

Internalizing The Value of Minangkabau Culture in Economic Learning

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Abstract

The purpose of this paper is to identify the *Minangkabau* cultural values that can be internalized in the learning Economic. This is studied because many young generation who do not familiar with *Minangkabau* customs and norms that exist in its territory. The results of the analysis showed that the *Minangkabau* cultural values that can be internalized in economic studies can be sourced from *petatah petiti* *Minang* culture and philosophy of *Minang*. On the basis of competency describes the concept of economics can be explained only by the *petatah petiti* such as "*duduak marawiak ranjau, tagak mamandang arah, nak, kayo kuek bakureh, nak cadiak rajin baraja, nak mulie tapiak'i janji*". While in basic competency describes the concept of management can be explained through *petatah petiti* "*diagak mangko diagiah dibaliak mangko, dibalah*" and "*bakulimek sabalun habih*". The *Minangkabau* is very rich with *Petatah petiti* so that all the material in Economic study can be explained by internalize *petatah petiti* in learning.

Keywords : internalization, local wisdom, *Minangkabau*, economic studies, *petatah petiti*

Introduction

Indonesia is one of the developing countries in Southeast Asia which is rich in natural resources and has a rich cultural and ethnic groups. The cultural and ethnic diversity in Indonesia caused of Indonesia's geographical position. One of the ethnic groups in Indonesia are an ethnic *Minangkabau*. The *Minangkabau* tribe or known as *Minang* tribe is ethnic groups in Indonesia originating from the region of West Sumatra who is one of the province on Sumatra Island. The *Minangkabau* Society famous for collective culture, i.e. the existence of a culture of togetherness and cohesiveness in the life of society (Yulanda N, 2016). Basically, the work undertaken by the community of the policy conducted simultaneously, such as work on the home, agriculture, forestry, management of bottom of restrictions and other work (Setijanti & Firmingtyas, 2012; Dani, Nugroho, & Amrifo, 2016). This shows that the people of *Minangkabau* holding mutual principles in his life.

In the middle of strong wave of globalization and modernization as well as the development of current technologies, the development of the doctrine of neoliberalism and secularism provide access for young people to freely profess any flow, free to communicate, free to speech and free to express and build relationships and communicate with anyone. This can potentially change the order of a hereditary culture already exists, no exception of collective and mutual culture that has been rooted so that consequently, the younger generation will lose his true identity due to the rushes by the times (Ghosh, b., 2011; Agustin, d. s. y., 2011; Armianti & Rahmidani, Rose, 2016).

Decreasing sense of love culture by the young generation are currently known to be quite alarming. Conditions indicated the phenomenon of young generation who is not concerned with the lack of socialization in their surrounding environment, quarrels, and they no longer know their local culture (Agustin, d. s. y., 2011). Was no exception with the *Minangkabau* culture also has many unknown by the youth generation. This is similar with the opinion of the At-Tubani (2008), which revealed that the old people *Minang* still strong sense of culture and tradition, mutual cooperation, sense of family and society life. However, early 20th century events and changes that occur to the *Minangkabau* society brings experienced significant changes, such as the fading sense of family, mutual cooperation, deliberation and consensus, shame, the pattern of life and their views against the tradition and culture of *Minang*.

Depart from these conditions, we look forward to the future learners to behave in accordance with the cultural values of nature of the policy. The *Minangkabau* tradition message as "*nan tuo dihormati, nan ketek disayangi, samo gadang lawan baiyo*" (the old be respected, the young be cherished, the same be a great place of discussion), this *Minang* culture *adagium* is already starting to fade because of shifting communication and information technology such as virtual media and social media are evolving today. To minimize the occurrence of a situation that is getting worse, the West Sumatra Province education office trying to find a solution to fortify the younger generation of West Sumatra by integrating cultural values of the policy on all-Natural subject lessons in the classroom (Department of national education, 2007). Efforts to integrate the cultural tradition of *Minangkabau*, one of which was conducted on economic subjects in high school. Therefore, local wisdom values such as culture, in West Sumatra have to be integrated into the learning process in accordance with the motto "*Think a Globally, Act Locally*".

Educators in conducting the study attempted to take advantage of local wisdom values, in this case is the *Minangkabau* cultural values as a source of learning for learners. According to Poespowardojo in Rahyono (2009), *the local genius* (local wisdom) has a resistance to the elements that come from the outside and being able to develop for the future. The personality of a society is determined by the strength and capability of *local genius* in the face of forces from outside. If the *local genius* is lost or destroyed, then the personality of any nation is fading. According to Rahyono (2009) factors that make learning and learning local wisdom has a strategic position is; 1) local wisdom is forming an identity that is inherent since birth. 2) local wisdom is not a alienation for the owners of emotional Engagement, 3) community in strong local wisdom appreciation, 4) Learning local wisdom does not need coercion, 5) local wisdom is able to foster self-esteem and confidence, and 6) local wisdom is able to enhance the dignity of peoples and countries.

Minangkabau Culture

The word culture is derived from the Sanskrit *buddhayah*, the plural form is *buddi*, the meaning "favor" or "reasonable". Cultures can be interpreted as "things that are concerned with intellect. The next culture is also the result of inventive, flavor, and human intention. Culture includes the language, beliefs, values, norms, behaviors, and even material objects which are passed down from one generation to the next. All of these elements are indicative of the culture. (Sofia Rangkuti-Hasibuan, 2002; Koentjaraningrat, 2009; Storey 2018; Henslin, James m., 2006). Based on some of the definitions above it can be concluded that the culture is what is in the mind/thoughts of humans, whereas culture is the result of human minds thinking namely copyright, taste, intention and arrayed in life the community.

Koentjaraningrat (2009) also describes the cultural elements which are: 1) language, 2) knowledge systems, 3) social organization, 4) equipment life and technology, 5) livelihood systems, 6) religious system, and 7) art. Meanwhile, cultural learning process according to Koentjaraningrat (2009) are: (1) the process of internalization, is a long process since an individual is born until he nearly died, individuals learn to instill in his personality all the feeling, desire, passion and emotion needed all his life, but the existence and contents of various his personality was strongly influenced by various kinds of stimulation that are within the natural and social environment as well as culture, (2) the process of socialization, learning processes related to culture in the relationship with the social system. In the process of an individual from their children until the old patterns of action learning in interaction with all sorts of individuals around her who occupied a wide range of social roles that may exist in daily life. The individual in a society that diversity will experience a different socialization process anyway because the process of socializing a lot is determined by the order of culture and social environment is concerned, and (3) the process of enculturation or "civilization" is the process an individual learn and adjust the nature of the mind as well as his attitude with the customs, norms and regulations system alive in tradition. This process has already started since childhood in the nature of a society's mind; Firstly, from the people in his family, then of his friends play up on the formal school environment through a variety of subjects.

Henslin (2006) also suggests that there are two kinds of culture i.e. culture materials (purely physical) and nonmaterial (spiritual). Material culture, things like jewelry, art, buildings, weapons, engines, and even the cutlery, hairdressing, etc. Non-material culture, i.e. a way of thinking (beliefs, values, and the other regarding the assumption of the world) and how to Act (a common behavior pattern, including language, gestures-gestures, and other forms of interaction) a group.

In dayly, local cultures can be seen from the tradition of the *Minangkabau* society being done. The community's regions as *Minang* call "nature" or "*realm*". Philosophical said "*alam takambang jadi guru*" (Unfolding nature, as a teacher) was the foundation of thinking *Minang's* people. This expression is a manifestation of community life in *Minangkabau*. Parenting and planting customs/internalization is done through oral tradition and the tradition of writing in the form of analog. Nature with all its contents into a discourse of learning alive for people *Minang* (Akmal, a., 2014; Piety, e. a., 2016).

The custom is a guideline or rule of daily life. Indeed the custom of *Minang* is a concept of life designed and prepared by their ancestors for the sake of his children reached a happy life in the world and the hereafter. The teaching aim to form a virtuous individual human, cultured and civilized. The teachings were usually loaded and pronounced in the form of *petatah-petitih* and *pantuns* are delivered by the regent of custom in customary speech, in the *tambo-tambo* or in certain ceremonies.

The Customs and culture of the *Minangkabau* is quoted by *petatah-petitih* with the meaning, through *kaba* chants, *randai*, *Dora Pan*, *saluang* and others that require interpretation to identify and understand it. Almost 2/3 from the *Minang* ethnic group residing abroad, do not understand one another's *Minang* (Latif, 2002). There are four elements that must be obeyed by every member of the community to be able to form the *Minang* community that *sakato*. *Sakato* meaning mind, agreed or consensus. The four elements are: *saiyo sakato*, *sahino samalu anngo tanggo*, and *sapikue sajinjiang*.

The economic pattern of the *Minangkabau* community prioritizes kinship economics in doing a business. The position of the economy is very important according to the *Minangkabau* custom as narrated in the *petitih* recitations: "*Hilang bangso dek indak baameh*", (lost the nation because it does not have gold). It means that a nation exists because it has wealth and glory, therefore working hard one way to get it.

In living of *Minangkabau* society, there are certain working principles in carrying out economic patterns. Seen from the following *petatah petitih* :

Kok mandapek samo balabo, Kahilangan samo baru gi

Nan ado samo dimakan, Nan tidak samo dicari

If you lucky share the same luck, if lost share the same loss.

that is eaten together, which is not sought together.

From above, it can be seen that the working principle applied by the *Minangkabau* community is the principle of cooperation and mutual cooperation, then together feel what is gained in trying the meaning of "*Kok mandapek samo balabo, kehilangan samo baru gi*" (If you get share the same profit, if lose share the same loss). Therefore in *Minangkabau* it is more emphasizing about cooperation.

In the *Minang* community life in carrying out the pattern of economic activity must hold the principle of cooperation and mutual cooperation to run a joint business. In *Minang* society there are various social ties between someone and others. The bond is strong and close. A person's ties with other people who are closely intertwined and intimate, in this familial relationship that can foster feelings of feeling other people's circumstances, which are based on delicate reason and stale bases. This condition can foster a sense of common sense, as shameful as possible, which can foster the nature of mutual cooperation and tolerance (Darwis, 2004).

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The economy is very important by the *Minangkabau* custom, this is understandable, because on a healthy economic basis the community will prosper and culture will be developed and development can be carried out. To implement the understanding of the importance of the economy, many *Minang* people went abroad. In a more in-depth review, it is clear that the basis and economic ties that helped make the *Minangkabau* tradition strong and strong, survived from the times because the customs had primary values about the economy. And the economic value is not based on someone's taste, but is "*lamak dek awak lamak dek urang, elok dek awak katuju dek urang*" (nice for us, nice for others, good for us pleasant to others)

In the civic life of the people of *Minang* is concerned once a sense of solidarity, togetherness, unity, and unity is the indigenous language called *raso* (tolerance). The proverb says: *Adat nan maniru manuladan, sahino samalu, saraso sapareso. Raso dibao naiak, pareso dibao turun*. (Customs that follow the example of imitating, as good, as ignorant, as seeming. The taste is brought up, the check was taken down). The bottom line in *Minangkabau* society do something based activities by togetherness, familial (Salmadanis, 2003). Then do an activity is economic, social, and cultural society of people prefer the principle of cooperation, solidarity and togetherness, of family because this principle has become a tradition for the people of *Minangkabau* (Franzia, e., Piliang, yes, & Saidi, ai, 2015).

Economics Learning

Learning Activities is an interrelating process in order to achieve the expected goals in accordance with plans that have been prepared in advance. Characteristics of learning economic subjects according to the Ministry of National Education (2007) are; (1) Economic subjects depart from real economic facts or symptoms, (2) Economic subjects develop theories to explain facts nationally, (3) Generally the analysis used in economics is a problem-solving method, (4) Core from economics is choosing the best alternative, (5) In general, subjects in the economy can be divided in several ways, the most famous of which are macroeconomic and microeconomic, and (6) accounting material in the form of discussion points of general accounting, recording financial transactions, preparing financial statements for service, trade and manufacturing companies.

Economic learning activities according to the content standards of Minister of National Education Regulation No. 22/2006 dated May 23, 2006, according to the learning curriculum in high school, economic learning was in class X, class XI Social Science and Class XII Social Science. According to the high school curriculum for class X every week is held 2 hours of lessons, class XI SS is held every 4 hours of study and class XII SS every week is held 4 hours of lessons, with the provision of time allocation for one lesson is 45 minutes and effective week in one year the lesson consists of two semesters is 34-38 weeks. The economic lesson material carried out in class X SMA / MA namely; 1) Basic concepts of economics, 2) Economic problems in the economic system, 3) The role of economic actors in economic activities, 4) Market balance and market structure, 5) Central banks, payment systems and payment instruments, 6) Financial services institutions in the economy Indonesia, 7) Management concepts, 8) Concepts of business entities in the Indonesian economy, and 9) Cooperatives in the Indonesian economy.

Economics also allows students to get to know modern economics that is contaminated from the outside world. Therefore, the values of local wisdom such as culture and religion, better known as "*Adat Basandi Syara, Syara' Basandi Kitabullah (ABS-SBK) Syara' mangato, Adat Mamakai, Alam Takambang Jadikan guru*" in West Sumatra need to be integrated into Economics learning. So that 21st century learning will be achieved with the motto of thinking globally and acting locally.

Culture-Based Economic Learning

After analyzing the 2013 Curriculum on Class X High School Economic Subjects, several Basic Competencies (KD) were obtained which could integrate local content related to *Minangkabau* religious and cultural values in Economics subjects for class X SMA. Each KD is reviewed and

connected with the *Minangkabau* traditional cultural values. So that most of the KD can be integrated with local content.

Table 2 *Minangkabau* cultural values that can be internalized in the Basic Competencies of Economics in Class X High School

Basic Competency	<i>Minangkabau</i> Culture Value
3.1. Describing the concept of economics 4.1. Presenting the concept of economics	<i>Duduk marawiak ranjau, Tagak mamandang arah Nak Kayo Kuek Bakureh, Nak Cadiak Rajin Baraja, Nak Mulie Tapiek I Janji</i>
3.2. Analyzing economic problems and overcome them 4.2. Reporting the results of an analysis of economic problems and overcome them	<i>Nan lereng tanami padi, Nan tunggang tanami bambu, Nan bancah jadikan sawah, Nan padek kaparumahan, Nan padang tampek gumbalo, Nan lacah kubangan kabau, Nan rawang ranangan itiak, Nan lubuak palapeh ikan, Nan lorong ditanam tabu, Munggu jadi kuburan</i>
3.4. Describing the concept of the market and the formation of market prices in the economy 4.4. Conducting research on markets and the formation of market prices in the economy	<i>balabiah ancah-ancak, bakurang sio-sio, diagak mangko diagiah, dibaliak mangko dibalah, bayang-bayang sapanjang badan"</i>
3.5. Describing banks, non-bank financial institutions, OJK and central banks 4.5. Presenting the roles and products of banks, non-bank financial institutions, Financial Services Authority (OJK) and the Central Bank	<i>Rangkian tagak sajaja, Di tengah sitinjua lauik, Panjapuik si dagang lalu, Paninjau pincalang masuak, Di kanan si bayau-bayau, Lumbuang makan patang pagi, Di kiri sitenggang lapa,, Tampek si miskin salang tenggang, Panolong urang kampuang, Di musim lapa gantuang tungku, Lumbuang kaciak salo-manyalo, Tampek manyimpan padi abuan. Katiko ado jan dimakan, lah indak ado baru dimakan.</i>
3.6. Describing systems and instruments of payment 4.6. Simulating systems and instruments of payment	<i>Tradisi baiyo-oyo dan bajulo-julo</i>
3.7. Describing management concepts 4.7. Applying management concepts in school activities	<i>- Diagak mangko diagiah, dibaliak mangko dibalah - Bakulimek sabalun habih</i>
3.8. Describing the concept of cooperatives and management of cooperatives 4.8. Applying the concept of cooperatives and managing cooperatives	<i>Barek samo dipikua, ringan samo dijinjiang</i>

Source: Processed Data, 2018.

Based on the table above, it can be explained that the meaning of "*duduk marawik ranjau, Tagak mamandang arah*" means that the person while sitting, also thinking ahead, what else will have to be done to achieve prosperity because they always think positively in the future. By acting and working according to the *Minangkabau* above, of course prosperity can be achieved, so that economic problems can be overcome, of course it is necessary to hold on to the principle "*Nak Kayo Kuek Bakureh Nak Cadiak Rajin Baraja, Nak Mulie Tapek i Janji*".

Regarding the main economic problem, namely the production carried out by the *Minang* community to meet the necessities of life, all the land in the earth can be used as: "*Nan lereng tanami padi* (slopes can be planted with paddy that produces rice), *Nan tunggang tanami bambu* (Uneven land planted with bamboo), *Nan bancah jadikan sawah* (wet soil is made into rice fields, *Nan padek kaparumahan* (hard land is used as housing), *Nan padang tampek gumbalo* (vast field for herding cattle), *Nan lacah kubangan kabau* (watery land as buffalo playing), *Nan rawang ranangan itiak* (swamp land for duck herding), *Nan lubuak palapeh ikan* (Downstream in the river where fish are livestock), *Nan lorong*

ditanam tabu (The hallway is planted with sugar cane), *Munggu jadi kuburan* (land that cannot be planted can be used for burial).

Regarding the economic system, it can be explained through the quotation plots. "*Banyak samo dilapah, Saketek samo dicacah, Indak samo dicari*" (Many are equally eaten, a little as same in held, no one is sought). This means that if you are invited together a lot, if you share a little, if you don't work together, try it. Whereas for the material of a democratic economic system illustrated in the recitation plots "*Tatilungkuik samo makan tanah, tatilantang samo makan ambun*". This means whatever the results of the same effort to feel without blaming each other.

Minangkabau customary philosophy is balance (equilibrium) and fair (justice), these two principles are also included in the basic principles of Islamic economics. The principle of balance consists of simplicity (moderation), frugality (parsimony) and away from extravagance. In the *Minangkabau* customary philosophy, the value of simplicity is shown by: "*balabiah ancah-ancak, bakurang sio-sio, diagak mangko diagiah, dibaliak mangko dibalah, bayang-bayang sapanjang badan*". *Balabiah/berlebihan* means excessive or *riya*, if it is lacking it will be useless, it is calculated first and then divided, reversed first and then split, shadows throughout the body.

In bank and non-bank financial institutions materials can be integrated through the philosophy of *rangkiang* in front of the *Minangkabau* traditional house called "*rumah gadang*". There are four types of *rangkiang* around the *gadang* house. The phrase also explained, the functions of each of the conferences are: 1) *Sitinjau lauik*. The shape is slimmer than other horns. He stood on four poles and was located in the middle, among other horns. This hornbill is used to store rice that is used to buy goods or the household needs of residents "*rumah gadang*". 2) *si bayau-bayau*. The shape is fat, standing on six poles. The location is on the right. The contents of this hornbill are used to eat everyday residents of *Rumah Gadang*. All basic needs such as food are placed and taken from this horn; 3) *Si tenggang lapa*.. The shape is faceted and stands on four poles. The location is on the left. The contents of this horn are used to reserve in times of famine. In general, the contents of this horn are more used for social purposes, such as helping people in need; and 4) *Rangkiang Kaciak*. The shape is smaller than other horns. The roof is jointed like a *gadang* house. Some also have a round shape. Sometimes the number of these horns is more than one in every *gadang* house. The location is between the three horns above. This hornbill is used to store *Padi Abuan*. *Padi abuan* is paddy or rice that is used for seeds and the cost of cultivating rice fields in the following season.

The payment system and payment instruments material can be explained through the philosophy of "*bajulo-julo*". The sense of togetherness in the past *Minangkabau* culture has been systematized in various traditions in the community. *Bajulo-julo* tradition, down together working on rice fields, carrying out mutual cooperation which involves all elements of society in a *nagari* activity, building irrigation facilities, repairing village roads and various other public facilities. Various local wisdoms in togetherness in traditional communities are realized in formal and non-formal activities, in their ritual and social forms. There are no strings attached, everything is done with high awareness for a shared achievement. People will come in droves, working together in one goal.

For management material which is a concept that includes the process of planning, organizing, leadership, and controlling the activities of members of the organization and the process of using other organizational resources to achieve organizational goals that have been implemented. In the *Minang* proverb, this material can be explained through the quote "*Diagak mangko diagiah, dibaliak mangko dibalah*" means that the organization is very thick with rules, all things are planned and discussed and in the *ranji*/rule there is also a leader. Furthermore, on the *petatah petitih* recital, "*Bakulimek sabalun habih*" is an old saying to be an admonition for *niniak mamak*, and cleverly clever when releasing his nephew's child to go fighting on a new life abroad. *Bakulimek's* expression is a form of understanding related to structuring attitudes in the traditional management of *Minangkabau* society. Keep away from being wasteful, creating priority scales by determining which are mandatory and which are optional.

Conclusions

The strong wave of globalization and modernization and the development of technology today are quite worrying because it makes the young generation no longer recognize their customs and culture. Cultural values about community life, cooperation, courtesy and mutual cooperation have faded among today's young generation, including the younger generation in West Sumatra who are famous for their *Minangkabau* customs. The steps that can be taken to overcome this are by internalizing cultural values in learning, one of which is in economic learning. *Petatah petitih Minang* and *Minang* cultural philosophy can be integrated in every material that exists in economic learning so that learners can recognize and behave according to norms and customs.

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