

Social Solidarity of Luhak Community Lima Puluh Kota

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ABSTRACT

Lima Puluh Kota is one of the areas of natural origin of the Minangkabau known as Luhak Nan Tigo. Luhak Nan Tigo consists of three luhak (regions) which are the heart area of Minangkabau, because that is where the development of the Minangkabau natural area originated. This certainly makes this area the cultural centre of the Minangkabau people, which has very thick cultural values. However, along with the times, this area became a developing area inhabited by various ethnic groups and religions. This of course results in this region having a fairly high heterogeneous population, ranging from ethnicity, religion, language and so on, with the heterogeneity of this diverse population adding to the attractiveness of researchers to examine in depth how social solidarity is formed in communities in the region. Luhak Lima Puluh Kota which is also the area of origin of the Minangkabau nature in dealing with the heterogeneity of the local population. This research is developmental research from previous studies using descriptive qualitative methods. The research informants were elements of regional leadership (wali nagari), youth elements, traditional leaders, religious leaders and ordinary residents. The data collection techniques used were observation, interview, and documentation study techniques. The results of the research found were that there were many community associations based on social solidarity, ranging from neighbourhood groups, traditional groups, to other arisan groups. Where in it there are various elements of the diversity of ethnicities, languages and customs. Cooperation is formed in every mutual cooperation activity manifested by this community, such as in carrying out religious celebrations, ceremonies for the birthday of a village, and other rituals. Every community contributes to these activities regardless of differences. In addition, the existence of a customary philosophy that is still strong and thick in the life of the Minangkabau people is able to strengthen solidarity among its citizens. However, if the immigrants come from other ethnic groups and religions, then each element of the community members must of course respect the existing customary order.

Keywords: *luhak, Minang kabau, social solidarity*

1. INTRODUCTION

In both rural and urban areas there is something that unites society. However, this is different between rural and urban areas. In this case, Durkheim explained about two types of social solidarity in society, namely society based on mechanical solidarity and organic solidarity. The point of the idea or ideas is the question of what binds and unites people [1].

Doyle Paul Johnson [2] explained that social solidarity refers to a state of relationship between individuals and / or groups based on shared moral feelings and beliefs which are strengthened by shared emotional experiences. However, Doyle Paul Johnson [2] also explains that sanya social solidarity and integration may be seen as an example of a social fact that is outside

the individual and cannot be explained according to individual characteristics. In order to understand the level and types of social solidarity that exist in society, it is necessary to analyse its social structure.

Durkheim [1] who views the goal of moral action as preserving society. A moral action must follow the rules to fulfil the interests of society more than the interests of the perpetrators. Because the moral rules are shared by members of a society, Durkheim builds a logical conclusion that the existence of society depends on moral consensus.

Based on this, it can be said that every society has a collective consciousness, namely according to Durkheim in the form of the totality of shared beliefs and sentiments that on average exist in members of the same society. Durkheim [3] also explained that in order to create social

integration, there must be values shared by individuals, such as moral and religious values. This is what binds individuals in community groups. The destruction of these values means the breakdown of social integration.

Likewise with the Minangkabau community based on the tambo or the historical lineage of the development of the area of natural origin of the Minangkabau, the area of natural origin of the Minangkabau is divided into three luhak known as Luhak Nan Tigo. As the heart of the Minangkabau area, this region is certainly the cultural center of the Minangkabau community. One of them is Luhak Fifty Cities or known as Fifty Cities District. In line with the development of globalization, this region has developed as a region that has a fairly high heterogeneity of population.

Nagari Sarilamak is one of them, this village is a village in Fifty Cities District which has a fairly high level of population heterogeneity. The population in this village consists of various ethnic groups and religions, ranging from Javanese, Batak, Chinese, to Nias ethnicities. This condition is based on the existence of population movements motivated by the spread of livelihood searches and so on. So that this village has a diverse community. The presence of this diversity certainly colors the behavior patterns and actions of each member of the community.

Starting from social activities to economic activities that are formed, of course, can strengthen the solidarity of the local community. This is like the conditions found in the field that social activities take place neatly and harmoniously, this can be seen in activities when there are grief events or events from each of the residents. When one resident needs assistance, other residents will take part in helping even though they are not part of the same family, religion, ethnicity and so on. Likewise with negative friction, disputes over land have occurred between fellow tribesmen and family members. However, if a dispute occurs, *ninik mamak* consensus agreement is the pillar in solving the problem, if no solution point is found, then this case is brought to the village to the police level to reach a consensus. So that conflicts among community members do not occur in a protracted manner. Thus we can know that the custom of deliberation and consensus and *nagari* (with the enactment of regional autonomy Law of the Republic of Indonesia No. 23/2014 on Regional Government) as a forum for resolving community problems is able to reduce and resolve existing conflicts so that society is re-integrated. to a conducive condition [4].

This research is a developmental research from previous research on the mapping of social integration of the Minangkabau community in Luhak Tanah Datar [5] and Luhak Agam [4]. Based on the description above and the research that has been previously reviewed, the researcher feels interested in reviewing the social solidarity that is formed in the Luhak Lima Pulu Kota

community amidst heterogeneity of the population, which is also one of the areas of origin of the Minangkabau natural area. From the condition of the Minangkabau community in Luhak Lima Pulu Kota, the researcher tries to describe the solidarity conditions that are formed in the Minangkabau community in this area as well as the solidarity that is formed and intertwined with other immigrant communities.

2. RESEARCH METHOD

This research uses a descriptive qualitative approach. The research location was carried out in one of the Minangkabau Nature areas, namely the Darek Minangkabau area or in Luhak Nan Tigo; Luhak Fifty Cities. Furthermore, from this Luhak several villages will be selected to be used as research locations purposively with the characteristics of the villages that have high heterogeneity both in terms of ethnicity or religion and which are still thick with Minangkabau customs. In this study, the selection of informants was carried out deliberately (purposive sampling). In general, the types of data used in research are primary and secondary data. Techniques used in data collection in this study are carried out by means of observation, interviews, and documentation studies.

3. RESULTS AND DISCUSSION

Lima Pulu Kota Regency is one of the areas of natural origin of the Minangkabau which is known as *luhak nan tigo*. As the area of natural origin of the Minangkabau, of course this region has a thick Minangkabau culture. Culture can be something that is able to become a social unifier, in the form of social wealth including knowledge, beliefs, customs, skills, values, attitudes, behavior and ways of thinking of social groups that are obtained by members of the community. In general, it is concluded that culture determines a way of life that is recognized and accepted and proud of by members of society, including easily visible aspects of life such as production goods, political organizations and social institutions, livelihoods, forms of clothing, food, games, music, programs for raising and raising children, religious ceremonies and state programs.

In realizing social solidarity, each community upholds existing cultural values, including in the application and implementation of customary law. This customary law is used as a life principle that is used as a guideline in social life with the aim of creating security, order and creating a virtuous and noble society, *talatak sesuatu pada tampeknyo, lamak di awak katuju di urang, padi masak jaguang maupiah, taranak bakambang biak, bapak kayo mandeh batuah, mamak di hormati urang*. Like the saying above, explaining how to position yourself in looking for something, should not harm others. By following the principles of life above, the

Minangkabau people in this region show how they are willing to respect togetherness, so that each community maintains the solidest relationship between one another.

This is also shown by the Minangkabau people in their economic, social, cultural and political affairs with people of different ethnic groups. This is like being found in buying and selling in the market, each member of the community is fused into one. Be it Minang, Javanese, Batak, Chinese, and others they do not differentiate between who they want to sell with or who they want to buy from. Likewise in the political system, each member of society continues to support anyone who is in the seat of government.

Apart from the above, what is striking about the socio-cultural activities in this location is the local language used. Of course, each ethnic group has its own language that characterizes its culture. Likewise with Minangkabau. The local community still uses the Minangkabau language as their mother tongue and in other daily activities. Besides that, in Minangkabau customs, in speaking and communicating, they have a way or advice known as *kato nan ampek*, in speaking, they have their own rules in communicating. *Kato nan ampek* (Four Words) consists of *kato mandaki*, *kato manurun*, *kato mandata*, and *kato malereang*. The *petitih* words were taught how to talk to the younger, older, same big and *kato malereang*. the word slope is our speech system towards people we respect. Almost the same as *kato mandaki* which is also aimed at older people, but the difference is that *kato malereang* is used for people we respect, such as in-laws and talks between traditional, religious and leaders.

Meanwhile in *kato malereang*, the language used is the language according to the situation. In Minangkabau, when we talk to traditional leaders, they usually use figurative words and words that are full of meaning. In the adage of the customary adage, internalize how to be polite in communicating. If each community practices this *petitih* divide, then divisions can be minimized. Besides that, the existence of this regional language is also able to strengthen the solidarity of the people, this is because each of them feels one fate, one family, especially when they are far from home (overseas).

However, if confronted with people of different cultures they still uphold the customs of manners, in this case they use Indonesian in communicating, or some even use the local language of the interlocutor when communicating. This is certainly a manifestation of the formation of a sense of solidity among its citizens, even though this area is one of the areas of origin of the Minangkabau region. However, it is possible for this region to be able to side with other ethnic groups in their territory as indigenous or indigenous people.

In terms of the kinship system, it is the same as the kinship system and organization in Luhak Nan tuo, and

Manangah or Luhak Tanah Tanah and Luhak Agam, Luhak Lima Puluh Kota also has a Matrelineal kinship system like other Minangkabau communities. Based on findings in the field, the people in Luhak Lima Puluh Kota consist of various ethnicities, consisting of Batak, Javanese, Chinese and Minangkabau ethnicities. In Nagari Purwajaya itself, it is dominated by migrants. Thus the kinship system also varies according to their respective cultures, but the Minangkabau people who live there adhere to the matrelineal kinship system which is the hallmark of Minangkabau culture itself.

As the researchers found in the field, there are several ethnic groups and adherents of religions other than Islam, the Minangkabau people who are there, of course, use a matrelineal kinship system as evidenced by the arrival of men to the women's house, this condition is going well. With this common lineage, local people feel like one family, which is fostered with exclusive relationships among each other. Likewise with the lineage of the Minangkabau people in Luhak Lima Puluh Kota, like in other luhak, of course this community originates from the spread of cultural customs brought by Datuak Parpatiah Nan Sabatang and Datuak Katumungangan.

This matrelineal system is a kinship system of the Minangkabau community which makes the people mutually responsible, mutually belonging, and have family relationships. With a good feeling like this allows harmony in social life. Besides the matrilineal system and the same lineage, the Minangkabau people, especially in Luhak, also have three pillars in the structure of their society. In this society there are elements of religious scholars, clever cleverness, and *ninik mamak*, known as *Tungku Tigo Sajaringan* which functions in managing community affairs through deliberation to reach a consensus.

The Minangkabau community is also thick with its traditional title or *gala* tradition for men. Navis [6] states that in the Minangkabau custom there is a *mamangan* which reads *ketek diagiah banamo, gadang diagiah bagala* (small is given a name when adults are given a title). This *mamangan* literally means that every adult male Minangkabau will get a title from his *mamak*.

Thus a *Gala* must exist for every man who is married to a Minangkabau woman, otherwise the person is considered immature. For this reason, for Minangkabau men or those from outside (amalgamation) when they want to marry a Minangkabau woman, they must be given a *gala*. The tolerance of the Minangkabau community towards immigrants (men who want to propose to Minangkabau women) is felt when traditional leaders give to the bridegroom *gala*. Based on this, the existence of this *gala* makes it possible for newcomers to still be able to adapt and be accepted into their new family. This *gala* applies in Luhak Lima Puluh Kota as in other Minangkabau natural areas.

Next is in terms of the religious system; the religious system adopted by the Minangkabau people in this area is Islam. Koentjaraningrat [7] explains that all human activities related to religion are based on a soul vibration, which is usually called religious emotion. This religious emotion is usually experienced by every human being, although the emotional vibration may only last for a few seconds, then disappear again. Religious emotion is what drives people to take religious actions. Thus, religious emotion causes that something, an action, an idea, gets a sacred value and is considered sacred. Likewise objects, actions, or ideas that are usually not sacred (profane), but when faced by humans who are seized by religious emotions so that they seem fascinated, objects, actions, and the ideas has become sacred [7].

In Minangkabau society, religion is very important in life. This can be seen in the customary philosophy which explains the of adat basandi syarak, syarak basandi Kitabullah. Islam is used as a common identity as the Minangkabau community. Thus, every Minangkabau person is obliged to be Muslim, and if he is not Muslim then he is considered not a Minangkabau person. This can also be seen from religious ceremonies, especially the celebration of Islamic holidays. Through this religious holiday celebration, the community uses it to return to their villages and stay in touch with families that have long been abandoned. Through this moment the Minangkabau people were reunited. And this is able to strengthen the unity of the Minangkabau people, of course. Based on this reality, it can be said that Islam is the glue in the relationship between the existing Minangkabau people. Through Islam and its religious activities, the Minangkabau people identify themselves as well as are connected to one another.

This condition is as expressed by Emile Durkheim regarding social solidarity. Both in the countryside and in the cities there is something that unites them. However, this is different between rural and urban areas. Durkheim explained about two types of social solidarity in society, namely society based on mechanical solidarity and organic solidarity. The main problem of these ideas or ideas is the question of what binds and unites people [1]. Thus, what can unite the Minangkabau community is the socio-cultural elements that live in the community itself, this condition is supported by the existence of customary rules that are framed in such a way based on the guidelines of Islam; the custom of basandi syarak, syarak basandi Kitabullah.

Based on this, it can be said that every society has a collective consciousness, namely according to Durkheim in the form of the totality of shared beliefs and sentiments that on average exist in members of the same society. Durkheim [3] also explained that in order to create social integration there must be values shared by individuals, such as moral and religious values. This is what binds individuals in community groups. The destruction of

these values means the breakdown of social integration. A well-known example is the case of suicide. According to him, people kill themselves because they lose their sense of "belonging and belonging" to that person in society.

Another form of solidarity that is formed in this society is that there are many social groups to social institutions that uphold the cultural values inherent in them since their ancestors. Culture seems to be the glue in every social relationship. These cultural values strengthen social relations between their citizens, and this also applies to social relations with other citizens who are outside their culture.

As in other nagari, Di Luhak also implements a nagari government system. The village has partners from elements of the local community, such as the existence of KAN, BAMUS, PKK, LPM, Bundo Kanduang which facilitate Minangkabau women, be it traditional values, religion to the identity of Minangkabau women. With the existence of various social institutions, it certainly opens up opportunities for the creation of high solidarity, helping each other and working hand in hand in solving a problem. With the existence of these institutions the entire community feels united and united through activities carried out from each management. With the moral to follow a common rule that applies in society, solidarity will be built and form a harmonious unity in social order.

Thus social solidarity is formed through the social structure of the community itself, namely through its government structure, in the social structure this community has a village government system that is different from other autonomous regions, namely nagari (formal government institutions) which have partners from several cultural angles, in terms of customs. istiadat, consultative bodies, PKK to Bundo Kanduang which facilitate Minangkabau women, be it customary values, religion to the identity of Minangkabau women. With the existence of various social institutions, it certainly opens up opportunities for the creation of high solidarity, helping each other and working hand in hand in solving a problem. With the existence of these institutions the entire community feels united and united through activities carried out from each management. With the moral to follow a common rule that applies in society, solidarity will be built and form a harmonious unity in social order.

This is as explained by Durkheim in Achmad Fedyani Saifuddin [8] who views the purpose of moral action is to preserve society. A moral action must follow the rules to fulfill the interests of society more than the interests of the perpetrators. Because the moral rules are shared by members of a society, Durkheim builds a logical conclusion that the existence of society depends on moral consensus.

Moral consensus is a necessary condition for realizing social order is one of the postulates of functional social theory. One of them is the expression *raso jo pareso*, these values are believed by the Minangkabau people to guarantee harmony in their daily interactions. This is in accordance with the description of the customary saying; *adat nan maniru manuladan, sahino samalu, saraso saporiso*. This atmosphere can be seen in the findings of researchers in the Sarilamak Kanagarian, where the Kanagarian consists of immigrants and some indigenous people. The local community lives in harmony with their religions together. This can be seen when there are special activities, such as commemoration of national holidays, religions, and other moments. The commemoration of the Jorong Purwajaya glorious day, for example, in this activity the Javanese people there carried out several series of traditional activities, competitions and so on and this was followed by not only the Javanese who were there but the entire population participated in participating to enliven the event. Likewise with other Minangkabau areas, this togetherness can be seen at the cooking moments carried out by the women in commemoration of big holidays.

Other community life activities, according to Koentjaraningrat [9], are: first, activities to help between neighbors who live close to each other, for jobs around the house and in the yard. It is customary to ask neighbors for help for similar work in the Minangkabau community is conceptualized as *barek samo di pikua, ringan samo jinjiang* which means the same weight to bear, light is equally respected. Second, activities help help relatives (and sometimes some of the closest neighbors) to organize circumcision parties, weddings, and so on. Spontaneous, unquestioned and unconditional activity to help spontaneously when a resident experiences a death or disaster. In Minangkabau custom, it is known as the customary words of *tibo dikaba baiak bahimbauan, tibo dikaba buruak bahambauan*. The point is that if the good news should be called or invited, both close and distant relatives, but if bad news (calamity) comes, then it does not need to be invited, people will definitely come to share their condolences.

Emile Durkheim [3] in his writing entitled *Représentation Individuelles et Représentations Collectives* explained that spiritual activities and processes, such as: capturing experiences, tastes, sensations, wills, desires, etc., occur in the physical organs of humans. and especially in the brain and nervous system. The human mind has the ability to connect these primary spiritual processes through secondary processes, to become a shadow of a specific thing, to become an idea. An idea like that by Durkheim called representation. Because ideas reside in the realm of an individual's mind, they are called representations of individuals.

Such ideas are usually shared by more than one individual, even by most of the citizens of a society.

According to Koentjaraningrat [7], in that case we often talk about "general ideas" or "ideas of society" according to Durkheim this is called "collective ideas" or representations collectives. Durkheim emphasized that an idea that has been owned by most of the citizens of society is no longer called a single idea of a particular thing, but is already related to other similar ideas into a complex of ideas, so he always uses the term representations collectives in the plural form.

In Minangkabau society, the conception that what is of high value is if humans like to cooperate with others based on a great sense of solidarity. This is known as the value of mutual assistance. Koentjaraningrat [9] a cultural value system consists of conceptions, which live in the minds of most of the citizens of society, regarding things that they must consider very valuable in life. Therefore, a cultural value system usually serves as the supreme guide for human behavior.

In addition, a tolerant attitude of personality and mentality prioritizing *raso jo pareso* in Minangkabau society makes this society easily integrated harmoniously and conducive. This is of course as long as fellow members of society have these characteristics, harmony can quickly occur. This mentality can even transcend one-tribe fraternity. This means that if there are people who are good at socializing, the community will prioritize being chosen as leaders in the nagari, and more prioritized in siblings and neighbors.

At the end of this review, based on the results and discussions that have been carried out, it can be said that the Minangkabau community in Luhak Lima Puluh Kota is socially integrated because it is factored by the cultural elements inherent in the Minangkabau community. Starting from the elements of the religious system, arts, language, customary rules, kinship systems and social organizations and also supported by the government policy system and the mentality of the Minangkabau community itself. Through religious emotions, it makes people feel like a unity that is part of the community. Likewise with language, kinship systems, and arts which facilitate the realization of social integration in this society. In addition, with the enactment of customary laws, of course, it also supports the existing community unity. This is of course combined with the existing customary institutions in the Kanagarian. Through regional autonomy, it is possible for each region to develop its own region independently, this is due to the consideration that the region itself knows the potential and opportunities for the realization of a prosperous and peaceful society. Of course, with this rule, people are in the framework of legal protection and aware of themselves not to violate the rules so that a common goal will be realized, namely to create a conducive, safe, and peaceful environment through social integration in the Minangkabau community.

4. CONCLUSION

Based on the research conducted by the author in Luhak Lima Puluh Kota, it shows that the existence of socio-cultural elements, government policies, and the mentality of the Minangkabau people are able to support the creation of social solidarity in the Minangkabau community. Each of these factors provides an opportunity for the creation of solidarity, tolerance, and strengthens unity among community members which is manifested by the application of customary laws in the community. Besides that, the implications of the findings of this study are that they can be used as a contribution to Sociology learning materials at the SMA/ SLTA or IPS at the SLTP/ SMP level in the West Sumatra Administrative Region regarding conflict and integration materials by combining local wisdom from cultural elements Minangkabau, government policies, and the mentality of the Minangkabau people themselves. As for the theoretical implications, this research is expected to increase the study and development of science in the field of sociology and other related fields of social integration.

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