

# Cultural disaster: a threat to the preservation of Minangkabau culture

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**Abstract.** Culture is something essential and a marker of the identity of an ethnic group. Therefore, culture must always be part of human life. However, due to various factors, the culture of a tribe is often neglected and which lead to cultural disasters. In this regard, this study examined cultural disaster in Minangkabau. The study used a qualitative and quantitative approach. The respondents were the younger generation of Minangkabau who were studying at university. Discussions with cultural figures, religious leaders, educators, and community leaders were also conducted to know their perspectives on cultural disasters. The study results showed that there has indeed been a shift in Minangkabau cultural values which could lead to a cultural disaster. The lack of instilling cultural values and the ignorance of the collective awareness regarding the importance of knowledge and implementation of cultural values lead to a cultural disaster. The result of the study indicated a potential threat of a cultural disaster in Minangkabau, as indicated by the lack of basic knowledge of the young generation about cultural values in Minangkabau expressions, kinship terms, traditional arts, and culinary. The learning process of Minangkabau cultures can be one of the ways to anticipate the Minangkabau cultural disaster.

## 1 Introduction

Minangkabau is one of the tribes in Indonesia that adheres to a maternal lineage in which the determination of *suku* (clan) is from the mother's line. In this system, Minangkabau culture regards a child as descended from his or her mother's *suku* (clan) [1]. The Minang matriliney has a broad implication for Minangkabau culture, such as the marriage system, the position of Minangkabau men and women in the kinship system and the family, the status and management of inheritance, the use of addressing terms, the way to behave and treat people in the kinship system and even in public spaces.

Minangkabau, as a tribe and region, is rich in culture. Minangkabau is rich in traditional arts such as *Saluang*, *Rabab*, *Randai*, *Pancak Silat*, and various types of *Permainan Anak Nagari* (Anak Nagari Performances) customs, traditional expressions [2], and proverbs [3-5]. Minangkabau is also rich in various Minangkabau culinary delights and specialties. *Rumah Makan Minangkabau*, which people mostly call *Rumah Makan Padang*, spread in West Sumatra, throughout Indonesia, and even abroad [6]. The owners of *Rumah Makan Padang* even appear with all their creativity in cooking and the menu names [7].

The cultural richness of the Minangkabau tribe should be part of everyday life in all actions, attitudes, and behaviors, individually and in groups. Minangkabau people should show their ethnicity as Minangkabau

people. Minangkabau people should understand and internalize Minangkabau values within themselves. *The urang Minang* (Minangkabau people) should implement the concept of *Adat Basandi Syarak-Syarak Basandi kitabullah* (Adat is based on religion, religion is based on *kitabullah* (Quran) in their life. Minangkabau people also need to embed the principles of *Alam Terkembang Jadi Guru* (Humans learn from Nature) in all aspects of their lives.

Minangkabau culture is accommodative to other cultures. Cultural contact with other cultures makes the Minangkabau culture dynamic. Many factors cause Minangkabau culture to come into contact with other cultures in the archipelago. Inter-ethnic marriages, the Minangkabau people's pattern of migration for various reasons, and the situation demands in this era of globalization, which make Minangkabau culture have to adapt to the times, are among the factors that make Minangkabau culture have to be dynamic and flexible [8]. The following expressions can be a reflection of the dynamism of Minangkabau culture.

- (1) *Tagang bajelo-jelo, kandua badantiang-dantiang,*  
(Tight strings are coiled, loose strings are very tight)
- (2) *Di mano bumi dipijak, di situ langik dijujuang*  
(When in Rome, do what the Romans do)

The expression in 1 state that in doing something, there is room for negotiation and not to state something

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very rigidly. The expression in 2 contains the meaning stating that adaptation to the environment where someone stays, and lives are necessary, especially in building harmonization between the plurality of tribes in Indonesia who have mixed with the Minangkabau tribe both in Minangkabau and overseas.

The openness of Minangkabau culture to the demands of the situation and globalization does not necessarily shift the core values of Minangkabau. The Minangkabau people must maintain the core values of their culture. The strength and the specificity of Minangkabau cultural values are reflected in the following expressions.

- (3) *Indak lakang di paneh*  
(Not damaged by heat)  
*Indak lapuak di ujan.*  
(Not decayed by rain)  
*Dibubuik indak mati.*  
(Pulled out, not dead)  
*Dianjak indak layua.*  
(Transplanted, not wilted)

Minangkabau people must continuously revitalize and preserve Minangkabau's tangible and intangible cultural heritage because the cultural heritage is the marker of Minangkabau's ethnicity. Minangkabau politeness, wisdom, courtesy, hospitality, discipline, responsibility, and phatic communion are among Minangkabau's core values that must be learned, adapted, and implemented in life by the Minangkabau people.

Violating the fundamental values of *Minangkabau* culture in all its aspects can lead to cultural erosion and eruption. Hamzah quotes the opinion of Dr. Pudentia, Chair of the Oral Tradition Association, stating that cultural disasters are far more devastating than natural disasters [9]. Natural disasters can even come from cultural disasters. Controlling natural disasters has difficulties. However, controlling cultural disasters has its level of complexity. Cultural disasters have long-term effects. Natural disasters are physically real, but cultural disasters are abstract and sometimes intangible.

The ulama and community leaders state their anxiety about cultural disasters in Minangkabau. The noble values behind *Adat Basandi Syarak-Syarak Basandi Kitabullah* (Adat is based on religion, and religion is based on *kitabullah* (Quran)) have become increasingly distant from the Minangkabau younger generation. If allowed, they will face a bleak future in the Minangkabau because they allow these values to fade [10].

Observing the current dynamics of Minangkabau culture, this research is an effort to examine the potential for cultural disasters in Minangkabau society. The study focused on two problems: What are the threats to a cultural disaster in Minangkabau? What strategic steps can be taken to minimize the threats of cultural disasters in Minangkabau?

This study aims to explore and determine the potential for cultural disasters in Minangkabau culture and society. This study also attempts to formulate strategic steps for the Minangkabau people to overcome and minimize cultural disasters in their regions. This study will benefit the future preservation of Minangkabau culture and maintain the authenticity and preservation of the Minangkabau core values, which seek the characteristics

of a matrilineal society. Therefore, Minangkabau, as one of the ethnic groups, can keep their ethnicity for a long time.

## 2 Literature review

Many studies have been carried out on Minangkabau culture. In general, we can put the studies about Minangkabau culture into two groups, namely studies that merely reveal the essence of Minangkabau culture and studies about Minangkabau culture and Islam, which is stated in the expression *Adat Basandi Syarak-Syarak Basandi Kitabullah* (Adat is based on religion and religion is based on *kitabullah* (Quran)). These principles have become the proper reference for strengthening and revitalizing the Minangkabau culture for all Minangkabau people.

Studies on the Minangkabau culture was carried out by cultural experts, community leaders, and scientists from various universities in West Sumatra, other regions in Indonesia, and even in the world. Foreign researchers have even carried out studies on Minangkabau [11]. These studies have taken place from the past to the present. The results of this study uncover the uniqueness of Minangkabau culture. They can shape the character of the Minangkabau people as one of the ethnicities that also color the world's culture.

The experts have studied Minangkabau culture through various forms of Minangkabau expressions. This study has explored the cultural values contained in Minangkabau proverbs and expressions. This study has revealed that strengthening the character of the Minangkabau people will occur if the cultural values contained in various forms of expression are implemented optimally in all aspects of life [12, 13]. Otherwise, a cultural disaster will occur. Violating core values such as empathy, sympathy, togetherness, politeness, responsibility, honesty, caring, toughness, and fairness can trigger a cultural disaster.

The experts have also described how Minangkabau people behave, show their work ethic, and build their perspectives [14-17]. In the 1970s, Idrus Hakimy Datuak Rajo Pangulu even had a program broadcasted by Radio Republic of Indonesia in Padang every Tuesday evening after evening prayers with the topic *Mangaji Adaiik* (Learning *Adaiik*). Kato studied the patterns and attitudes of Migrant Minangkabau people [18, 19].

The significance of Minangkabau culture for every Minangkabau person, even for human culture in general, has been discussed extensively by Hamka in his books published repeatedly in 2014 and 2015 [20-22]. The content of these books is significant for developing a positive community culture. The experts have also studied Hamka's thoughts about Islam and cultural values. These studies stated that Islamic and cultural values can be combined to strengthen human cultures, and They must be implemented in every aspect of human life [23-25].

These studies will provide knowledge to the Minangkabau people, especially the younger generation, so that we can expect cultural strengthening and not a cultural disaster. However, bad events that occur in

Minangkabau land, such as gambling, sexual harassment, theft, corruption, and lack of understanding of the Minangkabau cultural order, are indicators of an impending cultural disaster.

### 3 Method

The research was conducted in Minangkabau West Sumatra Province. We carried out this study using a combination of qualitative and quantitative approaches. This research explored the perceptions, knowledge, and understanding of the young Minangkabau generation regarding essential matters of Minangkabau culture. The researchers sent 25 questions to respondents. The 25 questions included questions regarding the respondent's knowledge of Minangkabau culture in general, such as the kinship system, customs, traditional arts, traditional clothing, knowledge of Minangkabau expressions and proverbs, knowledge and skill of culinary and types of Minangkabau specialty, and the respondent's involvement in various Minangkabau cultural activities.

This study used two groups of respondents. The first group is 50 respondents the age of 20s who were not in the process of studying *Masyarakat dan Kebudayaan Minangkabau* (Minangkabau Culture and Society), with the assumption that they have studied Minangkabau culture from school and their families. The second group consisted of 72 Minangkabau youth taking *Masyarakat dan Kebudayaan Minangkabau* courses (Minangkabau Culture and Society) at Fakultas Ilmu Budaya, Universitas Andalas. The reason for selecting young Minangkabau at this level of education is because they are the spearheads of the guardians and preservers of Minangkabau culture. They are also young people who have been in contact with globalization, so through their views, we can see the existence of Minangkabau culture today. Do they still care about Minangkabau culture, or are they more likely to be swept away by globalization?

We also discussed with cultural figures, experts, community leaders, and several families. We conducted the discussions to learn their opinions and perceptions about Minangkabau culture today. We also discussed their roles and participation in anticipating cultural disasters in Minangkabau society and culture.

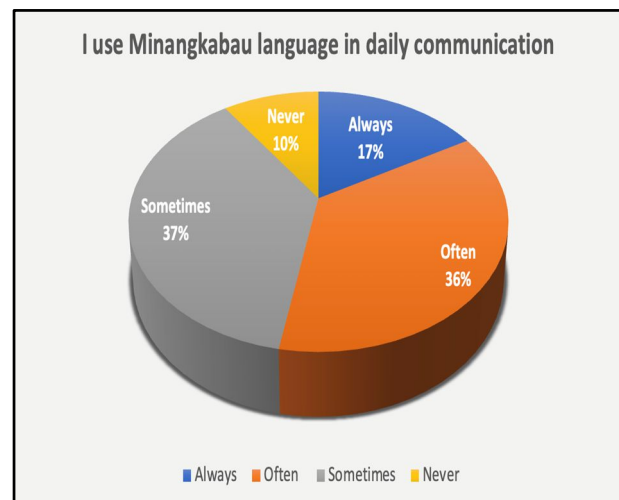
### 4 Results and discussion

Based on the analysis of data collected through respondents and discussions with experts, as well as the observations on cultural behaviour and language loyalty in Minangkabau people, there are concerns and threats for cultural disaster in Minangkabau society. Many factors influence it, such as a lack of basic knowledge of various aspects of Minangkabau cultures, cultural pride, and globalization that expose cultures from other regions in other countries. In the following section, we observe the indicators of threats from the responses of the young Minangkabau generation regarding various aspects of Minangkabau culture.

#### 4.1 Basic knowledge of Minangkabau culture

##### 4.1.1 Minangkabau language and expression

Minangkabau language is the first language and mother tongue of most Minangkabau people. At this time, the linguistic situation in Minangkabau society is already heterogeneous. The era of globalization, with all its effects and the presence of social media in all its types, influences the existence of the Minangkabau language today. National and foreign languages are competitors to the Minangkabau language in various communication domains. As a result, the cultural values contained in the Minangkabau language are not widely recognized by the Minangkabau people. The level of the use of the Minangkabau language is presented in Fig. 1.



**Fig.1** The use of Minangkabau language

Figure 1 shows that only 17% of respondents said they always use the Minangkabau language when speaking. As many as 36% answered that they often use the Minangkabau language, 37% answered that they sometimes used the Minangkabau language, and 10% never used the Minangkabau language in their daily speech. This figure indicates the potency of the threat to the preservation of Minangkabau culture among young Minangkabau people.

Language has two critical roles in culture: language as part of culture and language as a tool to develop the culture. Clyde kaymaben Kluckhohn 1953 formulated seven elements of culture [26, 27]. One element of culture is language. Referring to this idea, we can enrich and strengthen our knowledge of the culture through language mastery. The development and maintenance of culture is closely related to the development and maintenance of language. Language extinction can lead to cultural extinction.

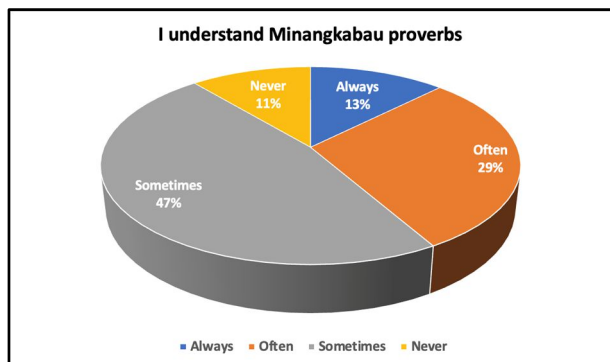
The Minangkabau people have thousands of expressions and proverbs that contain cultural values as a guide to action and behavior. Researchers and experts have documented these expressions and proverbs in books and dictionaries. However, there is a tendency for the younger generation to no longer understand those traditional expressions, as in Fig. 2.



**Fig. 2.** Familiarity with Minangkabau proverbs

Figure 2 shows that only 10% of respondents always recognized Minangkabau proverbs. As many as 35% of the respondents answered that they were often familiar with Minangkabau proverbs and expressions. As many as 48% of the respondents responded that they were sometimes familiar with Minangkabau proverbs and expressions, and 7% were unfamiliar with Minangkabau proverbs.

The range of percentages in Figure 2 must give us an ideal picture of the younger generation's perception of Minangkabau proverbs and expressions. In discussions with respondents, they revealed that they heard proverbs spoken by older people and at traditional events, but they rarely used them. The practical use of the Minangkabau language for daily communication has fulfilled their communication needs so they no longer need to use proverbs and expressions that require much thought to create those proverbs and expressions. Except for forms of proverbs whose source of inspiration is close to their lives, they will use metaphors to express emotions in interactions. Regarding understanding Minangkabau proverbs, we can see the illustration in Fig. 3.



**Fig. 3.** Understanding Minangkabau proverbs

Figure 3 shows that only 13% of respondents answered that they always understand Minangkabau proverbs. As many as 29% of the respondents said they often understand Minangkabau proverbs. As many as 47% of the respondents said they sometimes understand Minangkabau proverbs. As many as 11% answered that they never understood Minangkabau proverbs. This percentage range also did not portray the future of Minangkabau proverbs among the younger generation. These findings appeared to align with the results of the research conducted by Oktavianus 2003-2005. Of the 240 respondents surveyed based on age group 20-25, with elementary school to universities in all city districts in

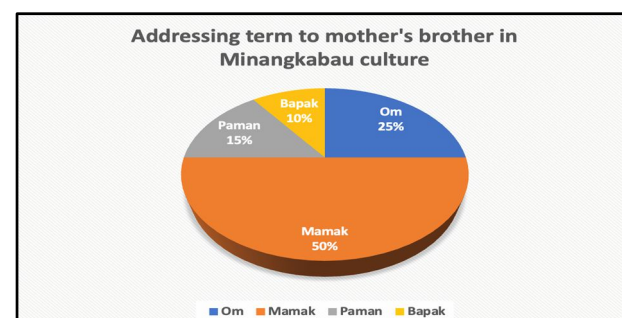
West Sumatra, the study's results showed different things. The understanding of the Minangkabau proverbs in rural areas was relatively higher than in urban areas. The level of understanding of Minangkabau proverbs in rural areas was in the range of 60-65%, while in urban areas, it was in the range of 25-30%. These findings were almost comparable to current conditions.

Observations in the field based on interactions with the younger generation of Minangkabau both in classes on courses related to Minangkabau and in various public spaces such as markets, schools, universities, hospitals, places of worship, airports, and even in the family realm showed that there was a tendency not to use a complex language like proverbs and expressions. The younger generation's language provides less support for the survival of the Minangkabau language at a certain level. Language has its ecology, such as physical, social, and cultural ecology [28]. If the language speakers learn from language ecology, they will gain a specific language containing specific proverbs. Minangkabau expressions and proverbs or metaphors are complex languages constructed through sources of inspiration from the environment. Closeness to Minangkabau language ecology is one of the ways to learn the Minangkabau language.

#### 4.1.2 Kinship terms

The Minangkabau tribe is one of the tribes that adhere to a kinship system based on maternal lineage. We name such a kinship system as matrilineal. The matrilineal kinship system has main elements such as the mother's lineage, marriage must take place outside one's group, and the mother's role in educating, securing, and family welfare [17]. Minangkabau tribe must carry out marriage across or outside their clan. The mother's role as guardian of wealth means protecting an inheritance based on the mother's lineage, and the Minangkabau man cannot bring *Harato Pusako* to his wife's house when he is married.

The matrilineal kinship system has far-reaching implications in Minangkabau culture. Many kinships terms function as markers and labels for each component of relations, both within a clan/tribe and across the clans or tribes. The placement and use of the term must be correct. Mistakes in the placement and use of these terms can have harmful and even fatal consequences in Minangkabau culture. The survey results for the first group of respondents are related to two fundamental questions, as shown in Fig. 4.



**Fig. 4.** Understanding the kinship terms

As many as 50% of respondents answered that addressing terms for their mother's brother as *Mamak*, 25% as *Paman*, and 15% as *Om*—10% as *Bapak*. As many as 50% of respondents answered correctly. The 15% answer for the use of *Om* is interesting to note. *Mamak* is different from *Paman* and even *Om*. In Minangkabau culture, *Mamak* has his role and responsibilities, which are not the same as those of *Om* and *Paman*. The fatal mistake is when *Mamak* is called *Bapak* during daily interaction. The calling of *Mamak* as *Bapak* has cultural implications in Minangkabau. The Minangkabau cultural leaders agree to categorize it as a cultural disaster.

Then, the understanding of the terms for addressing the father's brother is shown in Fig. 5.

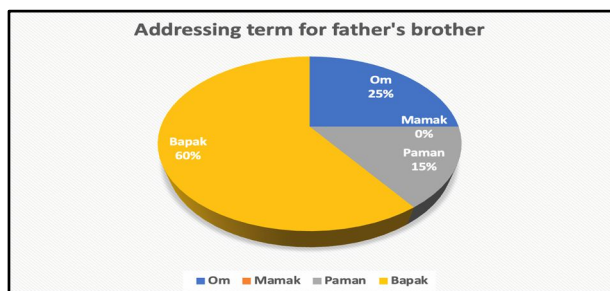


Fig. 5. Understanding the kinship terms

Table 1. Basic knowledge of kinship term system

No	Questions about kinship terms	Responses (%)	
		True	False
1	Kinship term for the father's sisters	98.6%	1.4%
2	Kinship term for the husband of older or younger sisters	94.4%	5.6%
3	Kinship term for the relationship between a sister's husband and the sister's brother	87.5%	12.5%
4	Kinship term for a sensitive relationship in Minangkabau	72.2%	27.8
5	Kinship term for the relationship between the older sister's husband and the younger sister's husband.	88.9%	11.1
6	The name of the children's <i>Suku</i> if a man from <i>Suku Caniago</i> marries a woman from <i>Suku Melayu</i>	90.3%	9.7%
7	The name of the children's <i>Suku</i> if a Minangkabau woman from <i>Suku Caniago</i> marries a man from <i>Suku Batak</i> .	44.4%	55.6%

As many as 60% of respondents answered that addressing terms for the father's brother was *Mamak*, 25% answered that it was *Om*, and 15% stated that it was *Paman*. As many as 60% of respondents answered correctly. The 25% answer as *Paman* and 15% *Om* are interesting. They get this addressing term from their mother, relatives, playmates, and social media. Someone needs to remind and correct them that these address terms are inappropriate. They realize they call their mother's

brother and father's brother but do not care about appropriately using the terms.

Evaluation at the end of the semester to the 72 respondents who took *Manusia dan Kebudayaan Minangkabau* course showed that 93.1% of the respondents could answer that the addressing term for their mother's brother was *Mamak*, while addressing term for their father's brother was *Bapak*. After the learning process related to Minangkabau culture, we can observe the basic knowledge of respondents to Minangkabau culture in Table 1.

The answers to questions (1) and (2) were 98.6% and 94.4%. Respondents have a good understanding when given illustrations. This kind of learning can reconfirm what they already knew briefly before. The answer to question (3) is 87,5%. Most respondents felt unfamiliar with the terms *Urang Sumando* (sister's husband), *Mamak Rumah* (Wife's brother), and *Urang Kampuang* (Wife's brother). For question number 4, the correct answer from respondents was only 72.2%. Respondents needed to recognize kinship terms such as *Urang Sumando* (sister's husband), *Urang Kampuang*, or *Mamak Rumah* (sister's brother). In this case, the sensitive kinship relationship lies in the relationship between the *Urang Sumando* (the sister's husband) and the *Mamak Rumah* (the wife's brother). In some areas, *Mamak Rumah* is called *Urang Kampuang* because when a man is married, his wife's village becomes his village, too. Another implication is that in the communication and interaction between *Urang Kampuang* (the wife's brother) and *Urang Sumando* (the sister's wife), the ideal language they can use is *kiasan* (implied meaning) [3, 13].

In terms of the use of language, Minangkabau has the concepts of *Kato nan Ampek*, namely *Kato Mandaki*, *Kato Manurun*, *Kato Malereang*, and *Kato Mandata* [2]. Minangkabau people should use *Kato Mandaki* to talk to older people. *Kato Manurun* is used to talk to those whose position is lower than the speaker's, such as parents to their children. *Kato Mandata* is used to talk to friends. Minangkabau people use *Kato Malereang* or *Kiasan* (Indirect language) to talk to those who have sensitive kinship relationships, such as *Mamak Rumah* (wife's brother) to *Urang Sumando* (sister's husband).

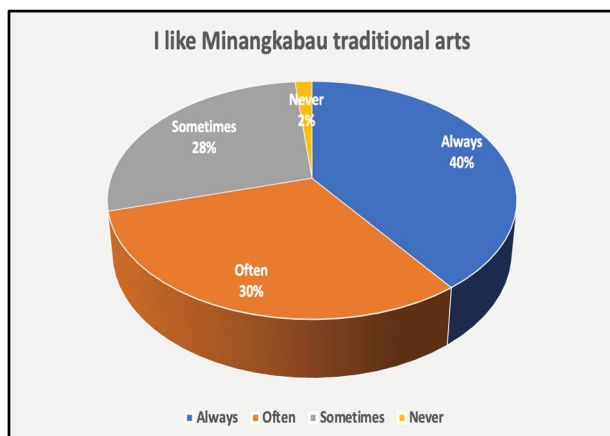
The answers to questions (5) and (6) were 88.9% and 90.3%. Respondents generally understand the terms *Pambayan*, *Dunsanak Pambayan* kinship relations in Minangkabau. These addressing terms are used to name the relationship between the older sister's husband and the younger sister's husband in case one nuclear family has two or three married women.

In some parts of Minangkabau, people are named *Pambayan* as *Kawan Sarumah*, though they do not live in the same house. However, some respondents still need to learn these addressing terms. In Minangkabau culture, people can refer *Pambayan* or *Dunsanak Pambayan* sometimes to a sensitive kinship relationship. Economic inequality and social status can also lead to conflict in specific contexts. Therefore, *Mamak Rumah* and *Mintuo* must be wise in treating *Urang Sumando* or *Minantu* if in their *kaum* there are *Minantu* who is *Badunsanak Pambayan*.

The answer to question 7 was 44.4% correct and 55,6% wrong. Inter-ethnic marriages cause the Minangkabau young generation to have more knowledge of their identity. The mistake of using kinship terms for mother's brother and father's brother even comes from this group. It became worse when they lived in *perantauan* [18]. The lack of attention of the nuclear family to Minangkabau culture causes the younger generation's Minangkabau knowledge to erode increasingly. It, of course, could lead to a cultural disaster.

#### 4.1.3 Anak nagari performances

Minangkabau has traditional arts such as *Saluang*, *Rabab*, *Randai*, *Pancak Silek*, *Tari Minangkabau*, *Takok-Taki*. Minangkabau singing is spread and famous everywhere. Regarding religion, Minangkabau has *Salawek Dulang* and *Dikia /Rabanna*. These all include cultural elements that the Minangkabau people must preserve as cultural assets. This study also asked several questions about the Minangkabau generation's initial perception of traditional art and games for *Anak Nagari*. We can see the results of the survey in Fig. 6.



**Fig. 6.** Responses to Minangkabau traditional arts

Figure 5 indicates that 40% of the younger generation of Minangkabau people have always liked traditional Minangkabau arts. As many as 30% said often, and 28% said sometimes. As many as 2% of the respondents stated that they do not like (never) Minangkabau traditional arts. The percentage of the answers as *often* and *sometimes* indicated that respondents must pay more attention to traditional Minangkabau arts. The observation in the fields confirmed that there was a tendency for the younger generation not to listen to *Saluang*, *Rabab*, and *Randai*. The contributing factors include the topic and the story's content, which they consider less relevant to the current time. It is challenging for the Minangkabau people to revitalize Minangkabau traditional arts through younger generations.

#### 4.1.4 Culinary and cultural activities

Minangkabau is rich in cultural activities and various culinary delights. The preservation of Minangkabau culture will also be seen from the extent to which Minangkabau cuisine is typical and the extent to which

the young Minangkabau generation wants to involve themselves in various cultural activities. We can observe the Minangkabau generation's perception of culinary and cultural activities in Table 2.

**Table 2.** Questions on culinary and cultural activity

No	Culinary and cultural activity	Responses			
		Always	Often	Some times	Never
1	I like Minangkabau's Culinary	75%	20%	4.5%	0%
2	I can cook specific Minangkabau food	8%	29.2%	43.1%	19.4%
3	I participate in Minangkabau cultural activities	4.3%	20.8	61.1%	13.9%

Table 2 shows us that the level of respondents' liking for Minangkabau cuisine is relatively high. As many as 95% of respondents answered that they *always* and *often* like Minangkabau culinary delights. There were no respondents who stated that they did not like Minangkabau culinary delights. It is a positive indicator for the development and sustainability of the Minangkabau culinary industry. However, the number of respondents who were constantly good at cooking Minangkabau food was 37.2%. It indicates that the majority of respondents need to possess cooking skills. It is a challenge to maintain Minangkabau culture from the culinary sector. Among the contributing factors is the ease of getting various types of food in public places, so there is no need to cook anymore. An unfortunate consequence of this phenomenon is that people must pass on Minangkabau cooking skills to most young people.

The involvement of the younger generation in cultural activities, who answered *always* and *often* was also low, namely 25.1%. This figure is also relatively low. This low figure is due to, among other things, the younger generation's lack of skills in various cultural events, their dislike and disinterest, and the emergence of alternative games and entertainment presented via the internet. Trends of this kind also pose a threat of a gradual cultural disaster.

#### 4.2 Cultural disaster in Minangkabau

Nowadays, we widely hear people use the term *Cultural Disaster*. The word *disaster* collocates with *Nature* to create the term *Natural Disaster*. A sudden [calamitous](https://www.merriam-webster.com/dictionary/disaster) disaster can bring significant damage, loss, and destruction (to the environment) (<https://www.merriam-webster.com/dictionary/disaster>). However, we can use the word *disaster* to refer to cultural disaster, which means culture's damage, loss, and destruction.

Some findings of this study can be indicators of a cultural disaster in the future. A lack of understanding of the cultural values contained in thousands of Minangkabau expressions and proverbs can weaken Minangkabau culture, ultimately leading to Minangkabau

culture becoming extinct. Minangkabau customs and culture, as outlined in the *Adat Basandi Syarak-Syarak Basandi Kitabullah* (Adat is based on religion, religion is based on *kitabullah* (Quran)), completed by the principle of *Alam Takambang jadi guru* (Humans learn from Nature) have regulated human relations in two dimensions, namely, human relations with the Creator and human relations with Allah's creations. The Islamic religion is the religion of most of the Minangkabau tribe and has even incorporated two essential elements in life: *Ihsan* toward Allah and *Ihsan* all His creations.

The lack of understanding of the kinship system in Minangkabau can also lead to cultural disasters. The kinship system is not just a term but has broad cultural implications. To maintain harmony in Minangkabau culture, we must treat everyone who adheres to a particular kinship system in a certain way. For example, *Urang Sumando* must treat the *Mamak Rumah*, *Bapak*, *Adiak*, *Orang Tuo*, *Pambayan*, and *Mintuo* differently in social and cultural interactions. If he successfully, does it, people call him *Urang Sumando Niniak Mamak* (Good Urang Sumando). However, if he fails to behave appropriately with those he interacts with, people call him *Urang Sumando Langau Ijau* (Bad Urang Sumando). An ideal language in this situation is the contextual language [29, 30]. If someone fails to treat another person appropriately, people ridicule, scold, or label him with the expressions in Table 3.

**Table 3.** Negative expressions

No	Expressions
(1)	<i>Ndak tau di adaik</i> (Stupid)
(2)	<i>Indak bapatang sawah di inyo</i> (Stupid)
(3)	<i>Indak tau di atah takunyah</i> (Stupid)
(4)	<i>Ongok</i> (Stupid)
(5)	<i>Indak bapangana</i> (Stupid)
(6)	<i>Barangin</i> (Stupid)
(7)	<i>Agak barangin</i> (Rather stupid)
(8)	<i>Ndak amuah baraja</i> (Stone headed)
(9)	<i>Ndak bautak</i> (Stupid)

The lack of knowledge of the younger generation from various cultural activities is also a threat to Minangkabau culture and can lead to cultural disaster. Cultural activities require skills and knowledge. The younger generation of Minangkabau must learn it. These cultural activities can have multiple roles, such as entertainment, economic empowerment, and preserving Minangkabau culture. Formatting cultures can be transformed into tourism destinations, as seen in Bali and other tourist destinations in Indonesia.

### 4.3 Cultural preservation

The government and related parties have made much effort to preserve and maintain. The government has enacted Law of the Republic of Indonesia Number 5 of 2017 concerning the Advancement of Culture. Article 4 of Law Number 5 of 2017 states that the aims of advancing culture cover developing the noble values of national culture, enriching cultural diversity, strengthening national identity, strengthening national unity and integrity, enlightening the nation's life, improving the nation's image, realizing civil society, improving people's welfare, preserving the nation's cultural heritage, and influencing the direction of development of world civilization. Article 5 of Law Number 5 of 2017 states that the objects of cultural advancement include oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, art, language, folk games, and traditional sports [31]. The government has even established cultural institutions throughout Indonesia as a follow-up to this law. We expect this effort to be part of preservation steps to avoid cultural disasters.

However, top-down efforts will only be successful if bottom-up efforts in collective awareness from all related components also support the government's actions. In the context of advancing Minangkabau culture, all components must build collective awareness to advance Minangkabau culture in all aspects. Minangkabau children exist and stay in all sectors of life, such as at home and in places where they study, such as schools, universities, madrasas, places of worship, and various public places. Cultural concern and caring for each other must be maintained and revitalized continuously to avoid cultural disasters. Minangkabau is rich in oral stories containing cultural values to teach the lesson [32]. Besides, the Minangkabau people are also rich in local wisdom to preserve their culture and avoid cultural disasters that can lead to natural disasters [33]. Humans must understand the philosophy of life in order to live happily, understand and solve the secrets of life by referring to religion and considering socio-cultural aspects [34].

### 5 Conclusion

Based on the study conducted on the current condition of Minangkabau culture, this research can derive seven conclusions. *First*, the results of data analysis show that the threat of a cultural disaster in Minangkabau could occur. *Second*, we can see this indicator from the tendency of the young generation's low understanding of Minangkabau culture as the object of this study. *Third*, the government has carried out efforts to preserve Minangkabau culture by enacting cultural advancement laws and other top-down efforts by the government. *Fourth*, these efforts will succeed if the relevant parties have collective and cultural awareness. Strengthening the Minangkabau language with all the values contained in expressions and proverbs is a step that language teachers, linguists, and other related parties must do continuously.

*Fifth*, society must continuously involve the Minangkabau young generation in various cultural events. *Sixth*, Minangkabau cultural learning patterns and strategies must constantly be updated to adapt to the current situation. We can utilize current technological advances to advance Minangkabau culture, so we do not just blame globalization for triggering cultural disasters. *Seventh*, the digitalization of various languages related to the Minangkabau culture is a positive step, so globalization is not always the scapegoat for the decline of a culture. Globalization spreads technology quickly in order to help human beings survive.

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