

MINANGKABAU CULTURAL VALUES CULTIVATING STRATEGY IN THE MINANG PERANTAU FAMILY IN BANDUNG CITY

*Ernawati, Achmad Hufad, Wilodati

Student Master (S2) Sociology Education, University of Education Indonesia

*E-mail: ernawati_upi@gmail.com

Received: 01 Feb. 2021, Revised: 10 Jun. 2021, Accepted: 30 Jun. 2021

ABSTRACT

This research reveals how the strategy in cultivating *Minangkabau* cultural values in the *Minang* Migrant family in Bandung City. The method used in this study using a literature study that analyzed a variety of studies relevant to the value investment strategy cultural studies *Minangkabau*. The presentation of the data is carried out using descriptive techniques, namely describing the strategy of cultivating *Minangkabau* cultural values in *Minang* nomadic families in Bandung. The results of this study point to the right strategy cultivating cultural values *Minangkabau* in *Minang* nomadic families in the city of Bandung, namely: 1) Providing examples and role models from parents; 2) Actuating their wedding ceremony customarily *Minang* pure; 3) Supporting them participate *Minang* activities; 4) Performance culture: *Minang* sing, dance *Minang*, *Silek Minang*, traditional food, and traditional clothing *Minang*; 5) Coming Home West Sumatra within a certain time so that children can see the beauty of the natural beauty and culture of West Sumatra *Minangkabau*, kampung can see the customs, art, and culture.

Keywords: Strategy, Cultivation, Minangkabau, Cultural, Family, Nomads



This work is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License

INTRODUCTION

Intercourse in the family environment, school, and community show the inculcation of cultural values. The existence of a process of cultivating cultural values is proof that humans are social creatures who always want to live in a society with other humans. To become part of the community, he did adjustments to the values and norms that apply. In the adjustment process, what happens to a person is the emergence of a character or nature in him.

In the process of forming a family, behavior has the main responsibility. Aspects in the family include religious norms, trade, affection, education, and other motives as found in society. Each family still inherits a characteristic that differentiates it from other families. The methods in the family create an important medium through which family activities and relationships within the group. The family has the main role for parents to regulate their children in terms of economic emphasis, kinship relations, and cultivation of cultural values.

Minangkabau or *Minang* (often called Padang people) is a tribe originating from the province of West Sumatra. Ethnically, based on anthropological studies, the *Minangkabau* are a fraction of the Young Malay race who migrated to Indonesia around 500 BC. This race is along with the races that came before. Old Malay is the forerunner of the Indonesian nation. This is strengthened based on the study of linguistics. All languages spoken in Indonesia have something in common, both the original words and the language structure. Therefore, it can be seen that *Minangkabau* language is very similar to Malay,

and has many similarities with other languages in Indonesia (Zainuddin, 2010).

One of the characteristics of *Minangkabau* is migration. Leaving home means moving from the land of birth and place of cultivation to another area to continue living and seeking experiences. Of course, there is an impetus that makes someone leave for example because of economic, educational, traditional, or cultural factors. For the *Minangkabau* tribe, Leaving home is a tradition that is still being maintained today.

The Bandung City is also a destination for overseas land for the *Minang* tribe. In this city, they work at the public prosecutor's office, bank employees, teachers, civil servants, police, military, have restaurants, sell satay and trade in the market.

There are several interesting phenomena regarding this study, namely the fact that many *Minangkabau* children in Bandung do not know their ethnic groups, bako, matrilineal lineage, *Minangkabau* language and symbols, even their parents' hometowns. Interestingly, some can speak the local language, understand customs and culture and even know other cultural symbols. The hope is that in addition to knowing the *Minangkabau* culture, children must know the *Minangkabau* traditional taboos, such as marrying someone who is not related by blood to them, because inbreeding is something that is strictly prohibited in *Minangkabau* culture. Abstinent marriage is a marriage that will destroy their customary system, namely the marriage of people who have the same blood according to matrilineal, universal, and ethnic systems even though there is no kinship and not as hometown as the yard (Asmaniar, 2018). From this explanation, the *Minang* nomadic family must have a strategy in instilling *Minangkabau* cultural values in the *Minang* Migrant family in Bandung City.

METHODS

The method used in this study used a literature study in which researchers analyzed various studies relevant to the *Minangkabau* cultural values cultivation strategy. The presentation of the data is carried out using descriptive techniques, namely describing the strategy of cultivating *Minangkabau* cultural values in *Minang* nomadic families in Bandung.

RESULTS AND DISCUSSION

In this section, present data in only one of the following: text, table, or figure. Results should preferably have no more than five illustrations (Tables and/or Figures). Do not use tables or figures to present data that can be more concisely stated in the text.

Socialization cultural values

A number of studies on the socialization of cultural values, Tanjung (2018) examined "Efforts to Maintain Spiritual Values for the Formation of Children's Character in Overseas *Minang* Communities". His research says that providing additional education outside of school such as private and religious. The development of socialization value of togetherness is derived from some value as the value of ideology (truth universal, n use values of religion, the value of culture.

Fithri (2019) examines the Internalization of *Minangkabau* local cultural values in the Santri of Diniyayah Pasia Modern Islamic Boarding School. The positive response from the school and students, pesantren as a *surau* in the contemporary context. The strengthening of local cultural values to the younger generation in the past proved to be extremely necessary semilinear ole h students.

Research conducted by Malik (2016), also studied the "Association Kindship *Minangkabau* ethnic in Preserving Cultural Values *Minangkabau* Overseas as Being Citizens Homeland" It can be seen from the findings of research carried out which showing a sense of kindship ethnic *Minangkabau* overseas such as in the city of Surakarta has not faded at all. This can be demonstrated through agendas that they do like a social gathering month, a monthly meeting to discuss the prospect of the restaurant business for the future, as well as the agendas of other associations are still regional and uphold the cultural values of ethnic *Minangkabau* that they hold. In addition, the use of *Minang* language that they still do as their communication tool among fellow ethnic *Minangkabau* overseas shows how closely *Minangkabau* ethnic relationship in Surakarta. Of course, this may indicate that the cultural capital which they practice overseas like in Surakarta is heavily influenced by the values of *Minangkabau* culture that they uphold.

***Minangkabau* cultural studies**

Trisa et al (2019), about "Becoming *Minang* in the City of Surabaya, Ethno Pedagogical Studies". The results of his research show: First, the practice of *Minang* cultural values in the life of migrants and the process of adaptation to the local social environment. By consistently applying the cultural philosophy of "where the earth is stepped, the sky is upheld" the *Minang* migrants in the city of Surabaya can be adapted well. The two strategies for the parenting and education of the children were carried out by *Minang* migrants in Surabaya City because of local and geographical constraints. However, cultural values in the *matrilineal kinship system* which give the role, function, and responsibility of the *Mamak* to the *Kamanakan* are still considered, not completely eliminated. The practice of cultural values, namely consistent with *Minang* language, tolerant and not selfish, tolerant, independent, never give up, functions and roles according to ability, makes clear plans, respects elders, and is based on religious values.

Aryani (2013), about "Strategies for Adaptation of *Minang* People to Javanese Language, Food and Norms". The results showed that the *Minang* people's adaptation strategy to Javanese was to use Indonesian more frequently to communicate with Javanese in order to reduce misunderstandings and keep trying to learn Javanese. The *Minang* people's adaptation strategy to Javanese food is to sort spicy food according to taste or by cooking it yourself. *Minang* people who have a place to eat food stalls typical of *Minang* cuisine adjust the menu to the tastes of the surrounding community. Adaptation strategies *Minang* people to the norm of the Java community is to try to comply with all procedures existing order and customize with Javanese tradition and using Java calls that are often used by people of Java.

Febrianti (2018), about "The Implementation of *Minangkabau* Inheritance Law in the Overseas Community (IKM) of Depok City". This study shows that the *Minang* people who migrate to IKM Depok City have a low inheritance or different livelihoods in implementing inheritance law. There are four groups of heirs in the *Minangkabau* law of inheritance in this study. First, the heirs who use Islamic law, namely women get half of the men. Second, the inheritance rights of each child are equally divided. Third, girls earn more than boys. Fourth, the heir is only in girls, so all the assets of the parents' livelihood are delegated to the girls only. So it can be concluded that the implementation of the *Minangkabau* inheritance law on *Minang* migrants at IKM Depok City is different. This difference occurs because of the background of the pattern of life and mindset in each family. The pattern of life and mindset that makes a person or family apply inheritance law in accordance with customary law, religious law, or positive law.

The other study was conducted by Widiastuti et al, (2019), on "The Role of *Mamak*

Minangkabau Overseas fading in the town of Yogyakarta Against nephew". The conclusion of studies has shown that while in the extended family circle matrilineally, A husband does not have his urgent position because of the responsibility of the *Mamak*. However, the formation of the nuclear family and the strengthening of the role of livelihood assets led to a stronger position for men in front of their wives and children. As a result of the increasingly dominant role of livelihood assets on the one hand, and the lack of inheritance in supporting the life of the nuclear family, the *Mamak-Kamanakan* relationship which is functionally bound by inheritance weakens. It can be ascertained that the role of *Mamak* towards nephews can no longer be fully realized, especially in terms of 1) preparing nephews to become leaders in the lung, clan, and tribal circles; 2) determining the direction of education and financing education for nephews, and 3) arranging nephew matchmaking, finding matchmaking and finance nephew's weddings. Eliana & Maulidya (2013), about "The Overview of Resilience of *Minangkabu* Migrants who are entrepreneurs in Medan". The majority of *Minangkabau* migrants who are entrepreneurs have high resilience. None of the *Minangkabau* nomads who are entrepreneurial have relatively low resilience.

***Minangkabau* cultural value investment strategy**

The values taught in the *Minang* nomadic families in Bandung City include: First, *Adat basandi syarak, syarak basandi Kitabullah* cohabited with the child every day, How can a good family, how his mother's protégé by the principal, how the kits go the mosque. So the point is that educating children is really the responsibility of the father as it is. The most important thing is to carry out the best household *sakinah, mawada, warahma*. It was taught by ancestors in *Minangkabau*. *Adat basandi syarak, syarak basandi Kitabullah* as a guide for life. *Minang* culture is inseparable from the Islamic religion. This is first and foremost because then all our daily activities must have norms, culture and religion in everyday life, including carrying out the orders of Allah SWT and avoiding prohibitions.

Second, telling the children about the *Minangkabau* condition, from its natural beauty, then the many diverse *Minang* cultures, many things are true *Minangkabau* culture is not known by the younger generation, if their parents never provide good knowledge, as well as our customs about everything, is good as a daughter or son but life in the village is different. Leaving homes is different again. Village child male /female sleep in *surau*. If in Bandung it is not possible so that they still live with their parents.

Third, Relationships in host, its course there should be four levels should be implemented, that is *Kato malereang, mandaki, mandata, manurun* should be taught to the children, although in Indonesian they do not speak *Minang*. So-indigenous Indigenous joints, custom crew, crew culture, religion joints, especially joints still are needed by *Minang* people even leaving home parents to provide ideas and requests about unmarried children , if I can be her soul mate *Minang* people as well. If possible, but it depends on a mate. In the end, the most important thing is the first thing is one Islamic faith, a good Islamic religion that is not influenced by hardened political figures but modern ones. The *Adat basandi syarak, syarak basandi Kitabullah* is a must because it is the philosophy of life of the *Minangkabau* people . Even though later he will not be a partner, not a *Minang* person, but if he sticks to the philosophy of *Minang*, God willing, be safe in the hereafter and also He can be safe in daily gatherings.

Fourth, *Dima bumi dipijak disinan langit dijunjung*. *Minang* people are good at placing themselves where they are. *Dima* is cheerfully broken by the *disauak aia*. It must be eaten by water that can place oneself but does not contradict the country visited which is important for their lives in the future.

Fifth, the value of humility and respect for others, the value of agreement and deliberation, the value of accuracy and thoroughness, as well as the knowledge of *Minangkabau* culture about language, ethnicity, regional origin, *bako*, matrilineal lineage, *Minangkabau* art, and other customary values.

Obstacles in teaching *Minangkabau* culture to children of immigrant families in the city of Bandung: there are actually no obstacles, as long as the parents are willing. His parents couldn't help teaching their children. Sometimes parents are also indifferent to the *Minang* culture of their children that their children are of *Minang* descent, meaning that they are allowed to grow up as other children are so that they can escape the *Minang* culture. So it is not a difficult problem as long as the parents themselves have a good enough thought about *Minang* culture then they can explain it well too. The worry is for the market environment/market people. They have their departure, there is enough education in the village and there are those who are not enough because they are brought by fate to the market, who are taken to migrate so that those who come are not well educated and strong about teaching the culture of *Minangkabau* children. Even if there is a model, the model in the education village is very hard so that children feel pressured to learn the education.

In addition, because the *Minang* nomadic family in the city of Bandung teaches their children according to Islam. *Adat basandi syarak, syarak basandi Kitabullah* so it's safe. But the problem of children's education is indeed broad. Of her hanging out with the neighborhood, of course imitating traditional Sundanese, Much Sundanese traditional, Kind. students at Sunda and lifestyle in Bandung, custom judging point *Minang* traditional Sundanese and not much different. Islamic people, very polite to their parents. *Nuhun*, the dance of love. So there are many similarities. In their own environment, children hang out with their neighborhood friends, of course, they have a lot of experience so there is no problem in educating children. The strategy is simple, what is said is implemented, as parents themselves must comply. Don't get mixed up. Now being scolded, tomorrow not, now just let that form, tomorrow being scolded. It does not discipline children. What are the main strategies presented, we obey them ourselves first. So a lot happens everywhere. Sometimes A scolds his children, he has to be in harmony with his wife. Must convey something to the children according to what is said. Constraints World children in the city of Bandung with busy d e n g 's school activities and others as well as their exposure to the lack of livelihood in the hometown of the constraints of teaching right *Minangkabau* culture children overseas. The strategies for instilling cultural values to *Minang* nomadic families in Bandung include:

1. Provide an example and role models of parents. Introducing good characters of *Minangkabau* fighters, scholars, and figures in ancient times, before Indonesia became independent, when it was independent and after independence, such as Buya Hamka, Agus Salim. The character is formed from the cultural values of *Minangkabau*. This is to raise pride in *Minangkabau* culture and so that they idolize and emulate these good characters.
2. Carry out their wedding ceremony in a pure and full *Minang* custom. A wedding party usually has customs and traditions, the children must be told, what interpretation, which custom is different because it is different from before. Children like to ask questions, so that must be explained because the child directly sees the party. At a family party. Who is this, Om in Indonesian is different from the one in us *Minang* the uncle who is true in us is a mother from dr. If the father's descendants, the name is not *Mamak*. In that custom, it is told Then the relationship between the family. Sometimes the relationship with the family in West Sumatra, the relationship here and there is told the *adat matriakhat*, although at a glance.

3. Encourage them to participate in *Minang* activities. In Bandung, there are various *Minang* associations such as the West Java *Minang* Cultural Movement Group (GEBU) chaired by Mr. Asril Das, the *Minang* Family Association (PKM) chaired by Mr. Muqhadis, the *Minang* Cicadas Migrant Association (PPMC) chaired by Mr. Sudirman and others as to him.
4. Performance culture: *Minang* sing, dance *Minang*, *Silek Minang*, traditional food and traditional *Minang* clothes. They hold cultural activities, cultural performances because these overseas children have a kind of longing for their hometown whether *singing Minang*, *Minang* dance, *Silek Minang* and traditional *Minang* food. In the association, there are certain activities. During the gathering with certain moments at the *halal bihalal* event, they always display *Minang* cultural arts or traditions. When people have gone abroad, their homesickness is higher.
5. Return to West Sumatra within a certain time so that children can see the natural beauty of West Sumatra and the beauty of MK culture, in the village, can see customs, arts, and culture.

CONCLUSION

Strategy cultivating cultural values nomads *Minang* family in Bandung, namely: 1) provide examples and examples from parents; 2) carry out their wedding ceremony in a pure and full *Minang* custom; 3) encourage them to participate in *Minang* activities; 4) performance of *Minang* culture : *Minang* singing, *Minang* dance, *Silek Minang*, traditional *Minang* food and traditional *Minang* clothing; and 5) Return to West Sumatra within a certain time so that children can see the natural beauty of West Sumatra and the beauty of inangkabau culture, in the village can see customs, arts and culture.

REFERENCES

- Ariyani, N. I. (2013). Strategi adaptasi orang Minang terhadap bahasa, makanan, dan norma masyarakat Jawa. *Komunitas: International Journal of Indonesian Society and Culture*, 5(1).
- Asmaniar, A. (2018). Perkawinan Adat Minangkabau. *Binamulia Hukum*, 7(2), 131-140.
- Febrianti, N. (2018). Implementasi Hukum Waris Minangkabau Pada Minang Perantau (Studi Pada Ikatan Keluarga Minang Kota Depok). *CIVICS: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 3(1).
- Fithri, W. (2019). Internalisasi Nilai Budaya Lokal Minangkabau pada Santri Pondok Pesantren Modern Diniyyah Pasia. *Jurnal Al-Aqidah*, 11(1), 44-52.
- Malik, R. (2016). Ikatan Kekerabatan Etnis Minangkabau dalam Melestarikan Nilai Budaya Minangkabau di Perantauan sebagai Wujud Warga Negara Kesatuan Republik Indonesia. *Jurnal Analisa Sosiologi*, 5(2).
- Maulidya, M., & Eliana, R. (2013). Gambaran Resiliensi Perantau Minangkabau yang Berwirausaha di Medan. *Psikologia: Jurnal Pemikiran dan Penelitian Psikologi*, 8(1), 34-39.
- Zainuddin, M. (2010). *Pelestarian eksistensi dinamis adat Minangkabau*. Ombak.

- Tanjung, T. (2018). *Efforts to Maintain Spiritual Value for the Character Building of Children in Minang Overseas Communities*. Medan.UMSU
- Trisa, Y., Suprijono, A., & Jacky, M. (2019). Implementation of Local Wisdom of Minang Culture (Studies Of The Minang Diaspora in Surabaya). *The Indonesian Journal of Social Studies*, 2(1), 27-36.
- Widihastuti, S., Kuncorowati, P. W., & Nurhayati, I. (2019). Pudarnya peran mamak minangkabau perantauan di Kota Yogyakarta terhadap kemenakan. *Jurnal Civics: Media Kajian Kewarganegaraan*, 16(2), 187-198.