

Preserving the Value of Minangkabau Culture Through Local Wisdom-Based Education

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Abstract

Various studies have shown that the value of Minangkabau culture began to erode along with the era. Several points that affect this case are due to globalization and the lack of local culture used in the learning process at school. The studies that were conducted show that globalization gives a negative effect on students at the level of attitudes and behavioral patterns based on Minangkabau cultural values. While the factor of local culture in the education process is positively correlated with attitudes and behavioral patterns based on Minangkabau cultural values. This article discussed the importance of local wisdom-based education in improving attitudes and behavioral patterns based on Minangkabau cultural values that lead to the preservation of Minangkabau cultural values (study of literature).

Keywords: *local wisdom-based education, Minangkabau cultural values*

Introduction

Regional culture has its meaning and function for the community and it cannot be separated. If the regional culture is lost or displaced by the other nation's culture, then the identity or characteristics of the community are also lost. To ensure that culture does not disappear, can grow and develop properly, efforts should be made to preserve it.

The fundamental tendency felt by the Minangkabau community nowadays is a rapid social-cultural change. It occurs because of cultural interaction between countries. Cultural interaction can be interpreted as an interaction between new values with old values that dominate each other and it is influenced by the level of surface structure, especially on attitudes and behavioral patterns, as well as in the deep structure level, such as the change in value systems, views on life, philosophy, and belief. In essence, the change in Minangkabau community occurs because of the wave of modernization and globalization that present the new values in Minangkabau tradition environment.

The rapid socio-cultural interaction between provinces and countries occurs due to the advancement of science and technology (IPTEK), which is indicated by the progress of Information and Communication Technology (ICT) media. The acceleration of globalization information has caused the merge of the world into a global village and the integration of a global culture based on liberalistic-capitalistic values. In such circumstances, it does not rule out the possibility of homogenization (cultural uniformity) and neoliberalisation which permeates the lifelines including educational practices. This means that changes in the level of values in Minangkabau community are inevitable. Apadurai (in Ritzer 2007: 598) illustrates, that changes in value influenced by (1) movement of people (ethnoscape), (2) information media (mediascape), (3) portable technology (technoscape), (4) the flow of capital ownership (financescape), and (5) ideology (ideoscapes) which is brought, informed, and adopted. This condition has very basic consequences for life and efforts to maintain the purity of customs and local Minangkabau cultural values.

In this globalization era, information exposure is very possible for someone to adopt values, knowledge, and habits outside their social environment where they cannot reach it physically. This globalization has caused a struggle between the values of local culture and the values of global culture (modern) which is

increasingly high in intensity. While it is understood that modern values do not always give a good impact on the development of local cultural values.

Musparadi (2014), in his findings, revealed that the degradation of Minangkabau socio-cultural values was allegedly caused by the current of globalization. It occurs the cultural friction, "cultural exchange" or "cultural adoption". If the adopted culture is not following the Minangkabau local culture, then there will be a cultural cross.

Under these conditions, the defense of ethical value and local culture that are the basis of Minangkabau society will be increasingly deterred, the traditions of the Minangkabau community that are friendly, gentle and polite can be crushed by new values that rely on freedom and human rights.

The exchange of information including values between nations are quickly moving and full of dynamics, encourages the process of values integration, blurring of values, even the erosion of original values that were previously sacred and became the identity of a nation (Fukuyama 2009). When the values of globalization are glorified by its supporters, then there is also the process of coupling the traditional cultural values which are caused by split and uncertainty of value (Sauri 2010). This uncertainty of value is also felt and experienced by most of the Minangkabau.

The uncertainty of value experienced by society today is due to the negative side of modernization by prioritizing the ability of reason, by marginalizing the role of transcendental values and submitting to individualism, materialism, and capitalism. As a result, there are various forms of moral values deviations that are reflected in people style and lifestyle. The phenomenon of the strengthening of hedonic patterns and lifestyles of society is quite alarming for the preservation of local values, and it harms the identity of the Minangkabau.

Minangkabau society has a culture that grows, develops, maintained and bequeathed by its ancestors for hundreds of years to fulfill life needs. Minangkabau culture has been used since hundreds of years that have been proven in human lives, which is appropriate to the personality and philosophy of life and an identity that needs to be preserved. Minangkabau culture in its development is open for foreign influences and cultures as a risk of globalization. But it is undeniable that this has an impact on the decline of Minangkabau cultural values. So it takes effort to strengthen and preserve the Minangkabau culture.

The uniqueness of the Minangkabau

Minangkabau is indeed interesting and unique. Besides as the icons of Indonesia's pride that has attracted a lot of tourists and foreign exchange for Indonesia, it also has the natural and cultural environment, according to Haigh, R, et al (2018) Minangkabau as a unique locus of life has many dynamic stories as religious life patterns. The uniqueness of Minangkabau culture is based on the values of Islam. Minangkabau society has an egalitarian, democratic and synthetic nature, which is the antithesis of other major cultures, such as Javanese culture which is feudal and syncretic.

Adat Basandi Syarak, Syarak Basandi Kitabullah is the philosophy of the Minangkabau. As a cultural community that upholds traditional and religious values, it can be said that the Minangkabau are religious. Religiosity Minangkabau society is reflected in petatah, petitih, mamangan, petuah (proverb and advice) which are used in the series of cultural activities. Philosophy Adat Basandi Syarak, syarak Basandi Kitabullah gives a clear picture of Minangkabau identity (Amir, 2009).

Some world figures are interested in highlighting, studying about culture and local wisdom of Minangkabau even his findings are outlined in his writings. Tsuyoshi Kato (2014) for example, in his book *Matriliney and migration: Evolving Minangkabau traditions in Indonesia*, discusses the Matrilineal minangkabau society in depth and systematically, which the conclusion that the Minangkabau community as educated and enterprising people, who uphold the kinship system.

Related to cultural patterns, the matrilineal concept adopted by the Minangkabau community according to Maria & Watson (2014) provides ideas that are useful for policy development concerning families headed by women in the contemporary Western world. Likewise, Leonard Y. Andaya (2014) expresses his admiration about the Minangkabau in his writing "unraveling Minangkabau ethnicity". It is said that how people

Minangkabau with its wandering principle (*Merantau*) gives a quite big contribution to Indonesia in several fields.

By then, in the field of traditional medicine is the main attraction of medical scientists, like Alexander Stark. In his writings "Traditional Medicine in West Sumatra": (2019) stated that the ordinance treatment of Minangkabau tradisional medicine give an important contribution to the treatment methods in medical science.

In accordance, it shows that there are a strong foundation and positive aspects about the ability of Minangkabau with its traditional culture. However, due to globalization, began to undermine the foundation that have been built since the beginning. It can be said that Minangkabau society is now in the vortex of modern ideology due to globalization. Not all of these cultural values can live and develop well because they are pressured by the strong currents of modernization and globalization. This is caused by the lack of understanding of the Minangkabau community about the nature and importance of the role of Minangkabau local culture regarding customs, traditions, and values of the Islamic religion that inspirit it. As a result, some of the youth of Minangkabau have forgotten the traditions and customs of the Minangkabau culture that had been built for centuries by the ancestors of the Minangkabau.

Due to the ever-changing environment, with its inevitable or avoided changing, the main challenge facing the Minangkabau community is to increase the ability to adapt the change and dynamics (Bennet 2009: 257). Efforts that can be done by the Minangkabau community in adjusting and adapting to change are through the representation of social organizations by continuing to follow, observe, and interpret various phenomena and changes that occur in their environment. According to Geertz (1980), traditional institutions in their district such as *Lembaga Kerapatan Adat Minangkabau* (Minangkabau Customary Institution) are considered as the last bastion of Minangkabau culture resilience. If the Minangkabau community considers that the previous adjustment method is not suitable, then the method must be adjusted suitably by accommodating new things while sticking to the values of local wisdom. In this state, certainly, education plays an important role in transforming cultural values to the younger generation of Minangkabau.

Local wisdom value in heritage strategy

One of the ways to handle the impact of global cultural domination on local culture is through the development of quality Minangkabau human resources (Minangkabau HR), expansion of access, and the relevance of culture-based education and local wisdom. This effort is expected to further introduce and enhance the love of the Minangkabau for their culture while increasing its quality and competitiveness. Although globalization creates many opportunities to share knowledge, technology, social values, and norms of behavior that promote the development of individuals, organizations, and society, local values must still be a basis filter.

For the Minangkabau to be able to maintain their identity without being dragged deeper into the current of globalization, one of them is to have high local cultural resilience. Sedyawati (2007: 37) defines cultural resilience as the ability of a culture to maintain its identity, not by rejecting all foreign elements from the outside, but by filtering, choosing, and if necessary modifying external cultural elements so that they remain by the character and image of the nation. In this case, *Adat Basandi Syara' Syara' Basandi Kitabullah* has a very important role in instilling the values of tradition or local wisdom values starting from the family environment.

Many local wisdom values can be utilized to shield society from the negative effects of globalization as well as to form modern character. Each region certainly has its own culture with a variety of its wisdom. Even schools or formal educational institutions in the region use the region local wisdom as a reference for shaping school culture so that students are not alienated from the culture that surrounds them.

Philosophically, life values embraced by the community will affect the education process. For example, in the Minangkabau community the basic beliefs are Islam, other philosophies of life, such as *Alam Takambang Jadi guru, Adab and Budi, Rajo Mufakat*, Togetherness and Integration, and others that will be manifested in every step of the educational process, such as in schools, in the family and in the community. In addition to

the philosophical values, the order of everyday life practice such as *Raso pareso, malu jo sopan* will inspire the educational practices.

The local wisdom values are important to be instilled in students. The discovery of the values and cultural orientation of the area (local) which has a positive value for educational practices, becomes important to prevent the negative side of global influence. It gives some problems in education and development faced by developing countries, including Indonesia. Education in Indonesia should be closely linked to the philosophy and culture of the nation. Surachmad (2009) warns " That education is not born and does not grow from the earth, it will never be able to deliver the potential to deal with problems that grow on this earth". Correspondence between the objectives of the institution with philosophy, morals, and ethics adhere to society, which is a form of school accountability to the society (Joni, 2014). Therefore, the Minangkabau cultural values need to be explored and used as the basis for educational implementation, both in the Minangkabau literature and traditions that live and develop in society. Thus, the Minangkabau will be " fortified" from the negative influence of global culture.

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Some local wisdom of the Minangkabau must be instilled in the younger generation through education such as *petitah petitih*, rhymes and traditional arts. Many educational values are presented in Minangkabau's local wisdom. Like the value of education in a poem. The poem is closely related to the world of education, especially character education. The issue of education is related to culture. The relationship between education and culture is like two different sides of the same coin. Both complement each other, each poem has the value of character education. Character education is a plus character education, which involves aspects of knowledge theory, feelings, and actions (Gani, 2010: 168)

According to Muslich, (2011: 67), character education is a human morality education that is realized and carried out in concrete actions. In this case, there is an element of values forming processes and attitudes based on the knowledge by using these values as the aim of helping humans become more human beings. Each poem has its character education values such as the value of responsibility, honesty, religious, discipline, and other character education values. These values can be applied in everyday life. The sample of a poem as follows: *Nan kuriak iyolah kundi, Nan merah iyolah sago, Nan baiak iyolah budi, Nan indah iyolah baso*. This poem presents superior moral values. This value reminds people to prioritize the good character, familiarizing themselves to use the best and beautiful language, which can be represented by behaving, how to behave and speak politely. So the moral values presented in the poem aims to educate the public to prioritize and maintain good character in their behavior.

In globalization, humans are demanded to adapt to current developments. Therefore, humans are required to be ready to compete on a global level. Because " *Nan mudo biaso bimbang, manaruah rambang jo ragu, kalau batimbo ameh datang, lungga lah ganggam nan dahulu* " (Imitating a foreign culture because of globalization influence which is not in appropriate with our personality, will eliminate the purity of our culture and lose its grip).

The cultural potential is a potential of local wisdom that needs to be delivered to the younger generation through character education so that their identity as local communities is getting stronger in the onslaught of global culture. To inherit the local values through education in the context of globalization, Cheng (2010) suggests using three theories, such as (1) tree theory, (2) crystal theory, and (3) birdcage theory.

Tree theory has the basic characteristic that education must be rooted in local values and local traditions but absorbs relevant external sources. With this theory, it is expected that individuals or individuals have an

international perspective, act locally and grow globally. The strength of this theory is that local people can maintain their traditional values and local cultural identity and then develop into knowledge and cultural values that benefit the global community.

Crystal theory with its basic characteristics is that it has seeds that can be crystallized and accumulated to global knowledge exactly like its local form. The expected impact of the application of this theory in the continuation of the values of local wisdom through education is having an intact local person with some global cultural knowledge, but act locally and think locally with increasing global techniques.

Birdcage theory is characterized by openness to knowledge and culture from outside but it is limited by the clear framework. The development of local culture in globalization requires a local framework as protection and filter. The expected impact of the application of this theory in the inheritance of local cultural values or local wisdom through education is a local person with a global outlook who can act locally with filtered knowledge. This means that the inculcation of local values in a global situation requires a local framework (such as a birdhouse) to filter out the negative effects of globalization.

If the philosophy of local wisdom can be bequeathed through local wisdom-based education by using theories as suggested by Cheng, the Minangkabau will be able to protect the negative effects of modernization due to the wave of globalization.

Conclusion

The biggest challenge faced by the Minangkabau recently is their ability to preserve and inherit local wisdom. Inheritance of local wisdom values to the younger generation of the Minangkabau can protect themselves from the negative effects of modernization due to globalization.

Globalization is characterized by the movement of people, the influence of technology, the influence of information media, the flow of money from rich countries to poor countries, and the influence of ideology, strongly felt by the Minangkabau. The touch of global culture causes socio-cultural changes and levels of value in the Minangkabau community. Modernization and globalization have introduced new values in the Minangkabau tradition environment. The local cultural system with its local wisdom that has been used as a reference for character building by the Minangkabau often changes because of the influence of global culture, which can cause psychological unrest and identity crisis in some Minangkabau communities.

The values uncertainty is also experienced by modern Minangkabau because they prioritize the ability of reason compared to transcendental values and obey the individualism, materialism, and capitalism understanding which cause in the cross of moral values that are reflected in the style and lifestyle of the people. The phenomenon of strengthening hedonic style and lifestyle is quite alarming for the preservation of local cultural values. Because the flow of globalization can not be avoided, the inheritance of Minangkabau cultural values or local wisdom with the uptake of global values is recommended to use an educational approach based on local wisdom by adopting tree theories, crystal theories, and birdcage theories.

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