and struggle for success in life. Success comes from achievement, not from a naturally-gained hierarchy. Therefore the form of adjustment is to grow the ability of having broader friendship. But in the non-Minang father + Minang mother (nMF+MM) family, adolescents are still taught to be ready if they have to be in the lowest hierarchy in the community. In other words, even if they disagree with the naturally-gained hierarchy, it is still realistic to prepare adolescents in a worst case scenario.

As a philosophy that studies nature, the Minangkabau people regard the Minangkabau philosophy as an eternal doctrine. This immortality is not because of its static and rigid nature, but because of its ability to adapt to ever-changing circumstances, as nature is also constantly changing, but its pride will remain eternal. This teaching teaches the ability to adapt by saying that adjustment is the art of human life if you want to remain safe. The poems give understanding that Minang people interpret nature well. Nature continues to live even if there is a certain occurrence, such as a tree, it will grow taller. Natural substances such as water and fire will

continue to exist. Optimistic attitude is taught as long as the person is able to adjust to nature and environment. Wherever people live, local rules must be used, but that does not mean not having a fixed position. In some proverbs, it is concretely explained how Minangkabau people should be able to adjust without losing their identity or culture of the nation. The state may change and for the wise, this change should be followed without altering the foundation of life.

8) Survive life and sustain life

Uniquely, most parents in the MF+MM family configuration, the MF+nMM and nMF+nMM are not so strict in teaching persistence in life. Children do not need to save too much money because God has set the provision of man. It is acceptable to enjoy life within reasonable limits and be consumptive because sustenance can always be sought again. Although a small part of the nMF+MM family teaches children to be diligent in saving, to be ready for the

uncertainty of life later on. But all families agree that there is no need for strict regulation so that children can sustain life later because parents tend to teach the concept of solidarity (*awak samo awak*).

The ideal pattern of adjustment is to adjust to a better state. *Alam takambang jadi guru* essentially prevents power struggle between the ruling parties, because the strong is not given the right to fight the weak. However, Minang people also understand the dialectical law they call *bakarano bakajadian* (cause and effect). At times there will be disputes among those who can not be resolved. *Alam takambang jadi guru* teaches the term of “defend” and “fence off”. In the attitude of defending or protecting/fencing off themselves and the environment, the pattern of *berbilik kecil berbilik besar* (small room and large room) is very firmly held. It is preferable to protect relatives first (small room), then the people in the village (large room). Furthermore, people who are from fellow tribes (larger room), then people in the sub-region environment (largest room).

Table 1. Matrix of cultural values taught by certain family characteristic

	AM+IM	AM+InM	AnM+IM	AnM+InM
Self-esteem	<ul style="list-style-type: none"> • Able to do healthy competition • Optimistic & self confidence • Competitive 	Think and act systematically	<ul style="list-style-type: none"> • Trust own ability • diligent 	
Embarrassment that cannot be shared	<ul style="list-style-type: none"> • Achievement is important • Enough material to gain success 	Achievement is important	Must be tough	Achievement is the key for success
<i>Awak samo awak</i> pattern	<ul style="list-style-type: none"> • Have solidarity 		Father's & mother's customs are good	
Feeling & checking	<ul style="list-style-type: none"> • Able to tolerate others 		Easy adapting with the environment	
Similarity & togetherness	<ul style="list-style-type: none"> • Can appreciate others 	<ul style="list-style-type: none"> • Able to socialize • Not for competing • Cooperate to avoid selfishness 	Able to socialize	
<i>Setiya sekata</i>	<ul style="list-style-type: none"> • Give value for togetherness 		Keeping the feeling of others	Maintain friendship
Matching pattern of adjustment	<ul style="list-style-type: none"> • Hierarchy by nature is a setback • Huge friendship network 	Disagree with hierarchy by nature	Ready for being at the bottom of the hierarchy	Social status does not come naturally
Survive life & sustain life	<ul style="list-style-type: none"> • God has set our sustenance • No need tight saving, enjoy life within reasonableness • It is acceptable to be consumptive, sustenance can be sought again. 	<ul style="list-style-type: none"> • Be alert to uncertain situation • Apply tight rules • Understand the risk of uncertainty • Not strictly teach persistence in life • Gratitude for the sustenance gained 	<ul style="list-style-type: none"> • Save money diligently to face uncertainty • No need tight regulation so adolescents can enjoy life. 	<ul style="list-style-type: none"> • Learn from parent's success & failure • Free to express interest to balance adolescent's rights and obligations.

B. Best aspects of foreign culture for Minangkabau local genius, well-fitted in Minangkabau families

The essence of the Minangkabau matrilineal custom essentially teaches someone to always excel in the field he/ she is engaged in. It is not enough to be mediocre in an era full of competition as it is today. This is the value of Minangkabau culture that is ideal to be inherited to the young generation, the milenial generation. But human capabilities are not the same. Nature also exemplifies that trees of various kinds can produce different kinds of fruits with different shapes and flavors. Even trees of the same kind can produce the same fruit, but not necessarily have the same weight and quality of delicacy. However, each tree requires good fertilizer and processing because it is undeniable that the preferred fruit of course has a delicious and sweet taste.

Likewise with humans, the distinction of the view of man is determined by his/her achievements in Figure 2. The Value of Natural Philosophy

trying to be noble, famous, intelligent, or rich. Therefore, an individual is encouraged to continue to compete and seek for the highest achievement. The idiom “*taratau madang di hulu, babuah babungo balun, marantau bujang dahulu, di rumah paguno balun*” (youth must wander in order to be appreciated). This indicates that an individual is considered successful if useful for his village.

Figure 2 is an elaboration of each of the natural philosophies that have been applied so far by people living in Nagari Maninjau. It is seen that the values brought by each natural philosophy are not only derived from local values and teachings of Islam. But the influence of foreign culture from the events of globalization began to appear. This is a manifestation of Minangkabau cultural ability to adapt to the demands of the times. The values embedded in Minangkabau people's souls such as 'cooperation', 'hard work', 'intelligent', 'critical', 'flexible', 'independent', 'risk-averse', 'clever' are the main provisions an entrepreneur / businessman.

Natural Philosophy	Local value corresponding Islamic rules	Measurement	Global values	Implanted soul
Self-esteem	<ul style="list-style-type: none"> • Competition is important • Conscious of self-ability 	Achievement	<ul style="list-style-type: none"> • Creative • Innovative 	<ul style="list-style-type: none"> • Brave facing risks • Leadership • Entrepreneurship
Embarrassment that cannot be shared	<ul style="list-style-type: none"> • Not easy to complain • Hide away family's disgrace • Strong risk-bearing • Maintain the good name 	Commitment	<ul style="list-style-type: none"> • Focus • Calculative 	<ul style="list-style-type: none"> • Prioritizing family interests • Brave facing risks • Entrepreneurship
<i>Awak samo awak</i> pattern	<ul style="list-style-type: none"> • Living communal • Need others 	Solidarity	<ul style="list-style-type: none"> • Tolerance • Individualistic 	Except diversity
Feeling & checking	<ul style="list-style-type: none"> • Able to adapt • Healthy competition • Willing to cooperate 	Concern to others	<ul style="list-style-type: none"> • Empathy • Individualistic 	Easy to cooperate
Similarity & togetherness	<ul style="list-style-type: none"> • Socialize • Willing to cooperate • Togetherness 	Compactness	<ul style="list-style-type: none"> • Concern 	Easy to cooperate
<i>Seiya sekata</i>	<ul style="list-style-type: none"> • Togetherness • Not hurting other's feelings 	Liked	<ul style="list-style-type: none"> • Democracy 	<ul style="list-style-type: none"> • Confident with own opinion • Embrace discussions • Smart & consistent
Matching pattern of adjustment	<ul style="list-style-type: none"> • Wide friend-network • Able to adapt 	Achievement	<ul style="list-style-type: none"> • Optimistic 	<ul style="list-style-type: none"> • Hard working
Survive life & sustain life	<ul style="list-style-type: none"> • No need for tight regulations • Able to adapt • Protect relatives 	Gratitude	<ul style="list-style-type: none"> • Enjoy life 	<ul style="list-style-type: none"> • Independent • Flexible

The attitude of 'putting the family first' is a manifestation of the desire to maintain the Minangkabau cultural tradition. Then, with the attitude of 'accepting diversity' illustrates that the

Minangkabau are in fact not the cause of division in this country.

Meanwhile, according to Hastuti et.al. (2015), the realization of the characteristics of entrepreneurs in Minang people can be seen through perspective, decision making and business implementation. Through her research, Hastuti et al (2015) shows that the characteristics of entrepreneurship of Minang people are: (1) confident, (2) hardworking, (3) possess careful calculations, (4) independent, (5) persistent (6) contribute to family, (7) consistent, (8) smart, (9) flexible, (10) dare to face business challenges. These characteristics contribute to the success of the Minangese business, and the wander culture contributes significantly to this character.

Minangkabau ethnic is famous for its ability in business and trade. The ability to trade is influenced by the tradition of wandering. As a matrilineal ethnic kinship, the role of women is so important that men leave their villages to speculate after graduating high school or college. For Minangkabau people, wandering is the most ideal way to gain maturity and success (Hastuti et.al. 2015). By wandering, not only does one gain wealth and knowledge, but also prestige and personal pride. Usually they wander to several major cities in Indonesia, especially to Java island.

Wandering is a Minang people's tradition which means leaving home to another place that is considered to bring a better life (Akmal&Nurwianti 2009). Currently, Minang people who do business aim to be able to support themselves and family. Working as wage labor is seen by Minang people as low prestige job (Hastuti et al. 2015). On the other hand, Minang people who migrate do not need to have a high school diploma to get a job (Rahmah 2011). In this case, the most suitable job is to trade. In general they use family management involving family members in business (Naim et al. 1987). According to Morrison (2006), the influence of cultural background affects a person's behavior in business.

In general, Minangkabau people who uphold the teachings of Islam as a religion and life guide, have a matrilineal kinship relationship, do not flinch facing challenges, difficulties and pain, dare to reveal the truth to others, live with energy, living a life full of challenges, feel happy and active, have clear and precise plans and estimation (Akmal&Nurwianti 2009).

CONCLUSION

1. Minangkabau people have long been known as good entrepreneurs. This soul was implanted by the original Minangkabau cultural philosophy

which refers to the harmonization of nature. Particularly the 'self-esteem' and 'embarrassment that cannot be shared' share the good entrepreneurial value. While the historical facts that many leaders in the colonial era and the freedom fighters came from Minangkabau explains that the cultural values have successfully made them tough and vigilant. Leadership has always been taught in *surau* (small mosques) and in custom monthly gatherings. The leadership passion is taught by the philosophies of 'self-esteem', 'embarrassment that cannot be shared', 'seiya sekata', also by 'matching pattern of adjustment'. The soul of caring for others, for Minangkabau people means protecting the closest to the further relatives (tribal brotherhood and sisterhood). These leads to a conclusion, Minangkabau natural philosophies mostly emphasizes the wisdom of shaping entrepreneurial skills, leadership skills, and social skills.

2. The best aspects of foreign cultures well-observed by Minangkabau families are being creative, innovative, focus, calculative, tolerance, individualistic, concern, democratic, optimistic, and enjoy life. These values are considered appropriate and serve as the local genius to embrace the entrepreneurial soul, the leadership soul, and the social soul that were originally the characteristics of Minangkabau community.

REFERENCES

- Akmal, S.Z. & F. Nurwianti. 2009. Kekuatan Karakter dan Kebahagiaan pada Suku Minang. *Jurnal Psikologi*, 3 (1). Pp. 16-24
- Ayatrohaedi. 1986. *Keperibadian Budaya Bangsa (Local Genius)*. Jakarta: Pustaka Jaya.
- Bahar. 2013. *Dinamika Doktrin ABS SBK Sebagai Rumusan Jati Diri Minangkabau: Sebuah Perspektif Sejarah*. Diakses dari <http://groups.google.com/forum/#topic/RantauNet/VrI8VI06jTM>, Februari 2018.
- Esmaili, H.R. 2007. *Religion and Politics in Contemporary Political Thought*. Tehran: PajoheshkadeMotaleateFarhangivaEjtemaei.
- Hofstede, G. 2010. *Cultures and Organizations: Software of the Mind*. London: McGraw-Hill.
- Felker, D.W. 1974. *Helping Children to Like Themselves*. Minneapolis: Burgess Publishing Company.
- Firdaus, D.R.S. 2018a. *Koeksistensi Antara Struktur Keluarga Matrilineal dengan Tatanan Religi Masyarakat Minangkabau*. E-prosiding

- Konferensi Nasional Komunikasi, ISKI. Pknk.org/index.php/PKNK
- Firdaus, D.R.S. 2018b. Potret Budaya Masyarakat Minangkabau Berdasarkan Keenam Dimensi Budaya Hofstede. *Jurnal Sodality: Jurnal Sosiologi Pedesaan*. Vol. 6 no. 3.
- Franzia, E.; Yasraf Amir Piliang; Acep Iwan Saidi. 2015. Manifestation of Minangkabau Cultural Identity through Public Engagement in Virtual Community. 5th Arte Polis International Conference and Workshop – “Reflections on Creativity: Public Engagement and the Making of Place”, 8-9 August 2014, Bandung – Indonesia. Published at *Procedia Social and Behavioral Science* 184 (2015). Pp.56-62. Published by Elsevier Ltd.
- Hastuti, P.C.; Armanu Thoyib; Eka Afnan Troena; Margono Setiawan. 2015. The Minang Entrepreneur Characteristic. 2nd Global Conference on Business and Social Science 2015, GCBSS-2015, 17-18 September 2015, Bali – Indonesia. *Procedia – Social and Behavioral Sciences* 211 (2015), Published by Elsevier Ltd. Pp. 819-826.
- Jamalinezhad, M.; Seyed Mohammadreza Talakesh & Seyed Hassan Khalifeh Soltani. 2012. Islamic Principles and Culture Applied to Improve Life Quality in Islamic Cities. Asia Pacific International Conference on Environment-Behavior Studies, North Cyprus 7-9 December 2011. Published by Elsevier B.V. Selection. 2012.
- Morrison, A. 2006. Entrepreneurship: What Triggers It? *International Journal of Entrepreneurial Behavior & Research*. Vol 6(2). Pp.59-71.
- Mubah, A.S. 2011a. *Revitalisasi Identitas Kultural Indonesia di Tengah Upaya Homogenisasi Global*, dalam *Global & Strategis*, Edisi Khusus Desember 2011.
- Mubah, A.S. 2001b. *Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi*, dalam *jurnal Unair* tahun 2011, volume 24, nomor 4, halaman 302-308.
- Munir, M. 2013. Hidup di Rantau dengan Damai: Nilai-Nilai Kehidupan Orang Minangkabau dalam Menyesuaikan Diri dengan Lingkungan Budaya Baru. Prosiding The 5th International Conference on Indonesian Studies: “Ethnicity and Globalization.
- Naim, M. 1987. *Jurus Manajemen Indonesia: Sistem Pengelolaan Restoran Minang Sebuah Prototipe Sistem Ekonomi Pancasila*. Yayasan Obor Indonesia. Pp.97
- Navis, A.A. 1984. *Alam Terkembang Jadi Guru: Adat Dan Kebudayaan Minangkabau*. Jakarta: PT. Temprint.
- Paterson, Margo & Joy Higgs. 2005. Using Hermeneutics as a Qualitative Research Approach in Professional Practice. *Journal of The Qualitative Report* Vol 10/number 2 Article 9.
- Prakash, D. 2003. *The Principles of Cooperation; A Look at the ICA Cooperative Identity Statement*. New Delhi: Pamda-Network International.
- Rahmah. 2011. *Sistem Pengelolaan Rumah Makan Tipe Sederhana (studideskriptif rumah makan di daerah Kota Matsum IV Kecamatan Medan Area)*. Arsip Universitas Sumatera Utara.
- Rowe, W., Schelling V. 1991. *Memory and Modernity: Popular Culture in Latin America*. London: Verso.
- Scholte, J.A. 2001. *The Globalization of World Politics*. Oxford: Oxford University Press.
- Stark, A. 2013. The Matrilineal System of the Minangkabau and its Persistence Throughout History: A Structural Perspective. *Southeast Asia: A Multidisciplinary Journal*, vol.13, 2013, pp 1-13.
- Sumaryono, E. 1993. *Hermeneutik Sebuah Metode Filsafat*. Yogyakarta: Kanisius.
- Tomlinson, J. 2003. *Globalization and Cultural Identity*. Cambridge: Polity Press.
- Zainuddin, M. 2013. *Minangkabau dan Adatnya*. Yogyakarta: Penerbit Ombak.

http://www.kompasiana.com/marnimalay/bid-ah-versi-falsafah-alam-takambang-jadi-guru_5535b4e06ea834a026da42d1 [diakses 30 September 2017]