

Being Minang In Surabaya City Ethnopedagogy Studies

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DOI: 10.29322/IJSRP.9.08.2019.p9276

<http://dx.doi.org/10.29322/IJSRP.9.08.2019.p9276>

Abstract

This article is based on the thesis of the Surabaya State University Social Sciences Education Science Master's Program (2019), "*Implementation of Minang Culture Local Wisdom Dima Bumi Dipijak, Disitu Langit Dijunjuang: Ethnopedagogy Studies Of The Minang Diaspora In The City Of Surabaya.*" This research is qualitative in nature with an ethnographic approach that was carried out for three months (August-October 2018) to Minangkabau migrants in the city of Surabaya. The aim of the study was to understand how the application of Minang Culture Local Wisdom values "*Dima Bumi Dipijak, Disitu Langit Dijunjuang*" (where the earth is stepped on, there the sky is upheld) in the Context of Ethnopedagogy by Perantau Minang in the City of Surabaya. The results of the study show that there are at least five Minangkabau cultural values that are very important to be included as part of the ethopathic material. The nine cultural values are:

- a) Caring for and maintaining Mother Language.
- b) "*Dima bumi dipijak, disitu langit dijunjuang*".
- c) "*Nan elok dek awak katuju dek urang; Lamak dek awak lamak dek urang; Sakik dek awak sakik dek urang*".
- d) "*Karatau madang di hulu, Babuah babungo balun; Marantau Bujang dahulu, Di rumah baguno balun*".
- e) "*Baraja ka na manang, mancontoh ka nan sudah*"; dan "*Takuruang nak dilua, taimpik nak diateh*".
- f) "*Yang buta penghembus lesung, yang pekak pelepas bedil, yang lumpuh penghuni rumah, yang kuat pemikul beban, yang bodoh untuk disuruh-suruh, dan yang pintar lawan berunding.*"
- g) "*Hidui baraka, baukue jo bajangko*".
- h) "*Nan tuo dihormati, nan ketek disayangi, samo gadang bawo bakawan, ibu jo bapak diutamakan.*"
- i) "*Adat basandi syarak, syarak basandi kitabullah*"

Keywords: *ethnopedagogy, local wisdom, Minangkabau culture.*

I. Introduction

Every society in any culture has a life philosophy as local wisdom which becomes a reference in thinking, acting and behaving in its social life. The Minangkabau community in West Sumatra has been known to adhere to a kinship system according to the matrilineal kinship system. One of the cultural consequences is requiring men to migrate starting after graduating from junior high school or senior high school. Going around is the most ideal way to achieve maturity and success. By wandering not only to gain wealth and knowledge but also to gain prestige and personal pride (Hastuti, 2015: 3).

As nomads, they must implement Minang cultural values, especially "*Dima bumi dipijak, disitu langit dijunjuang*" (where the earth is stepped on, where the sky is upheld). Where and wherever the Minangkabau migrate must react and adapt the local social environment. Other cultural consequences of the matrilineal kinship system, each *kamanakan* (children of the maternal line) must be guided by mamak (a mother's brother) especially in terms of care, education, and all other aspects of life. Fathers only function and play a role in supervising their children: children on the lap, *kamanakan* guided (Amir: 2014; Amir: 2000; Thaher: 2006; Kato: 2005).

The problem of this study is: how to apply the values of the Minang Cultural Local Wisdom "*Dima bumi dipijak, disitu langit dijunjuang*" in the Context of Ethnopedagogy by Minang Diaspora in the City of Surabaya?

The aim of the study: to understand how the application of cultural wisdom to the local wisdom of the Minang culture "*Dima bumi dipijak, disitu langit dijunjuang*" in the Ethnopedagogy context of Minang Diaspora in the city of Surabaya.

II. Theoretical Framework

1. Definition of Cultural Philosophy "*Dima bumi dipijak, disitu langit dijunjuang*".

The cultural philosophy "*Dima bumi dipijak, disitu langit dijunjuang*" and a proverb "elok-elok manyubarang, jan sampai titian patah, elok di rantau urang, jan sampai babuek salah": "*baso-basi, malu jo sopan*" and "*tenggang raso*" (Demina, 2016: 8) (do good in people's countries not to do wrong, do not have words or behavior that can offend or hurt people's feelings). All social ethics are very closely related to the values of Islamic teachings originating from the Al-quran and Hadith, namely "*adat basandi syarak, syarak basandi kitabullah*" (Rahim, 2017: 64-72).

2. Parenting Theory and Educating Children.

Cummins and McMaster (2006), as quoted by September (2015: 1), say that "The wealth of a nation is the health of children". The resilience of the nation's future depends on the quality of the children who at this time must obtain care, guidance, protection, and education and are of the right quality. All of these are the duties and obligations of parents.

The Indonesian government has issued Law No. 23 of 2002, in article 26 concerning Child Protection, that: (1) Parents are obliged and responsible for: caring for, nurturing, educating and protecting children; grow children according to their abilities, talents, and interests; and prevent the occurrence of marriage at the age of children. (2) In the event that a parent does not exist, or is not known to exist, or for some reason, is unable to carry out his obligations and responsibilities, then the obligations and responsibilities referred to in paragraph (1) can be transferred to the family, which is carried out according applicable legislation.

Article 26 in Law no. 23/2002 paragraph (1) stated normatively that the purpose of caring, protecting and educating children is to fully develop the abilities, talents, and interests of children. These goals, in September's view (2015: 2-3), basically mean that the duties and obligations of parents in the context of parenting are so that each child has cognitive, emotional, and social quality competencies.

These three things are influenced by (1) family income sources; (2) style of parenting; and (3) family education level. September said that parenting style has a fundamental influence on children's development and their interactions between parents and children during the early stages of child development (ECD, early childhood development). This view generally applies to the people who adhere to the kinship system following the male and female lines (patrilineal and matrilineal kinship system).

Some of the results of previous studies indicate that at present there is a shift and change regarding the function and role of the *mamak* towards his nephew which is no longer in accordance with the cultural values or customs of the Minangkabau (Derby, 2017: 12). Another study concluded that a father who was initially more instrumental and functioning as a *mamak* in guiding his nephew from the mother's family had experienced a shift, namely acting and being responsible for his own family (Usmarni and Rinaldi, 2014: 48).

Another study is a change in the pattern of communication among family members (especially between children and parents - father and mother, and vice versa) that is strongly influenced by the use of new media (internet, and other social media). This change in turn affects the parenting style of both parents, meaning that the planting of values to children is no longer solely carried out by their parents, but shifts to the new media (Yunarti, Rahmadani, 2017: 64).

The *mamak* from the Minang nomads in the city of Surabaya geographically do not gather with their *kamanakan*. This condition causes the role and function of the *mamak* in the context of nurturing, guiding, educating, and the like that cannot be done fully. Therefore, family roles and functions are important to fill the empty roles and functions. According to Galovan's family systems theory (2016: 2-3), the quality of father-child relationships correlates with the quality of parental marriage relationships. Quoting the opinion of Baumrind (1967) and Maccoby and Martin (1983), Dinn and Sunar (2017: 111), states that this quality must be seen from the way parents apply parenting and mentoring and educate their children whether it is authoritative (authoritative), authoritarian (authoritarian), or permissive and neglecting.

According to Chrisiana (2006), as quoted by Handayani (2016: 63) there are at least five types of personality that can be formed through family education, namely: (1) trustworthiness; (2) fairness; (3) caring; (4) respect; (5) responsibility. Furthermore, Ayu, et al (2012) states that the formation of good morals in children needs to be considered from the beginning. Family support is important for children in the learning process. Parental assistance can foster confidence and self-esteem of children by praising the efforts they have done without seeing the results.

There are two approaches to discussing parental care for their children: (1) typology approach, namely demandingness and responsiveness; and (2) social interaction approach, namely the relationship between parents and children as part of a whole (Lestari, 2013: 16).

3. Ethnopedagogy Theory.

Although the personality of a person (child) can be formed through education, but the process of care and education in children should not be placed in a socio-cultural vacuum. In the context of ethnopedagogy, the pattern of care and education strategies developed by Minang migrants in the city of Surabaya should pay attention to aspects of the local wisdom of the Minang culture. Sarbaini (2015: 3), citing Alwasilah et al. (2009), states that in principle ethnopedagogy pays special attention to local genius and local wisdom by expressing local cultural values.

For the people of Minang, the cultural philosophy “*dimana bumi dipijak, di situ langaik dijunjuang*” greatly influences the patterns of care and education strategies that must be applied. Other local wisdom values, such as stories, legends, traditional tales can also color the formation of character and personality of children (Eliza (2017: 162). Zuriyah (2014: 176) explained that to realize ethnopedagogical education must explore and re-reveal the values of local wisdom as a source of innovation in the field of education and empowerment through adaptation of local knowledge, including reinterpreting local wisdom values, and revitalizing them contemporary conditions.

Alwasilah (2008 and 2009) considers that knowledge or local wisdom (local knowledge, local wisdom) in ethnopedagogy as a source of innovation and skills that can be empowered for the welfare of society. Local wisdom is a collection of facts, concepts, beliefs, and public perceptions about the world around. This includes how to observe and measure the environment, solve problems, and validate information.

III. Research Methods

This research is qualitative, with an ethnographic approach. The consideration, all the data needed requires translation and qualitative explanation, using deductive thinking during the research process (Creswell, 2015: 59). Data collection is done by observation and depth interviews. The research location is in the city of Surabaya. Implementation in the field for three months starting August to October 2018. Data analysis techniques refer to the opinion of Wolcott (1994: 36) and Miles and Huberman (1992).

IV. Results and Discussion of The Implementation of Minang Culture Philosophy

1. Strategy and Pattern of Parenting and Education for Children.

In the Minang community, the cultural philosophy “*dima bumi dipijak, di situ langaik dijunjuang*”, has a significant influence on the patterns of care and the education strategies of their children. The field research by Eliza (2017: 162) mentions that stories, legends, traditional tales are important for the formation of children's character or personality.

Minangkabau culture regulates child care including educating, guiding and the like is the responsibility of *mamak*. But in the lives of Minang migrants in the city of Surabaya, the role and function of *mamak* is partly taken over by the parents, in the sense that it is not solely by the father but the mother also takes part, including the children themselves. This is the smart strategy of the Minang diaspora in Surabaya in accordance with Law No. 3 of 2002, specifically article 26 paragraph 1, concerning Child Protection.

a) The function and role of the *mamak* are not ignored.

The roles and functions of informants as parents (father and mother) are important to fill in the roles and functions of *mamak* that are not optimal because they are geographically domiciled in other places. This was acknowledged by all informants. That is, parents (fathers and mothers) who are currently on overseas are obliged to care for and educate their children. However, specifically for matters relating to inheritance of inheritance and determining potential partners for their children, parents must consult with *mamak* and must follow his suggestions and advice.

The role and function of *mamak* must be involved optimally for women. The role and function of *mamak* towards male *kamanakan* is more consultative and guidance in order to be able to preserve the heritage and later to be able to inherit the function of *mamak* as a leader in his family (Marzali, 2000; Naim, 1994; and Kato, 2005).

Despite the role and function of overseas parents, parents still need to consult with *mamak* in the village to pay attention and consider their advice and suggestions. All of this is an implementation of Minang cultural values. “*Nan tuo dihormati, nan ketek disayangi, somo nan gadang bawo bakawan, Ibu jo bapak diutamokan*” (the older ones are respected, the small ones are loved, as well as friends, mother and father are preferred).

b) Follow *mamak* advice.

Two informants, Irham and Bakirafdi, said that when they have to determine the choice of prospective daughter-in-law. Irham's sons and Bakiraf's daughters happen to be together to get a mate, not a Minang person. This condition requires deep consideration from the *ninik mamak* and other relatives in the village. Some important aspects must be considered and discussed together with *mamak*, which is about hereditary origin, education, character, and personality of prospective daughter-in-law.

The problem of marriage will determine the quality and continuity of kinship in the next generation. In the context of the lives of Minang migrants in Surabaya, the matrilineal kinship system remains strictly enforced. However, the dimension of togetherness in kinship, or the spirit of mutual respect and mutual respect in kinship relations still gets the main space. In the Minang community, unknown family life is authoritarian, everything must be discussed together so that a consensus is reached: “*bulek aie dek pambuluah, bulek kato dek mufakaik*” (round water because of vessels, round word for consensus)

For matters of inheritance, it is not enough to consult and ask for guidance from the *mamak* only through telephone contact but must meet directly with the *mamak*. That is to avoid and anticipate misunderstandings, and as an implementation of courtesy ethics respect and respect *mamak*. Every time the Minang nomads in the city of Surabaya return to their villages, it is always used to establish a relationship between themselves and their children with *mamak*.

This indicates that the kinship relations in the Minang community have never broken up, remain well-maintained, even though they have a very strong cultural tradition of migrating. Customs or traditions of maintaining this kinship relationship

are clearly found in the saying: "*adat nan tak lakang dek paneh, nan tak lapuak dek hujan*". (adat which is not hot, and is not weathered or fragile by rain).

Usually the way that informants do in the pattern of care and education strategies in the ethnopedagogical context of their children is to take advantage of children's free time after school or after studying at night. At times like that the Minang nomads told about what the Minang proverb *dima bumi dipijak, disitu langik dijunjuang*.

2. Contributing to the Practice of Minang Cultural Values in Social Sciences Learning (IPS) in accordance with the Ethnopedagogy Principles.

In ethnopedagogy theory, there is a connection between cultural processes and education. Therefore, it is very important to consider local genius and local wisdom (Rohman, 2017: 35; Sarbaini (2015: 3); Alwasilah et al., 2009). In the context of ethnopedagogy, the pattern of care and education strategies carried out by Minang migrants in the city of Surabaya towards their children is very concerned about aspects of Minang's local wisdom culture (local wisdom or local genius).

By instilling the values of local culture (local wisdom or local genius) in education is one way for children to continue to respect their ancestral heritage in the form of beliefs and values that are contained in it to then be applied in daily life. Furthermore, this will foster an attitude of love for culture itself, and in a wider scope, automatically fostering a sense of love for his country. Efforts to cultivate local cultural values can be done through formal and non-formal education including education carried out in the home or family (Sulistiani, 2017: 269).

Based on the results of research in the field there are nine Minang local cultural values that have been implemented by Minang migrants in Surabaya as a contribution to the learning of Social Sciences (IPS) in accordance with ethnopedagogy principles, namely:

a) Consistent with the local language.

One of the cultural characteristics of the Minang people is always using the Minang language in interacting with fellow Minang people wherever they are and meeting. Minang people really don't like Minang people who use other languages, for example Indonesian, when communicating verbally with fellow Minang people. That person must have been ridiculed (ridiculed) with a very loud and painful allusion that is in the form of a sentence: "*babahaso Minang sajo, kabau!*". That is, talking about using the Minang language, *buffalo!* This satire shows that the person is considered arrogant, does not want to claim to be a Minang person, so it is no longer appropriate to be called a Minangkabau, except *kabau* or buffalo.

The consistency of Minang migrants using the Minang language, has proven that they have practiced ethnopedagogical principles in their families effectively. In the ethnopedagogy context: understanding, mastering, and understanding Minang language as wisdom of local culture is a factor that plays a very important role in the formation of children's character in the family, and on a larger scale the character of the nation (see Fajarini, 2014: 124).

b) Tolerant, not exclusive, and not selfish.

The Minang cultural philosophy that reflects tolerant, not exclusive, and unselfish attitudes and behaviors is contained in the saying "*dima bumi dipijak, disitu langik dijunjuang*". The substantive philosophical meaning is to teach that every Minang person wherever he is must be smart and able to adapt or adapt to the customs of the local community.

In other words, every Minang person must be able to show tolerant attitudes, not exclusive, and not selfish. In anthropological terminology, this attitude and behavior is referred to as cultural relativism or avoiding ethnocentrism.

According to the informant's confession, Bakirafdi, who was also justified by Irham and other informants, this cultural philosophy has been considered the most important value in the life of the Minang community. Therefore, as a migrant they and their families are obliged to apply these cultural philosophical values. Not only that, they also felt obliged to teach, instill, and transfer these noble cultural values to their children and grandchildren so as not to lose their identity as Minang people.

c) Empathy

Learning the ethics of manners by Minang migrants in the city of Surabaya to their children about empathy must understand this proverb: "*Nan elok dek awak katuju dek urang; Lamak dek awak lamak dek urang; Sakik dek awak sakik dek urang*" (What is beautiful to me, so beautiful to people; Delicious to me, so good to people; Pain to me, and pain to people). By teaching these cultural values, the goal is that their children be more careful in their relationships, both in terms of speech, behavior, and actions, not to offend others.

d) Independent

According to the Minang culture, every boy who has a teenager must start learning to live independently. That's why they have to migrate, get out of the village. The philosophy of the Minang culture that teaches being able to live independently is the proverb "*Karantau madang di hulu, Babuah babungo balun; Marantau Bujang dahulu, Di rumah baguno balun*". Meaning: "to go back and forth in the upstream, bear fruit with flowering yet, wander the bachelor first, at home is useful yet".

In the development of a highly competitive society, independence into social capital is very important for everyone to survive. Hanging life to others, not a smart solution can even be said to be unproductive. Sooner or later, it will be eroded by increasingly sharp competition.

e) Never give up.

Two proverbs that are the grip of the life of Minang migrants in Surabaya, namely 1) *Baraja ka nan manang, mancontoh ka nan sudah*; and 2) *Takuruang nak dilua, taimpiak nak diateh*. The meaning of these two proverbs means never giving up. Since childhood, Minang people have been lined up and educated to be strong people, enduring all obstacles in life.

The first proverb teaches, when wandering experiences obstacles or failures, they must learn from people who have succeeded in how to achieve success. It is also important to follow the example of people who have experienced the same failure. They must learn why people also fail and learn how to overcome those failures. The second proverb, means that despite having problems, Minang people must try to overcome them then rise again. With an unyielding spirit, Minang nomads can survive wherever they are.

f) Functions and roles according to ability.

Minang people must understand the functions and roles according to their abilities and duties. Mustansyir and Munir (2009: 170) who cite from (Navis, 1986: 59), state that the Minangkabau community is also known as a group of people who imitate the harmony of the natural legal system. That is, they can be likened to all-natural elements with different levels and roles. These elements are interconnected, but not mutually binding, collide with each other, but do not eliminate each other, and group together but, do not merge with each other.

This cultural value is revealed in the proverb which means "*Yang buta penghembus lesung, yang pekak pelepas bedil, yang lumpuh penghuni rumah, yang kuat pemikul beban, yang bodoh untuk disuruh-suruh, dan yang pintar lawan berunding* (the dimmer of the dimple, the screeching, the paraplegic of the householder, the strong bearer, the ignorant to be told, and the smart opponent to negotiate). The meaning of this proverb is Minang culture assume that everyone has functions and roles according to their abilities and duties (Munir, 2018: 99).

As migrants, parents consider their children to be provided with ethics that everyone has a function and role in accordance with their abilities and duties. This, according to the informants, is important so that their children are not easily discouraged when they see other people succeed, while they fail. Or vice versa, quickly feel satisfied and then be arrogant when they get success that their friends don't get. This ethical value is considered as a filter for these attitudes and behaviors.

g) Make a clear plan.

As migraant, the informants were very aware that what was done today was a provision to welcome the future. To anticipate this, they must be able to make good, clear and measurable planning. "*Baukue jo bajangko, hiduik baraka, mati baiman*", meaning: in work must be based on clear planning, so that life becomes blessing, and when death remains faithful (to Allah SWT). The other meaning is that every stage in the life cycle must have a goal, that is, during life, it must always be faithful, so that if it dies it brings faith. Everything must be based on a clear plan of work, thinking of what is to be achieved in the future must be truly concrete not just wishful thinking, but must be achieved logically.

h) Respect for the older.

The ethics that must be instilled in Minang migrant children is respecting and respecting older people: "*nan tuo dihormati, nan ketek disayangi, samo gadang bawo bakawan, ibu jo bapak diutamokan*", meaning: the old are respected, the little ones are loved, the same great for friends, mother and father preferred).

All informants consider this ethics to be very important, especially because they are migrants who live in harmony with other cultures. Minang's cultural values are very strict in regulating relationships or kinship relations based on age categorization. Although this is not explicitly reflected in the use of language as in Javanese, it is reflected in the designations used.

In accordance with rules that apply culturally, a *kamanakan* must respect and obey his uncle, compared to his biological father. own. In the Minang culture, the child is in the lap, the *kamanakan* is buried. That is, a *mamak* must be responsible for the life of *kamanakan*, therefore the *kamanakan* must obey, obey, and respect the *mamak* rather than his parents (his father) himself.

At the core of all that, the attitude and behavior of a younger child must respect older people. This ethic of manners must be obeyed by all Minang people, including the children of the nomads who are now domiciled in the city of Surabaya.

i) Based on religious values.

Minang people are very obedient to their religious beliefs (Islam). All attitudes and behavior must be guided by customs and customs must be based on *syarak*, and *syarak* must be guided by the Book of Allah ("*Adat basandi syarak, syarak basandi kitabullah*").

The process of obedience of Minang people to Islamic rules has begun since the children were still young. They have to go to *surau* to recite (study Islam). Boys must stay in the sea until they reach adulthood as a matrilineal kinship system. That is why, every action and behavior of Minang people everywhere is still guided by the values of Islamic rules.

Minang migrants firmly admit that they have never neglected their obligations as Muslims. Irham, one of the informants explained that when he arrived at the agency Minang people were always looking for a mosque as a temporary stopover place, until they got a better shelter. This proves that the Minang people are always close to the mosque as a place to carry out their religious services (Islam).

V. Conclusion

1. Strategy for the pattern of care and education for children is carried out by Minang migrants in the city of Surabaya. Because of locality and geographical constraints. Nevertheless, the cultural values in the matrilineal kinship system that provide the role, function, and responsibility of the *mamak* to the *kamanakan* are still considered, not completely eliminated.

2. Practicing Minang Cultural Values related to the Principles of Ethnopedagogy have found at least nine cultural values that need to be considered and considered, namely:

- a. The importance of maintaining and maintaining Regional Language (Local Language) consistently. Thus, all the substantive meanings of the philosophy of Minang culture can be better understood and avoid misunderstanding.
- b. Values that teach tolerant, non-exclusive, and unselfish attitudes and behaviors that are substantively reflected in the cultural philosophy “*dima bumi dipijak, disitu langit dijunjuang*”.
- c. Value that teaches attitude and tolerant behavior as contained in the proverb “*Nan elok dek awak katuju dek urang; Lamak dek awak lamak dek urang; Sakik dek awak sakik dek urang*”.
- d. Values that teach independent attitudes and behavior. This is reflected in the saying “*Karatau madang di hulu, Babuah babungo balun; Marantau Bujang dahulu, Di rumah baguno balun*”.
- e. Values that teach unyielding attitudes and behavior. “*Baraja ka na manang, mancontoh ka nan sudah*”; dan “*Takuruang nak dilua, taimpik nak diateh*”.
- f. Values that teach attitudes and behaviors that each person has a function and role in accordance with their respective abilities. “*Yang buta penghembus lesung, yang pekak pelepas bedil, yang lumpuh penghuni rumah, yang kuat pemikul beban, yang bodoh untuk disuruh-suruh, dan yang pintar lawan berunding.*”
- g. Values that teach attitude and behavior must be able to make clear plans and measurable. “*Hidui baraka, baukue jo bajangko*”.
- h. Values that teach attitudes and behaviors respecting and respecting older people. “*Nan tuo dihormati, nan ketek disayangi, samo gadang bawo bakawan, ibu jo bapak diutamakan.*”
- i. Values that teach attitude and behavior are always based on religious values. “*Adat basandi syarak, syarak basandi kitabullah*”

V. Recommendation

Because local wisdom-based education (ethnopedagogy) is a process of enculturation of cultural values that become a foundation in a way of character that must be carried out in an ongoing process. The realization is done through education in the household environment, in the community, and in schooling (Sunaria, 2016: 53), so it is very important to recommend the nine Minangkabau cultural values included as part of the ethnopedagogic material in a way adapted to local cultural values *

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