

The Form of Culture in Oral Tradition of Traditional Ceremony in the Minangkabau Tribe

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Abstract—The local wisdom is born either in cultural traditions or oral traditions and mainly the local wisdom cannot be separated from the form of the culture, including: ideas, activities and artifacts. Based on this background, this study aims to describe the form of culture contained in the oral tradition of speech at one tribe in the traditional ceremony best known as *Bakawua* in the District Lubuk Tarok, Sijunjung Regency, West Sumatra Province, Indonesia. This *Bakawua* traditional ceremony is a power and effort of the local community in obtaining agricultural field fertility, especially rice farming carried out by the Minangkabau people every year. The method used in this study is a descriptive qualitative approach with content analysis in expressing the form of local wisdom or the form of a culture. Data collection is conducted by documentation, interview, translation and observation techniques. The findings in this study can be described in the form of culture which consists of ideas and norms, activities, and artifacts in the tradition of *Bakawua* ceremonies in the district Lubuk Tarok, Sijunjung District, West Sumatra Province.

Keywords—*form of culture; local wisdom; oral tradition; traditional ceremony*

I. INTRODUCTION

The main problems in the preservation of oral tradition is most of the form of the tradition were in tacit knowledge. So, only few people know exactly the meaning and values containing in the oral tradition. Finally, because of the limitation of public knowledge about the oral tradition, there are several details that should be present in it that has begun to be forgotten or left out because ignorance [1].

According to Taum, formulated that oral tradition or oral literature is a group of texts distributed orally and intrinsically containing literary facilities and has aesthetic effects in relation to the moral and cultural context of a particular group of people [2]. Oral tradition best known as folklor has a function in human life. Folklore such as folk literature, song, music and social practices are the manifestations of the native land and the authentic cultural history of the human being. The creative identity of the human civilization is entrusted in the cultural tradition. No doubt that the rise and augment of the folk culture is beyond any geographical area. With the development of human civilization, the cultural tradition of a society is greatly influenced by others, which is known to us as ‘acculturation’ in

anthropological language [3]. Furthermore, Bascom, said that folklore itself has four functions; (a) as a projection system, a tool to reflect the imagination of a collective, (b) as a means of ratifying institutions and institutions culture, (c) as an educational tool (pedagogical device), and (d) as a means of coercion and supervision so that community norms are always obeyed by members of community [4]. Avery and Hains explain Other scholars in Indigenous knowledge have shown that place can be viewed as being inseparable from knowledge. Place serves as the anchor that unites places/spaces with people and their perceptions, as well as with other living beings, ecologies, histories, cultures, identities and unique instances of knowledge. Seemingly then, place, no matter how small or how large, functions as the epicenter of complex interactions between the habitat and its inhabitants. Acknowledging this level of complexity lends insight into the ontology of knowledge and its symbiotic relationship to place and its inhabitants [5].

On its development, the oral tradition of Minangkabau could be grouped in four of the most common type such as, the oral tradition in a traditional ceremony which tend to be formal, oral tradition relating to association in people’s daily life, oral tradition of mantra and the oral tradition in art performances. All forms of oral tradition in Minangkabau society contains many values such as the religious values, historical values, customs and values of society, values that incorporate local wisdom in the daily life of the community, as well as information containing genealogical or history of family is the society [1].

One of them is the oral presentation or folklore in Minangkabau, West Sumatra being linger and preserved to this day, namely the traditional ceremony of *Bakawua* or *Kaul Padi*. According to Boestami stated that *Bakawua* or *Kaul Padi* is a ceremony related to the power and effort to obtain the fertility of rice plants carried out by the people of West Sumatra annually. The *Bakawua* ceremony varies greatly in every region in West Sumatra, but still has the same basic pattern of its celebration - having a double ceremony in expressing gratitude to God for the harvest that has passed and begging for the fertility for further harvest. Furthermore, the *Bakawua Padi* ceremony and *Melapeh Kauah Padi* in Indonesian spelling can be explained where *Bakawua* is

derived from the meaning of the *kaul* meaning as the intention, while the word *Malapeh* means release [6].

Bakawua traditional ceremony is a tradition practiced by Minangkabau people in the effort and power to obtain the fertility of farmer's agricultural field especially rice farming every year. These efforts are carried out at the time between the interval of harvest and the planting period by integrating the procession of traditional ceremony and Islamic. In the *Bakawua* ceremony, there are several activities regarding to nuances or oral traditions, including the activity of reading customary speeches, reading *Kawua Padi* prayers, and calling on the Prophet's prayer at the end of ceremony. Djamaris explained that traditional speech or "*Pasambah*" speech is a language used in traditional ceremonies that are arranged, organized and rhythmic and are associated with "*Tambo*" [7]. Yazan and Arwemi strengthen the explanation "*Tambo*" originally, delivered verbally and written subsequently in Arabic letter, is a collection of stories about the origins and rules of adat (Minangkabau traditional law) [8].

Oral tradition in traditional speech is full of elements of proverb that is a figurative or classical poem which sometimes refers to the "*Tambo*" original tale Minangkabau realm. It aims to convey the values on the tribe through traditions in the region, so that the valuable values in the culture do not disappear. This study aims to trace the cultural manifestations contained in the oral tradition of the *Bakawua* traditional ceremony Minangkabau tribe in Lubuk Tarok District, Sijunjung Regency, West Sumatra Province. Koentjaraningrat who divided the form of culture into 3 elements, including [9]:

- The form of culture as a manifestation of ideas, values, norms and regulations. These ideas live in a society and give a life to the community.
- The form of culture is a complex activities and has patterned actions of a society. This form of activity is called social system related to actions in a society. These social systems consist of community activities in interacting, relating and associating with one another.
- The last form of culture is the result of physical human works. The works of this community are objects that can be seen, touched and documented.

II. METHOD

This research uses descriptive qualitative research with ethnography approach. Cresswell explained that qualitative research is a method for exploring and understanding the meaning derived from a number of individuals or groups that are thought to originate from social or humanitarian problems [10]. The data of this study is the speech of the traditional *Bakawua* ceremonial speech and reviews the form of culture contained in the oral tradition. Data sources research in the form of traditional speech texts are oral traditions in the *Bakawua* ceremony located in Jambu Lipo village, Lubuk Tarok District, Sijunjung Regency, West Sumatra Province. Data analysis used in this study is content analysis. According to Van Dijk content analysis is an expression of general institutional and social production and consumption. In the oral tradition, these expressions are texts that are produced or

consumed socially. Twun-Akwaboah "language also expresses the oral traditions, beliefs and customs of a people, anywhere in the word" [11]. So that content analysis can be studied in revealing the form of culture such as ideas or thoughts, activities, and artifacts [12].

III. FINDINGS AND DISCUSSION

According to Boestami the traditional ceremony of *Bakawua* or *Malapeh Kauh Padi* is an effort to obtain rice fertility carried out by Minangkabau people in every region in West Sumatra, [6]. Communal land management system at this tribe, resulting in the tradition of land use can still maintained until now. This make the Minangkabau has an identik that is different from other areas in Indonesia [13].

Ministry of Education and Culture declare the *Bakawua* ceremony is carried out by members of the community related to agricultural activities. *Kawua* is a local term derived from the Arabic language, *Kawalla*, which means that people ask for God's blessing [14]. Based on the context of the *Bakawua* traditional ceremony by conducting direct field observasi on 21-24 september at the village of Jambu Lipo, Lubuk Tarok District, Sijunjung Regency, West Sumatra Province, then this discussion includes (a) The Procession of *Bakawua* Ceremony, (b) Form of Culture in the Oral Traditional Speeches, among them a. Ideas, b. Activity, c. Artifacts. The following is the discussion and research findings:

A. The Procession of *Bakawua* Ceremony

1) *Manggantuang Alek night*: On 20 September 2018, the procession of the *Bakawua* ceremony began with the *Manggantuang Alek* procession which was a procession of the formation of *Jonang's* or the selection of the executive committee of the *Bakawua* ceremony. It was attended by several traditional stakeholders such as Niniak Mamak, Bundo Kandang, Urang Bajinih and local government. The committee that has been formed will be given legality symbolized by the surrender of Kori knife by Niniak Mamak or the committee chairman to *Jonang's* as people who are trusted to carry out and maintain the *Bakawua* ceremony.

2) *Malopeh Jonang's procession*: *Malopeh Jonang's* procession or execution of duties by committee. This procession was held on the morning of Sunday, September 23, 2018 attended by five relatives to conduct deliberations in considering several things: when the time of the *alek* (*Bakawua* traditional party) was held, to whom the invitation would be addressed, how many buffalos will be slaughter to pay for *Kawua* (intention) and what kind of art events will be performed.

3) *Bajago-jago night*: On saturday night September 23, 2018, the next procession will be the good fortune night held in Rajo Village or in the land of King Jampu Lipo clan. Malam bajago-jago can be interpreted as a night for the entertainment. In this event, several traditional arts activities such as *randai* (traditional theater), *silat* (traditional martial arts), plate dance, *saluang dendang* (custom song), and *bailau* (custom song).

4) *The process of Buffalo's slaughter:* On September 24, 2018 after fajr prayer, the next procession is the procession of slaughtering buffaloes to be sacrificed at the *Bakawua* ceremony. Buffalo meat that has been cut into pieces was then handed off to the grandchildren of the nephew and this recipient is required to pay the fee, known as Kawuah. The buffalo meat that has been received by the nephews and grandchildren will then be cooked with a menu of meat curry and handed back to Jonang's or the committee to be presented at the *Bakawua* ceremony.

5) *Bakawua traditional ceremony procession:* On September 24, 2018 at 2:00 p.m., the peak ceremony will be held at the location of Medan nan Bapaneh or in the land of Pusako from the Patopang clan. Every customary official such as Rajo Tigo Selo, the Datuak, Hulubalang or traditional employees, Pandito (Cleric) and others wear traditional clothes according to their functions in the community. After the traditional officials and invitations gather in the village of Rajo, this group will be paraded towards the Medan nan Bapaneh or the location of the banquet. In this peak procession, there are several series of events:

a) *Revocation of invited guests and the direction of traditional officials:* This greeting is done by "Tari Gelombang" a wave dance or "Tari Sembah" a worship dance for invited guests. The invited guests and all ranks occupy the banquet location according to the place that has been provided.

b) *Entertainment program:* This entertainment program will feature several traditional arts such as Tanduak (horn resembling buffalo) dance, "Tari Piring", a plate dance and martial arts (pencak silat).

c) *Request a permission from "Niniak Mamak":* This request was made with the utterance of a petition of respect to the highest tribe levels and invited guests. Invitations that were present at the summit included heads of education and cultural services, district and sub-district government officials, and several tribe's representatives.

d) *Interpretation and prayer:* This declaration was carried out by Pandito or religious scholars by reading the holy verses of the Qur'an, the prayer of the Prophet, and ended with the recitation of prayers.

e) *Opening speech:* This remarks were certainly given to Niniak mamak and Rajo alam as the host who will explain the history of the *Bakawua* traditional ceremony, as well as the submission of development plans to be submitted to the local government. These development plans are carried out to advance the regions in various fields of tourism, education and others.

f) *Bakawua custom speech and meal speech:* The traditional speech procession is the most sacred ones and this traditional speech is an idea of past ancestors. The process of this inheritance is carried out based on heredity, namely from Mamak (uncle) and then descended to niece.

g) *Bajamba:* Bajamba is a procession where all the traditional, invitation and community officials present are treated to a variety of traditional foods such as buffalo curry, yeast, ondeh-ondeh, lamang, and various cakes provided by children, grandchildren and nieces, and women who delivered food to the ceremony location.

h) *The process of feeding buffalo's head and closing ceremony:* The serving of buffalo head symbolizes a leader and the buffalo tongue part is symbolized as a wise person in delivering customary speeches. This is a closing procession and the dissolution of Jonang or the ceremony committee. Furthermore, the procession returns to a word owned by Niniak Mamak indicating as this *Bakawua* ceremony was successfully carried out.

B. *The Form of Culture in the Oral Traditional Speeches*

The *Bakawua* is a sacred ceremony according to the customs and heritage of Minangkabau, especially in the District of Lubuk Tarok, Sijunjung Regency. *Bakawua* means a promise made by the ancestors of the Minangkabau tribe to Allah SWT. This ceremony is an effort to commemorate the services of ancestors who have compiled or formed nagari (villages), along with heritage heirlooms to the next generation. Custom and islam are two important components in the Minangkabau culture seen as both complete menting each other. The phrase the costume is governed by Islamic rules and the Islamic rules are governed by the koranic teachings' gives a very clear indication that the Minangkabau custom are steeped in the Islamic teachings, as these teachings were written in the koran and Hadith (the words of the prophet Muhammad); and they must be adhered to [15].

Customary speech has a function as a legitimacy of cultural institutions, coercion and supervision of the application of community norms and as a medium of cultural inheritance. Vansina explicated further that an oral society recognizes speech not only as a means of everyday communication but also as a means preserving the wisdom of ancestors enshrined in what one might call key utterances, in this case, oral tradition. Since, tradition, in this sense, is the "testimony transmitted verbally from one generation to another" [16]. Results of field observations on September 2018, that is to coincide with the *Bakawua* traditional ceremonial feast day, customary speeches were told by two customary officials or called (speech experts), told customary speeches twice before all levels of society. This traditional speech as a warning media, lessons and to commemorate the ideas and wisdom of Minangkabau ancestors in the past. Rajo Alam Tan Ameh as one of the interview participants said the traditional *Bakawua* speech uses the language of ancient Malay or classical Minangkabau language which contains the history of Minangkabau ancestor who have been instrumental in arranging the minangkabau land and its inheritance to the next generation. Then each community must be happy to welcome traditional ceremonies and feel the harvests together and pray for the safety and prosperity of the future. This traditional speech consists of three parts of the text, namely the opening text section, the content text and the closing text.

Koentjaraningrat, described three forms of culture: ideas, activities and artifacts possessed by a culture [Koentjaraningrat]. In the oral tradition, the *Bakawua* traditional ceremony also has three forms of culture [9]. The following are some descriptions of data representations of the cultural forms contained in the oral tradition of the *Bakawua* speech:

1) *The form of culture as a complex of ideas and norms.*

*Ambiaklah balobeh panjang tujuh,
panembak damak dalam lurah.
Carilah hukum yang sungguh-sungguh,
like ka hukum kitabuallah.*

(A content part of the speech)

Translation

Take a point or sign (norm and law) with a length of seven.
To shoot Damak in a ravine
Look for a law that is truly true
Then the guideline is only in the book of God (*Alqur'an*).

The speech quoted above is a form of culture in the form of ideas state that the strongest law besides tribe is the law from the God. The Minangkabau tribe basically has two laws, namely laws that are based on custom and law based on the Koran. These laws are a form of rules and norms that must be obeyed by every Minangkabau community in living their daily lives.

*Adopun niat dengan kawua
kok tojun ka tombang nak mandapek omeh
Nan basukek batayie nan bagantang diatehnyo
Kok tojun kasawah jo kaladang,
Nak mandapek padi nan baratui nan baribu
Nak bakombuik nak baloso barangkiang diatehnyo
Adapun kawua, Haii berkat Allah Ya Alalah berkat Makah
jo Madinah
Berkat kawua dengan kalam aras dan kursi
Berkat ayat nan limo boleh
Berkat Qur'an nan togo puluoh juzz, berkat kitab nan
saratui ompek
Mungkin nan ompek puluoh ompek, ompek jurai pulo
masojiknyo
Takalo aie kadikaruoh, batu kadigaliak, lareh kadilontu*
(A closing part of the speech)

Translation

As for the intention of kawua
If work inside the mine, you want to get gold
By way of panning and choosing carefully
So if you want to work in rice fields
And get hundreds of thousands of rice
By collecting tens of sacks of rice to fill Rangkiang
(traditional rice storage area)
As for the intention of kawua, blessing of Allah ya Alalah,
favour Mekah and Madinah.
Because of Kawua and *Kalam* (say is the nature of God)
and cause *Kursi* verse
Because the verse is fifteen
Blessing to the Qur'an which is thirty juzz
Blessing to the hadiths Book is one hundred and four

There may be forty-four, along with the four pillars of the mosque.

If the clear water is damaged (guidelines), the stone's is moved (rules and traditional law), the custom value changes.

This quote serves as the core needless to say as the essence of the ceremony. The meaning of this expression is every human sustenance, both in agricultural activities is a gift from God as the provider of sustenance. As for *Kawua* is done to thank to God for the sustenance and to beg for sustenance of agricultural fields in the next period. Based on this, every community must joint to pray and practice in the manner of custom and religion.

2) *The form of culture as a complex activity or human action.*

*Dari mano titiak palito, dari baliak telong nan batali
Toranglah bulan bamenggo- menggo, cahayo manyambuik
katongah Padang.*

*Dari mano asa niniak kito, nan mandaki kapuncak gunuang
marapi
Turun kaligundi nan baselo, iyo di Pariangan Padang
Panjang.*

(A content part of the speech)

Translation

Where does the point of light come from
From behind the blobs of changing black clouds
The moonlight is magnificent
The light reaches the middle of field
Where our ancestors came from!
Climbs mount Merapi
Down to the bottom, namely in the Pariangan Padang
Panjang.

This speech is a historical expression of the Minangkabau people and was written in the Minangkabau Tambo tribe (the origin of the Minangkabau tribe). Based on the meaning contained in the above expression, it shows the origin of the ancestors of the Minangkabau people who descended from the slopes of Mount Merapi, namely Pariangan Padang Panjang. Pariangan Padang Panjang has been believed to be the place where the Minangkabau tribe began. This quote is the journey of the Minangkabau ancestors looking for selected lands that will be used as a place of refinement as well as expansion of the territory. Minangkabau is one of the oldest cultures in Indonesia. It is the largest Matrilineal society in the world and has a strong culture. The landscape affected by the culture of society, similarly otherwise seen from natural and non-natural features in landscape [17].

*Dipakuk banda nan godang, dicolok banda nan ketek,
Dimulai sawah nan rawang Sawah nan darek panyudai,
Dimulai sawah nan panjang
Sawah nan bunta panyudai
Iyolah dirancang pagaran disumayaan
Dibangkik Tanah yang hitam dikaka ditanah yang merah
Mangko dipanggien ka niniek duo tu ma manyonya
Manakikan kabumi Allah katanah Muahammad SAW.*
(A middle part of the speech)

Translation

Big and small trench hoes
Starting in the swamp rice field and finally hard ground.
Start working on long rice fields
The last small rice field.
Design a fence on the edge of the rice field
Taken from the black ground
Then the two ancestors said
Hoeing on the earth of Allah and the land of the Prophet Muhammad.

The text above is a form of culture in the form of community agricultural activities, especially rice farming. This can be seen from a series of initial stages in the management of rice farming carried out on the earth of God and on the land of the Prophet Muhammad.

*Padi bajopuik jo ibu jo bapaknyo, sarato jo anak mudomudo
sarato jo kombuik ngayak gilo kombuik baturak batarawang
ditonun putih nan batu juo ditonun dipintu gewang langik,
lah pulang malah nyo padi, di singkok rangkiangla mananti*
(A closing part of the speech)

Translation

Rice was picked up by his mother and father, and young people.
They carry sacks of rice that have been woven white, while the stone can be woven.
Below go home to the rice sack house, because Rangkiang is waiting.

In the following quotation is a form of culture in the form of community activities, harvesting. This activity carried out by mothers, fathers and young people together. The rice that has been harvested will be stored in a warehouse called *Rangkiang*.

3) *The form of culture in the form of artifacts or physical objects produced by humans.*

*Kori talatak di ateh banta
Banta basusun ampek-ampek
Sambie tagak ambo manyomba
Somba lalu kanan rapek.*
(Opening part of the speech)

Translation

The Kris knife is located on a pillow
The pillow is arranged in four
While standing i wordhip
Worshiping to my right

Based on the traditional speech except above, the form of culture in the form of artifacts is found in the words *Kori* or which means *Keris* knife. This *keris* knife is an inheritance from generation to generation. This *Keris* knife is kept by custom officials or people who have the right to be heirs. In the traditional ceremony of *Bakawua* the *Keris* knife is a symbol to

start the traditional ceremony and also symbol of the closing of the traditional ceremony.

*Disoka kayu badahan,
ditimpo kayu ba urek
adapun amal datang malam
tarsuo didalam surek,
itulah surek nan samo kito baco.*

Translation

If broken tree branching
Overwritten by a rooted tree
As for whispers coming midnight
Meet in the letter
That's the letter we convey

The form of culture in the speech above is in the form of artifacts passed down from generation to generation. The word *Surek* means letters, letters are objects or artifacts in the form of works created by humans. This letter is one of the media of the Minangkabau tribe in delivering history to the next generation. This historical presentation was carried out with an oral tradition before the community at a *Bakawua* performed by the Minangkabau tribe, especially in the Lubuk Tarok District, Sijunjung Regency, West Sumatra Province.

Akosua Perbi, "culture" can be broadly defined as the way a group of people live-the food they eat, how they dress, the language or languages they speak; their political, social and economic institutions; their religion, art and craft, music and dance, as well as their oral literature, such as poetry and storytelling, [18]. This Oral tradition seeks to provide guidance and advice to the community in carrying out life. Sentence order customary speech contains allusions, passages, poetic, expressions, proverbs and spoken with a distinctive and melodious rhythm. Language is also the main tool culture is used to channel beliefs, values and norm. Language is a tool for humans both individually and in society to interact with other people. Then, language functions as a mechanism for communicating as well as a medium to see social reality. Language influences perception, channels and shapes the mind [19].

IV. CONCLUSION

Based on the discussion above, it can be concluded that the form of culture in the oral tradition can reveal human behavior and activities as well as human view on nature and social life. The *Bakawua* custom ceremony that is held annually is based on an idea that the sustenance given to humans comes from Allah SWT, then every human being is obliged to always make effort and pray in every activity of life to get the prosperity of life. This prosperity can be seen from the agricultural fields obtained by the Minangkabau tribe, especially in the Lubuk Tarok District, Sijunjung Regency, West Sumatra Province.

Furthermore, the form of culture in the form of artifacts such as *Kori* or *Keris* knife, *Rangkiang* (a warehouse of rice) and other are the result of cultural manifestations in the form of community activities in living everyday life. These three forms of culture such as ideas, human activities and cultural forms in the form of artifacts found in the *Bakawua* oral tradition are

interrelated and continuous. Ideas in culture function as guidelines for human life and give direction to adherents in carrying out all community activities to produce physical works or artifacts created by humans.

Research on the form of culture in the oral tradition should not only stop at the content analysis stage and just fill it out, but there is need for further research to develop and utilize cultural values in the national education sector. For example, the results of research on cultural forms can be used as text-based language and literature learning materials. Exploration of the values of local wisdom can be a reference and learning material in improving the quality of education and supporting the vision and mission to realize a culture oriented society.

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