

CULTURAL VALUES LEGENDS FOLKTALE OF MINANGKABAU PEOPLE'S IN WEST SUMATRA

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Abstract

This research article contains a discussion about the cultural values legends folktale of Minangkabau people's in West Sumatra. This research is descriptive qualitative research. The legend folktale of Minangkabau people's in West Sumatra was obtained from the narrative of informants. Categorical data is formulated through a search of the motive structure and role function of the Minangkabau legend's folklore in West Sumatra that has been collected. The study of legends folktale of Minangkabau people's in West Sumatra uses the theory of cultural values or social functions of literary texts as used by Danandjaja (1984), Djamaris (1993 and 1994), Rusyana (2000). This is in line with that done by Proop (1928, 1967, 1987), Greimas (1979, 1990), and Barthes (2003). Based on the research findings, the cultural values legends folktale of the Minangkabau people's in West Sumatra are as follows: (1) cultural values speech of wisdom as a function of confidence thickeners and develop community integrity; (2) cultural values speech of wisdom as an educational function and social control tool; (3) cultural values speech of wisdom as a function of social solidarity combines the forces of divided togetherness; (4) cultural values speech of wisdom as a function of group identity (collective); and (5) cultural values speech of wisdom as a function of communal harmonization

Keywords: cultural values, folktale, legend, Minangkabau people, West Sumatra

Introduction

Literary works will always attract attention because it reveals the deepest human appreciation, in the course of his life in all ages; everywhere in the world. Jassin (1983) states that through literature as a result of art, readers enter the experience of nations and peoples in history and society, exploring what was once thought and felt. Thus, literature can add wisdom and wisdom in life

The Indonesian nation in a cultural perspective is a nation that has a strong culture that is formed in a very long time. History has noted that the nation of Indonesia is a nation that has a high culture. This fact can not be denied because of the evidence of valuable precious remains that can still be found. Relics that prove the level of civilization of the Indonesian nation is not only material, such as temple buildings, inscriptions, ornaments on traditional houses or rice granaries, tools of daily life, but also in the form of relics which is moral-spiritual. From the cultural heritage of a moral-spiritual nature obtained valuable information about the concepts and patterns of thought, patterns of behavior, customs, worship system and beliefs, education and cultural traditions, as well as other things from the life of the ancestors of Indonesia.

In order to achieve national development objectives, efforts to explore, recognize, document and preserve the positive heritage of the Indonesian ancestor culture need to be done. This can enrich and reinforce the sense of pride of future generations of the nation's precious heritage. In addition, a good introduction to cultural heritage by future generations can reinforce the nation's tradition in responding to the increasingly tough future challenges of this era of globalization.

Cultural heritage in the form of moral-spiritual heritage or also known as intangible cultural heritage, one of which is obtained and known through the oral tradition of folktale that lives in a society. Folktale that is passed down through generations actually conveys the cultural values that are believed by the community to the next generation. According to Navis (1984), traditional cultural values as a type of pronunciation is a system of communication. Human life, and in itself human relations, is dominated over beliefs or beliefs. If it grows and develops, beliefs or beliefs are accepted as truth. The public belief in something may well be beyond the general logic, but such a conviction according to Barthes (2003) can not be blamed. The thing to

be aware of the beliefs of society is not a matter of right or not true, but how far it functions in fulfilling the social functions of people's lives. Therefore, in a condition where people believe in a tradition's values as truth and that it is believed to enable the emergence of communal solidarity, such beliefs can serve as propositions as science, inherited rules, and practiced by generation, form of memory and memories, ideas, or decisions that are believed.

The Minangkabau community is one of the strong ethnic and exist in the archipelago. The identity of Minangkabau authenticity has contributed to the form of national culture, among others through language, art, and other aspects of tradition. The people who are strong and able to contribute their culture are strong, compact, and proud of their identity. Such a society grows because it has a "glue." The glue is certainly of fundamental values that can integrate Minangkabau society into a unified pattern of life (views, values of life, philosophy, etc.). One of the glue that is used can be said to be derived from the traditional values that can be found in the Minangkabau people's folktale in the form of folktale of legend, which is one kind of folktale that connects the story that is told with the situation and condition of the area where they live.

In the right and constructive conditions, traditional values can help the dynamics of people's lives in which those fundamental values live and thrive; cultivate and develop community integrity, create social solidarity, foster pride in group identity, and be useful to establish communal harmony. Therefore, in essence every society, both traditional society and modern society need the values of life that is based on belief or belief on certain things to live harmonious life together.

In the case of folktale, it is known that there are types of folktale of myths, fairy tales, and legends. One type of three folktale that thrives and is inherited by the Minangkabau people is the legend's folktale. The legend's folktale resides in the Minangkabau's main residence area, which is in the custom area call *luhak* (mountains) and *rantau* (coastal) areas. The present-day administration of the Minangkabau is in the area of West Sumatra Province. It is interesting and important to examine the folklore of the Minangkabau legend. As explained earlier, in the folklore of the legend is preserved the philosophy of life, concepts, behavior, perceptions, and issues about Minangkabau people. The research to formulate the folktale cultur values of legends folktale of Minangkabau people's in West Sumatra is one of the stages to be able to answer the question of some formulas of Minangkabau social behavior. The formulation can be seen as the basic values that have "glued" the ethnic Minangkabau community into a strong ethnic and exist in this archipelago.

Literature Review

The study of cultural values in folklore of the Minangkabau legend in West Sumatra was conducted as a study of the social function of narrative oral literature with a folklore perspective. Things like this have been done by Danandjaja (1984), Djamaris (1993, 1994), and Rusyana (2000). Things done by Danandjaja, Djamaris, and Rusyana are in line with what was done also by Proop (1928, 1967, and 1987) and Greimas (1979 and 1990), and Barthes (2003). Thus, the study of cultural values in the Minangkabau legend's folklore in West Sumatra is oriented on how folklore legends function socially against their society.

Danandjaja (1984) found at least five cultural values as a social function of folklore from various regions of the archipelago, that is, the value of the culture of the emotional threshold of belief or belief, the collective imaginary projection system, the educational tool of the child or adolescent, as a collective acceptable explanation about a natural phenomenon, and entertaining. This is found after first formulating the motive or element of a story. Djamaris (1993: 1994) finds five cultural values of folklore in Sumatra and Kalimantan, namely cultural values in human relationships with God, human relationships with society, human relationships with others, human relationships with oneself, and human relationships with natural. Rusyana (2000) from the study of folklore in South Sumatra, Central Java, Bone, Jambi, Belitung, Central Kalimantan, South Kalimantan, Central Sulawesi, West Nusa Tenggara, Bengkulu and Papua, formulated some cultural values as social functions of folklore namely, the cultural values of character values, authenticity, and collective entertainment. Djamaris and Rusyana formulated their findings on cultural values in folklore after conducting a study of the story structure, especially about the main character, the story setting, and the theme. Rusyana also expressed the views of the community of folklore owners about how the social functions of the folklore are to them. It has been done by Danandjaja (1984), Djamaris (1993, 1994), and Rusyana (2000) in line with what has been done by Proop (1928, 1967, 1987), Greimas (1979), and also Barthes (2000).

Propp (1928) is the first structuralist to conduct a genuine study of the narrative structure while providing a new meaning to the dichotomy of the fibula and sjuzet. Proop (1987) concludes that the narrative narrative of the hundred Russian folklore he collects has the same structure. What he means is that in the folklore the principals and their traits can be fickle, but their actions and functions are the same, unchanged. Proop views sjuzet as a non-plot theme as understood by formalists. According to Proop (1987) the motive is an important

element because the motifs that form the theme. Motifs in the structure of folklore can be divided into three, namely the perpetrators, actions, and victims.

Greimas (1979) conducted a narrative analysis of the story text. The study includes two stages of structure, namely the structure of birth and inner structure. Nasilology Greimas is a combination of the Levi-Strauss paradigmatic model with the synopmatic model of Proop. Compared to Proop, the object of the Greimas study is not limited to folklore, but extended to myth. The similarity between Greimas and Proop is to emphasize action rather than to the storyteller. Greimas argues that the concrete is the action which then forms the perpetrator as a false subject (see also Teeuw (1984, Junus (1993), and Hasanuddin WS (2015)).

Based on a review of previous researchers as described above, the study of the Minangkabau legend's folklore in West Sumatra also begins with a study of structures, the study of the motives and functions of folklore roles. Furthermore, based on the findings of the motive aspect followed by the analysis of the social function of folklore to get the cultural values contained in it. The Minangkabau's judgment of the folklore of their legend is a part of the record in the attempt to formulate these cultural values. The study of folklore of legend in this discussion looks special, that is on the object of his study. The object of his study focused only on the Minangkabau people's legend in West Sumatra. The results of this study, besides of course produce documentary folklore of the Minangkabau legend in West Sumatra, also produce classification or categorization, as well as cultural values contained in the text of the story. On the other hand, in terms of its relation to the development of the world of tourism, the results of documentation, categorization, and cultural values of Minangkabau people's legend in West Sumatra will enable it to be used to enhance the attractiveness of tourism to the regions of West Sumatra. Tourists visiting West Sumatra not only enjoy nature and culinary, but also can hear and know the cultural values of folklore legends associated with the area they visit.

Methods

The research on which the article is based is qualitative, the research done by not using numbers and statistical data processing, but preferring the appreciation of the researcher on the interaction between the concepts being studied empirically. A study conducted with the intent to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, holistically, with a natural special context, and by utilizing scientific methods.

This research is a research that produces descriptive data in the form of written or oral words of people and behavior that can be observed, depending on the observation on humans, both in the region and in terminology. This research prioritizes the natural setting and is done to present the social world, and its perspectives in the world in terms of concepts, behaviors, perceptions, and human issues being studied.

Data This research is the oral literary category data legends folktale of Minangkabau people in West Sumatra. Data collection is done in two stages. The first stage, the inventory stage through literature study (document analysis) and the recording of oral literature legends folktale of Minangkabau people's in West Sumatra. The data that is directly told by the informant is recorded using a tape recorder. The recordings are transcribed into written form. The results of transcription (subsequent script) are then transliterated (overturned) from the Minangkabau language into Indonesian. The second stage, the collection of data about the story environment, including the views and philosophy of life, as well as the life values of the speakers community associated with the oral literature of legends folktale of Minangkabau people in West Sumatra. Data on the story of the story is collected through recording, observation, and interview techniques.

Valid data is important for analysis activities. Data valid is the data contained in the oral literary speech folklore legend. That is, utterance (speech) in which there is a form of folklore legend that is often spoken in folklore legend as stated above is valid data.

For questionable or questionable data of existence in speech, validation of data by triangulation of source and triangulation with other speakers is done. Research data showing the same from several sources is valid data. Research data whose existence is convincing does not need to be checked with other speakers. Thus, the data obtained from various sources and with the methods will be used together, complement each other, and control each other.

Results and Discussion

The findings of this study, first show that legends folktale of Minangkabau people in West Sumatra are based on categories, consisting of (1) religious legends, (2) supernatural legends, (3) personal legends, and (4) local legend. Second, based on the structure of the motives and role functions (actors, actions and objects of the patients), the legends folktale of the Minangkabau people in West Sumatra contains cultural values that function socially for the Minangkabau people. These cultural values can at least be formulated on five cultural values. The five categories of folklore cultural values of the legend folktale of Minangkabau people

in West Sumatra are as follows: (1) Cultural values indicate teaching wisdom as a thickening function of belief and develop community integrity; (2) Cultural values refer to teaching wisdom as a function of instructing education and social control tools; (3) Cultural values refer to the teachings of wisdom as a function of social solidarity combining the forces of dividedness; (4) Cultural values refer to teaching wisdom as a function of (collective) group identity; and (5) Cultural values indicate teaching wisdom as a function of communal harmonization.

Religious legends of the Minangkabau people in West Sumatra, for example the story of the legendary figure of Sheikh Burhanuddin as the main character who spread the teachings of Islam on the west coast of West Sumatra (Ulakan Padangpariaman), showed that this character behaved faithfully in God and always seriously carried out orders and leave God's ban. He also behaved diligently in studying. The curfew in studying is reflected in the behavior of Sheikh Burhanuddin who in his life always wanted to gain experience and knowledge. To gain that experience and knowledge, he studied to come to Aceh and only returned to Ulakan Padangpariaman after being declared successful and successful in studying by his teacher, Syekh Sheikh Abdul Rauf. The diligent behavior in obtaining knowledge was also shown by folklore figures of other religious legends and personal legends, such as Sheikh Abdullah (Baliau Halaban), Sheikh Sulaiman Arrasuli (Inyik Canduang), Sheikh Lubuak Ipuah, Sheikh Muhammad Sa'ad al-Khalidi (Sheikh Mungka), Tuanku Nan Renceh, Sheikh Abbas Abdullah, Sheikh Ibn Abbas, Sheikh Muhammad Jamil Tungkar, Sultan Muhammad Syah Bin Sora Iskandar Zulkarnaen, Sheikh Muchsin, Sheikh Sialahan, Tuanku Saliah, and Sheikh Katik Sangko.

Folklore figures of the religious legends of Minangkabau people in West Sumatra as stated above, are also told to have a happy behavior of working hard, always doing good to others, keeping promises, not arrogant, and like to pray. This commendable behavior that characterizes the behavior of the religious legends of Minangkabau people in West Sumatra as characters is an indicator of the cultural values of teaching wisdom as a thickening function of belief and developing community integrity. The commendable behavior of the Minangkabau figures of religious legends and personal legends in West Sumatra has become role models and role models for the people. Thus, the community that imitates and adheres to the good behavior of religious legend story figures as well as being the basis for the formation of a society of integrity. Legendary stories of religious folk and individual legends have cultural values in the form of teaching and noble advice for the development of community integrity. The legends folktale of the Minangkabau people in West Sumatra, especially folktale of religious legends have presented the cultural values of teaching wisdom as a thickening function of belief and developing the integrity of society.

The legends folktale of the supernatural legend of the Minangkabau people in West Sumatra, although according to modern science is seen as merely superstitious, still this type of legend carries cultural values to strengthen confidence and the formation of community integrity. The legendary stories of the occult nature and local legends of the Minangkabau people in West Sumatra are like folktale of supernatural legends of *Bukik Sopan* in Nagari Parik Malintang, Padangpariaman District, teaching cultural values that fellow creatures of God deserve mutual respect, respect, and harm. Local legend folktale, such as stories about disobedient children (*Malin Kundang*, *Batu Menangis*, *Rawang Tingkuluak*), stories of the origin of a *nagari* (*Inyik Susu Sabalah*, *Karang Panjang*, *Bujang Sambilan*) also teach cultural values courtesy, fortitude, reply mind and service, mutual love, mutual cooperation, and mutual help.

Through legends folktale of Minangkabau people in West Sumatra, a variety of cultural values are conveyed to the audience. Through story characters from various types of the legends folktale of Minangkabau people in West Sumatra, a message about behavior that deserves exemplary behavior is also conveyed and also about behavior that is not suitable to be used as a reference. The things conveyed through legendary folklore are actually aimed at conveying noble teachings or advices to the younger generation. These noble teachings or advice are knowledge and guidance as well so that the young generation of Minangkabau who listen to legend folktale can take lessons from the story and make it as a guide in living their daily lives.

From the various noble teachings and advice contained in the legends folktale of the Minangkabau people in West Sumatra, it can be understood that in their daily lives, Minangkabau people as individuals and as communities need guidance or guidance so that their lives become better quality. The guidelines and guidelines are useful for Minangkabau people in terms of understanding and living the relationship between them and God through faithful behavior, trust, submission to destiny, and like to pray. In terms of the relationship between Minangkabau people and the community, they try to make their community as a solid and solid community through behaviors such as mutual cooperation, deliberation, tolerance, obedience, fairness, wisdom, and pride as members of their communities. In the case of the Minangkabau relationship with other people as individuals with other individuals, trying to make the relationship a harmonious and dignified relationship through the behavior of compassion, mutual respect, polite and polite, friendly, and reciprocal. In terms of relationships with oneself, Minangkabau people try to make their personality as a

superior person through behaviors like hard work, honesty, diligence, cleverness, steadfastness, toughness, assertiveness, and vigilance.

Instructions and noble advices conveyed through the legends folktale of the Minangkabau people in West Sumatra that was guided by such a good demand, were finally practiced by the Minangkabau people in their daily lives. Thus, cultural values in the story of the Minangkabau legend in West Sumatra have functioned socially for the people, namely the Minangkabau people. In living life as a religious person, the Minangkabau place themselves as creatures (created) and God as *Khaliq* (who creates). In society, Minangkabau people idolize a society with integrity. In living relationships with others as individuals they hold the philosophy of an individual to be a friend to other individuals. In shaping the character and personal personality of the Minangkabau people are quality oriented because only qualified individuals can create a quality life.

Based on this, the conclusion that cultural values in the legends folktale of the Minangkabau people in West Sumatra can be formulated in at least five formulas, namely (1) cultural values refer to teaching wisdom as a thickening function of belief and developing community integrity; (2) cultural values indicate teaching wisdom as a function of instructing education and social control tools; (3) cultural values refer to the teachings of wisdom as a function of social solidarity combining the forces of dividedness; (4) cultural values indicate teaching wisdom as a function of (collective) group identity; and (5) cultural values pointing to wisdom as a communal harmonization function cannot be rejected.

Conclusions

The legends folktale of the Minangkabau people in West Sumatra contains the values, philosophy of life, description of attitudes and behavior, and what the Minangkabau people think. Thus, the legends folktale of the Minangkabau people in West Sumatra is both the knowledge and local wisdom of the Minangkabau people in living their lives. The values of legends folktale wisdom of the Minangkabau people is an invaluable intangible cultural heritage. As with other oral traditions, legends folktale of Minangkabau people in West Sumatra not only have linguistic pragmatic functions in speaking, but also other broader social functions.

Legends folktale of the Minangkabau people in West Sumatra as an intangible cultural heritage has a social function as well as a projection system; as a means of validating system of behavior and community institutions; as a means of children's education; and as a means of coercion and oversight of community norms so that they are always obeyed. The legend folktale of the Minangkabau people in West Sumatra is a communication tool in terms of concrete community control (social control) to criticize a person or group that has violated community norms. Denouncing someone using folklore is more easily accepted and more targeted than direct criticism. This is because folklore is not impersonal. As stated by Bakar (1981), Siegel (1979) and Sulistyowati. (2016), if someone feels satirized at hearing the speech of folktales aimed at him, he cannot be angry with the narrator because he is aware that the folklore he hears is a legacy of the traditions of his ancestors that must be obeyed. Critics who use folklore in this situation are supported by cultural heritage traditions. In this position, tradition plays a role, the narrator only applies as a distributor.

Based on this conclusion, it is suggested that universities, local governments, and government institutions that are related to cultural heritage need to promote research, excavation, and formulation of traditional values that live and grow in the midst of society. This is important because traditional values at a certain point are able to function as a proposition in science. Universities, local governments, relevant government institutions, and communities are asked not to ignore and look down on oral literature that lives and grows in society. Every society, no matter how modern the community really needs to be holding a life in the form of wisdom and values of wisdom.

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