

CULTURAL STUDY AND CULTURAL PARADOX ON ENTREPRENEURSHIP BEHAVIOR OF THE MINANG COMMUNITY

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ABSTRACT

History records and the current reality has explained that the Minang people are an ethnic group known as the merchant tribe (entrepreneurs). His actions in trade from time to time have been recognized and his spread not only reaches his tribal areas but also extends to all parts of Indonesia and abroad. There are many amazing inspirational stories starting from the development of bilateral cooperation capabilities and the distribution of national ideologies through entrepreneurial activities. However, with all the potential and achievements achieved through entrepreneurship activities, it turns out that this profession is allegedly something that is not very coveted today by the Minang community. Entrepreneurship seems to be identified only for certain groups or qualifications of society and not for other communities. The entrepreneurial profession, which was originally something that was respected not only because of its ability to accumulate wealth but also its social effects, has become less "authoritative and elegant" in this day and age. It is necessary to study what phenomenon actually pervades the Minang community, where cultural wisdom upholds the entrepreneurship profession but the behavior of the people is indicated to be in the opposite direction.

INTRODUCTION

Minangkabau traders have a high level of readiness for uncertain situations in entrepreneurship. In other words, Minangkabau traders belong to a low uncertainty avoidance culture (Yulanda, 2016). Yulanda (2016) also explained that Minang people are not too rule-oriented, more prepared to face change, and dare to take risky decisions. As an opening, Novidya Yulanda's research entitled *The Influence of Business Cultural Values in Minangkabau Society on Entrepreneurial Behavior of Nomad Traders in Tanah Abang* really provided an initial stimulus to trace the achievements of host traders from time to time.

A journal entitled "*Merantau to Kuala Lumpur: Tradition of Merantau and Trade of the Minang People*" states that "before the 15th century, trade relations between regions in the Malacca Strait, namely between Sumatra and the Malay Lands were very close, especially between the Malay kingdoms in Sumatra. with the Malay kingdom in the Malay Peninsula. The Minangkabau country which is famous for its agricultural products and gold has played an important role in the world of trade in the Malacca Strait. The Tanah Datar area is the main source of gold production in Minangkabau. Therefore, three types of goods (gold, black pepper,

and tin ore) are important goods when the Minangkabau people start their trade" (Bungo & Hussin, 2011; Dobbin, 2008). At that time and so on, trade is said to not only talk about pragmatism, but also to be a catalyst for political, social and religiosity developments as well as changes in the Minangkabau society. The most prominent thing about the trading behavior of the Minang people does not only have implications for the lives of traders, but continues and contributes to local agricultural productivity and natural resource exploration. As a result, "changes have occurred in Minangkabau as a result of Minangkabau involvement in the export of agricultural products to the growing world market at the end of the 18th century" (Dobbin, 2008).

Minang in collaborating spirituality, competence and natural potential through the ability to sell so that trade is also said to have had a very significant impact on the formation of social order (Cipta, 2019). This view is certainly not an exaggeration if it belongs to the research of historians and says "There are certain areas in central Minangkabau which for centuries have played an important role in the Indian Ocean economy, an economy that is in many ways more dynamic than Europe in the same period" (Dobbin, 2008). Dobbin's assessment is correct because from the beginning this potential has been realized by the Minang community which is so that Ranah Minang can produce a generation that is aware of the role and function of their trading profession and then institutionalizes "trade ideas" through the Surau program. This customary system has "forced" especially Minang youth to be independent because there is no place or room in the rumah gadang for a single man. So that this condition inevitably led Minang youth to live in the Surau Academy which later became the center of life for men while receiving spiritual education, subsistence economy, self and others. Derivatives of this pattern which later participated paved the way for Minang youth who wanted to leave their country of origin and wander to various regions with the premise of "*karantau madang upstream, babungo babuah balun, marantau bujang upstream in baguno balun village*".

The story and a process of forming the character of the Minang community including the readiness to determine the future of their generation. Becoming a trader or being a person who cultivates land and utilizes natural resources seems so logical and the author sees that for now this kind of choice is also very logical. However, this historical pride is only like "kaba" for the current generation because it is indicated to be weakened by the dynamics of today's life which is polarized by the massive amount of global information. The choice of professions with the type and variety as well as the fluidity of territorial boundaries makes the trade image no longer tempting and looks like it is not "classy". At this time entrepreneurship is not only assumed to be in the issue of financial capital but has also been faced with mental readiness to "counter the new paradigm" namely "family and community pressure" as a "counterculture" to the past cultural wisdom of Minangkabau. In other words, what is inherited is not "rank and dignified" especially in the eyes of the community and parents now even though they are also aware that when they become successful entrepreneurs it will be very possible to "*mambangkik Batang tarandam*".

This is really hard considering that all of the Minang generation could have avoided it from the start before they became entrepreneurs (Mark, 2012). In the field lies "social cruelty" for the Minang generation if they make the choice to become an entrepreneur, especially in their hometown, even though it is interpreted as an attempt to duplicate the heritage of their ancestors who are adept at utilizing natural potential to be processed and then traded (Yoety, 2017). Ahlul Badrito Resha, for example, disappointed many people from his parents to his teachers when he decided to become a culinary entrepreneur. As a graduate of the Faculty of Law, Universitas Gadjah Mada (UGM) in 2011, Ahlul chose to return to his hometown to Payakumbuh and try the catering business. The disappointment of parents and teachers at

Ahlul's choice to become an entrepreneur rather than an employee is clear because Ahlul Badrito Resha was previously an accomplished child since he started high school (bbc.com). Likewise with a young man named Chairul Mufti who returned to his village and pursued a business according to the knowledge he learned while studying at Padjadjaran University, Bandung, namely agribusiness. According to his confession on the www.kinciakincia.com channel, before his success, many people ridiculed him when he decided to pursue an agribusiness business by selling agricultural tools and raw materials such as seeds, fertilizers, pesticides, pumps, hoes and so on in his hometown. It's not only Ahlul and Chairul who experience the pressure of "weird culture" or the paradigm of having to become employees. Perdana Agusta, who is familiarly called Agung, who graduated in 2004 from the IT (information technology) major from Monash University Australia, also experienced the same pressure. Based on his confession on the www.kinciakincia.com channel, Agusta often experiences times of being belittled and looked down upon by ridiculing "You are far from school, but in the end, you are raising chickens like the others". Cool Agung said, "But one thing that makes me different is that, even though I both raise chickens, I produce and sell them in different ways, based on my experience. The concept is different. And now it looks like the results are different, concluded Agung.

There are many other stories experienced by the Minang generation when they wanted to start or have been in the business world and then received social or family "pressure" when they decided to become entrepreneurs. This explains that there is something wrong in understanding the development of Minang culture, especially in interpreting its own culture and history. Everything seems like a paradox. Cultural heritage seems to have been unable to recommend and convince its own people to become entrepreneurs even though history has shown an example ([Elfindri & Saputra, 2010](#)). It seems that the current dynamics have really given a narrow space to the cultural heritage which in the end makes the Minang people look like people with multiple personalities in their own culture. On the one hand, they accept being called a tribe of traders, but on the other hand they do not want/oppose their generation to become traders.

If you mention a little thought of the father of the nation "Bung Hatta, which since his youth has seen the relationship between business success and the possibility to do something useful for the community" ([Abdullah, 2007](#)). It could be interpreted that here Bung Hatta saw that idealism could have meaning if it was pursued with sincerity and carried out with pragmatic steps. Pragmatism is certainly in line with economic power and economic strength is an inseparable part of an ideal of change. If so, then with all the potential they have, do the Minang people still have big dreams and want to participate and choose to appear as a society that makes a difference/ change?

METHOD

A qualitative approach is carried out to provide the possibility for researchers to thoroughly present what researchers feel about the problems that underlie this research ([Creswell, 2017](#)). Researchers will study as much as possible whether individuals, groups or perhaps symptoms, events and phenomena in the midst of society in order to provide an in-depth view for researchers on the subject under study.

The type of research that the researcher wants to use is to carry out a grounded theory approach consisting of several stages, namely: 1) the problem formulation stage, 2) the use of theoretical studies (if necessary), 3) the data collection and sampling stage, 4) the data analysis stage, and 5.) which is in accordance with the planned approach that the researcher wants to do ([Sugiyono, 2017](#)).

RESULTS AND DISCUSSION

Oral culture in Minang has made language play an important role in both explaining and locking cultural values (Djonnaidi, 2020). Based on the results of interviews and extracting secondary data in the early stages, it can be seen that many cultural values are spilled into the form of *petitih petatah*. *Petatah petitih* is interpreted as a radar as well as a map for the Minang community to recognize and carry out their role in the midst of their families, clans and society at large. In Minang culture, something "value" that will become a convention will be determined by certain authorities which in Minang realm are referred to as *long sabatang custom* which applies throughout the Minangkabau realm. According to the narrative in the interview, this was formulated by the composition of Datuak Suri Dirajo, Datuak Bandaro Kayo, Datuak Rajo Basa, Parpatih Nan Sabatang, Katumanggungan and added 17 penghulu in five clans.

From the researcher's search and interview data to the sources of the Constitutional Court, the emergence of *petitih petatah* and its values is motivated by the ability of the Minang people to read the natural "language". Natural signs are the inspiration to represent the "feel" when they want to convey and communicate something or use an indirect communication style. The higher a person's knowledge and quality, the communication will tend to use figures of speech in which the figures are born from in-depth observations of natural phenomena, and this is what later becomes the interpretation of the philosophy "*Alam takambang becomes a teacher*". One example of reading about natural phenomena and making it a *petitih map* is "*Karantau madang in the upstream, babungo babuah balun, marantau madang first, in the village of baguno balun*". *Petatah petitih* is intended for all Minang generations, if they have not or want to have a contribution, then wandering is the most ideal choice. "*Karantau madang in the upstream, babungo babuah balun, marantau madang first, in the village of baguno balun*" is not only a matter of telling the Minang people to migrate but also informing the dynamics they will face when living life starting from when they step foot from home to the process of trying their luck in the village. *Alam takambang becomes a teacher* to teach through the *madang* contained in the *Petatah Petatah* above. *tree madang* exemplifies itself through the language of nature that in order to develop and grow, the *madang* must fall into the water and then drift away with the water. When the *madang* away, natural processes will occur. *fruit madang* will collide here and there and rub against objects as well as with the river bank making the fruit change its skin and change shape but still be yourself, namely as the *madang*. After going through this process and when the *madang* finds land/ stops on land far from the parent tree, that is where it will grow. If the *madang* not go through this kind of process then the *madang* cannot grow and develop because there is a process that the fruit does not go through. From the story of the *madang*, the Minang people took lessons and then wrapped them in the *petatah petitih* to lock the values that would become guidelines for the Minang people (Munir, 2018).

When *petatah petitih* increasingly shows its function, then in order to be able to fend off all the problems that exist in the Minang realm, researchers try to narrow down whether the values contained in *petatah petitih* in the Minang realm also contribute and enter the trade sector (Saydam, 2010). However, before digging, the researcher tried to explore first what the status of the trading profession was in the Minang community. In searching the researchers found that trading in Minang is one of the professions that is considered "noble". Those traders will not be rebuked or humiliated. They even made their own "surau" which was named "trade surau" (Abidin, 2012). At a higher level, the Minang people say that trading is a way to get closer to the Creator.

Meanwhile, according to MK sources, trading is a manifestation of the ability to read "natural languages" as *nature takambang becomes a teacher* as mentioned above. Trading is

exemplified like how spiders live their lives. Small spiders will certainly make small webs and will catch and snare the appropriate prey as well. When the spider grows up, the spider will make a new, bigger web and so on until the spider is fully grown. The key to reading the Minangkabau nature is when the spider has made a new web because it continues to grow and the spider does not destroy or just leave the old web or nest. The spider will drain the rope or connect the webs to one another with the aim that if there is prey that is entangled between one of the nets, the spider can easily move and pick up the trapped prey easily. If this cobweb language is explained, it can produce a rich interpretation of meaning, which in today's business system is like creating connectivity and networks between businesses and work units, including segmentation to attract customers both small and large as optimally as possible.

From other data, Minang culture also emphasizes aspects of work skills that are in accordance with the capacity of human and natural resources. In other words, this will involve the utilization and optimization of natural potential and specialization and work efficiency in a business organization. From the perspective of laying the specialties, it is shown in the compositions of *nan cadiaik tampek batanyo*, *nan kayo tampek batenggang*, *nan pakak palatuaih badia nan lumpauah panjago rumah*, *nan buto paambuih lasuang*, *nan tengkak pangajuik chicken*. Meanwhile the idea of efficiency is illustrated in *nan kuk kakanggihak tuo*, *nan bungkuak ka plow stalks*, *nan luruih karusuak paran...* With such a positioning, Minang culture has made an effort to put cultural values that can be drawn into the trade sector.

It must be said that the interviews conducted by the informants of the Constitutional Court implicitly signaled that Minang culture made no attempt to classify cultural values into certain aspects of life and profession. However, the interviewees emphasized that each profession choice could be very close to the values of the Minang people's philosophy of life. The important note is that if naturally and initially the Minang people were dominant in trading, the values that would emerge were matters related to trade, including the farming sector, which used to be the biggest supporter of trade for the Minang people. So with that the potential for the growth of these values is very large to fill every type and activity that is occupied by the Minang people in accordance with the changes and developments of the times. Interestingly, the MK resource persons also said that openness to general values was then drawn to more specific issues (deductions) for the benefit of improving the quality of life of the Minang community in all fields. However, the MK informant admitted that with limited memory, the informant said that there were still *petatah-petitih* that specifically guarded trade issues because trading in Minang culture has very diverse types such as *manggaleh*, *bajojo*, *bajajo*, *babelok*, *baniago*, all of which have their own methods and techniques. different and will get *pituah*. And logically, it is in this *pituah* that values will emerge that will become a guide for the Minang community in running their business.

In the next stage, the researcher found something very surprising related to the cultural values contained in *the petatah petitih* and more appeared in the form of *mamangan* in supporting trading activities. From the data obtained through documents and interviews, it turns out that there are so many values that exist in *petatah petitih* then regulate, direct and provide strategies when conducting trading activities. If grouped, cultural values can lead to problems of vision, motivation, trade attitudes, organizational management and interactions with nature and the social environment. Of the many values, there are several that the researchers managed to collect as reinforcement for researchers related to the importance of the position of entrepreneurship in Minang culture.

Aso ilang duo tabilang (Asa lost two counts).

This proverb emphasizes to present a unanimous determination if you want to succeed in trying. However, if it does not succeed, of course history will provide an assessment. The important thing is that you have tried with a noble goal

Bapantang suruik di jalan (abstinence on the road)

This adage is intended so that people who are going into entrepreneurship must have a strong commitment and fighting power when starting or doing their work and should not stop until they reach their goal, let alone retreat.

Hiduik Baraka, Baukue jo Bajangko (Live thinking, measured and measuring)

In running his business, a person is required to optimize his intellectuality and be able to measure everything that is planned both from a technical point of view and the duration of time to achieve goals and targets.

Putiah kapeh dapek diliek, putiah hati bakaadaan (White cotton can be seen, white heart is)

In doing business the things that must be instilled are honesty and maintaining trust. The smooth running of the conglomerate or partnership is determined from openness, transparency as it is without any tricks and intrigue

Indak kuniang dek kunik, indak putih dek kapua (Not yellow by turmeric, not white by lime)

Weak establishment and organizational systems will make the planned goals never be achieved due to being easily influenced by circumstances outside the self/organization. Or the type of business that changes and the employees change is the same.

Duduak marauik ranjau, tagak maninjau jarak (Sitting mining mines, looking straight at the distance).

Successful entrepreneurs are people who are good at optimizing time. It's no secret that successful people are people whose time is colored with busyness

Aia urang disauak, branches urang broken, adaik urang dituruik (water overwritten people, twigs broken, people's customs followed)

In trying, it will clearly empower human resources and natural resources around the place of business. So as a true business entrepreneur upholds the existing social and environmental order in which one tries.

Kandua jan badanting-dantiang, tagang nan bajelo-jelo (Loose, don't clatter, tense, don't squeal)

In decision-making and a tough attitude, there is actually a soft side, and on the other hand, when the decision has to be presented gently, it remains tucked away in order to give a clear message in running the organizational system.

Tatilantang samo-samo taminun aia, tatungkuik sarno-samo tamakan tanah (Both on their backs drink the water, on their stomachs they eat the ground together)

The bitter sweetness must be shared together. If this pattern can be implemented, the effort to advance the organization will be high because there is no deception in togetherness

Saabih ikhtiar, baru tawaka (After the effort, just thwakal)

Optimization is a condition in doing business but the attitude to God's provisions remains attached to an entrepreneur so that he can relieve physical and psychological that low standards of achievement in business do not burden himself let alone cause depression.

Thus, what is understood about all the abundance of Minang cultural wisdom on these trading activities (Ladyanna & Almos, 2019). Is it true that phenomena that occur in society such as ignorance, not knowing, refusing to practice or not being interested in actually happening? From the respondents who were interviewed based on the role of the informants in customs and educational qualifications, the researchers found some interesting data. During the interview process, the resource persons consisted of Datuak, government employees plus Datuak, employees plus businessmen, the head of the Student Activity Center in general knowing that the values contained in the *petitih petatah* serve as guidelines for the Minang community. Likewise, the opinions, assumptions and hopes that the true value position itself must be upheld by the Minang community in their lives. For informants 1F and 4H whose capacity as Datuak clearly sees and positions Minang cultural values in something that is non-negotiable. In the early stages of implementing these values, resource persons 1F and 4H saw the issue of cultural values still related to traditional agendas or traditional ceremonies, including in the wedding procession. This is true considering that at other times the researchers also found traditional fanaticism which sometimes creates friction with sharia values even though Islam is the foundation for Minang culture itself. Researchers have also found in marriage agendas where *niniak mamak* refuses or indirectly cancels her nephew's child's wedding plans because of customary conditions that cannot be fulfilled by one of the prospective bride and groom. There is even a *mamak* in a clan who does not want to go up to the top of the *gadang* house during the wedding of his nephew's son because the walls of the house are not attached to patchwork ornaments which are now very difficult to find on the pavilion at weddings. This fragment of reality shows that if the values contained in symbols or cultural products do not get a place, then it can then cancel an activity in the midst of a family or community which indicates that cultural values are still very important for the people in Minang.

Meanwhile, resource person 2N who is one of the heads of the Student Activity Unit at a State University in West Sumatra also said the same thing as resource person 1F regarding the practice of values in the Minang realm. 1F also expresses concern if the inherited values are not put into practice when they are able to provide answers to challenges and changing times. According to the 4H informant, when someone knows and is aware of the role and function of that value in society and then it is not put into practice, then the person concerned can be subject to customary law where the law depends on the quality of the violation. The punishment can be in the form of being "set aside" in the *nagari's* agenda, then it is present but not counted, and then will often receive "satire" which the indigenous community calls the satire as part of a social legal instrument that is given legality by Minang culture. The illustration is by trying to retrieve one of the popular rhymes "*marantau madang in the upstream, babuah babungo balun, matrantau madang first, in the village of babguno balun*". *Petatah petitih* is a provision that has become a convention in the midst of the Minang community which on the one hand can be used as an excuse for nephews to go abroad or as a legal basis to "judge"

with *cimeeh* if a nephew is unproductive, but still wandering in the village without direction and no work. For Minang people who are actually Minang, *cimeeh* is a punishment that has an effect because it is very spicy and can make it hot. However, if the level of violation of values is at a high level, the type of punishment is also different, such as fines or being expelled from the village.

However, when intensified to the question of whether Minang cultural values also "regulate" aspects of people's lives, one of which is in the trade sector, informants 1F, 3R and 4H gave a firm response, although not detailed, that the trade sector is believed to be regulated by Minang culture. However, customers 1F, 3R and 4H admitted that they did not know specifically which values were contained in *the petitih map* and then these values govern the trade sector, while informant 2N did not know at all whether such values existed.

Researchers also try to explore by digging up information related to the profession that is expected or recommended if it is faced by the informant or to their nephew. With the knowledge of culture and educational qualifications held by the 1F respondent, for example, the recommended work sector for nephews tends to work outside of trade. The reason for the 1F resource person is because of the work factor of the resource person himself. Although the 1F resource person plays the role of Datuak and at least understands or knows the advantages and strengths of cultural values, because of his routine as an employee, he has given birth to hope for his children to become an employee as well. In other words, the experience of being an employee stimulated the 1F informant more than his position as a Datuak in seeing jobs to be assigned to his nephews. Meanwhile, 4H's informants regarding job suggestions are more concerned with the academic tendencies and potential of their nephews and after that they try to provide input. A little bit of information from informants 1F and 4H to get to this stage the informants did not give any signs that trading is a part that should be considered considering these two informants are customary holders which according to the researcher's estimates at least give a signal that trading is one of the advantages of the Minang community.

Continuing on the 3R informant whose status as a government employee as well as an entrepreneur gives a fairly unique view. Five years before being appointed as an employee in the government, in 2003, 3R informants actually started a business with sufficient income. When he was appointed as ASN, the informant continued his business and over time continued to grow. Then related to this work, the researcher tried to ask which of the two jobs being undertaken had the greatest economic impact, were they staffed or operated? The 3R resource person said that the business sector clearly has a greater economic impact than employment. However, when asked which one has the greater social impact, the informant said that his status as a government employee has had such a big impact on the informant's life. The informant explained that before becoming an ASN, people did not consider and tend to belittle the informant even though they already had their own business. However, after becoming an ASN, everything changed drastically, especially if you were wearing yellow clothes (the ASN uniform) then people respected me, said the informant. Before the informant moved to Padang in 2019 in his previous position of duty, namely Paraiaman, the ASN yellow dress was highly respected. To the extent that when there is a wedding party in Pariaman, it is deliberately scheduled for a weekday, especially Monday so that guests of government employees can come with the hope of wearing their kuniang clothes. If everything goes according to plan, the arrival of guests in yellow clothes will also have a social impact on the host of the party because the event is attended by many government employees. When the research informant candain and said that over time, because of the yellow shirt, the 3R informant could be offered the title of Datuak. The informant said with a laugh "the directions there are starting to appear".

Then, with this experience, the researcher asked the 3R informants regarding their expectations of work for their nephews. As an educated figure, the informant clearly shows openness to all possibilities that will become the tendencies of his children and nephews. However, when the researcher tries to present two job obsessions according to the informant's profession, namely ASN and entrepreneurs, the informants prefer their nephews to work as government employees. This expectation is based on the experience felt by the informant, which is because the informant is more rewarded when he acts as a government employee than as an entrepreneur even though the business sector contributes more to the economic growth of the informant's family. So the informant wanted the experience to be obtained by his son or it could be for the pride of his extended family.

Then the 2N informant who is a student for the issue of job choice is more likely to choose to work in a certain corporation and even dare to take the risk of working outside of his educational qualifications as a law student. However, the 2N informant seemed egalitarian with the possibilities for other types of work, such as trading, although the informant was unsure of his capacity to become a trader.

Researchers also try to capture signals from informants regarding the position of the trading profession today, whether it can still be interpreted as how the Minang people used to interpret it. From the thought construction of the 1F interviewees, the researcher saw that with the many occupations and professions that can be chosen nowadays, trading is hardly a job that seems to attract attention, let alone become something "prestigious" (regardless of success or failure of a person to trade). And this is in line with what was constructed by 3R informants. Likewise, the 2N resource person who never crossed his mind would become a trader even though 2N was in the Student Activity Unit (UKM) which according to the researcher the potential for the emergence of many obsessions or job orientations could be seen as a result of the issue previously being present in student discussions. Meanwhile, the 4H resource person is a bit realistic, even though he is aware of the potential and difficulty of getting certain jobs so that it opens up opportunities for what are the jobs for his nephew's children.

It is felt that the information obtained from informants 1F, 2N, 3R, and 4H does not show that trading is an option that should be considered even though the informants see the potential and percentage to get a job is not easy. Starting from 1F which is guided by personal professions that will be passed on to their children and nephews, 2N who are willing to work not linearly from their education, 3Rs who tend to be socially rewarded and 4H who are aware of the limited opportunities to get work opportunities. By analyzing and knowing how to stimulate cultural values, to give true influence, the informant from the beginning would have taken into account the output of the strengths in these cultural values when looking at the business world. In other words, how can the business world be seen as more holistic so that there is no distortion of information which in the end degrades business activities in the Minang community. Although according to the researcher this is disappointing, it is this dynamic that the researcher wants to reveal and present in this thesis. So that all the advantages of Minang culture related to trade can be coupled with all the ignorance of the Minang people towards the advantages of their own culture.

CONCLUSION

It can be said that the Indonesian people have a surplus of concepts related to trade practices because they have been "produced" in the academic environment and so on are also produced by cultural values in Indonesia, especially Minangkabau. With these advantages, the Minang community should replay the cultural capital into a campaign aimed at the Minang community. Natural wealth, human resources and expertise will be strengths that the Minang

people must optimize for the sake of building the order of society, nation and state. What would it be called if it wasn't a very strategic position when it came to fulfilling the basic needs of mankind and the Minang community had everything to play that role.

It can be assured that trading is not a habit that is just passed down and then repeated by the next generation without the guidelines that have been conveyed by the Minang culture. of the cultural values embedded in *petatah petitih* has played its role in providing guidance and guidance for Minang entrepreneurs. Moreover, the Mianang culture which is embodied in these values not only provides guidance in trading but also encourages the community to become traders, one of which is found in the premise that the researchers did not expect, namely returning to "*Karantau madang in the upstream, babungo babuah balun, marantau single first, in baguno balun village*". Of course, the question arises why the premise of marantau can be the basis for urging people to choose a profession as a trader. Based on the data and research results that trading for the Minang people is a step forward to risk something valuable (capital) for something "uncertain". Meanwhile, the migration that the Minang people do is also a step to risk themselves or their families to start a new life whose end is unpredictable whether it will make life better or vice versa. When the fate related to life has been staked on something that is "uncertain" then spiritually and mentally the attitude to become a trader and marantau will shape and influence each other within the Minang community. The next stage of trading is not only up to the issue of encouragement or appeal but Minang culture also prepares the premises that will be used to manage, organize the business so that it runs according to the business model that will be played by the Minang community.

The Minang people need to be happy considering the background of the emergence of existing premises indirectly shows that the Minang people from time to time are able to read the "direction" of the times in which trading until this research is carried out is an activity that plays a very important role in meeting the needs of mankind. . This is indicated by the fact that the progress of a region or a country is determined by the number of people involved in the trade sector, which is 4% of the total population. If this number is not reached, then the country or region is not or cannot be said to be developed.

From the research data, it can also be concluded that Minang culture has placed the trading profession in an important position because trading is interpreted as part of the embodiment of cultural values itself. In other words, trading for the Minang people is a manifestation of values in which many cultural variables will be involved. Among them are what the researchers have shown in table 1. All variables in the form of trade cultural values serve as guidelines for the Minang community to ensure business continuity and the existing order of hashtags is maintained properly when running a business itself.

Although this study concludes that trading is an important part of the implementation of Minang cultural values, it must be said that neglect also occurs in the midst of the Minang community towards the trading profession and it can be seen in the reluctance of the traditional "wali-wali" to formulate and distribute this understanding. to the Minang generation. This conclusion of course departs from the results of research taken from interview data conducted to Datuak who actually understand or are open but have never imagined to practice or decipher cultural wisdom so that it becomes a consideration for their children and nephews in determining the work model. which they will play in the future. In the end, what is in the minds of the Minang people, trading is not something that will get attention like other professions.

The researcher also ventured to conclude that preconditions were taking place which was followed by structured formats in an effort to eliminate the paradigm of "traditional culture" into contemporary culture where there were trying to dichotomy of tradition-based professions

and formal education-based professions. The "high" of local cultural wisdom is slowly being degraded with an image of low education and contemporary culture is echoed among the educated with the image of rank, position and position. So that there is a professional opposition by distinguishing which professions are played by educated people whose names are not, which professions that produce a high image which do not, which are prestigious professions which are not. And this seems to be constructed by the Minang community themselves in order to fulfill personal and family prestige in order to get an image in the midst of society in an "instant" way, namely by "serving" themselves in established and established sectors.

This cultural paradox clearly has tremendous implications for sovereignty, especially in the Minang realm. Researchers see that globalization is increasingly providing space for Minang children to be able to work anywhere. So that the knowledge and skills possessed by the Minang people have the potential to be absorbed by the world community. Cultural values that directly or indirectly work to shape the competence of the Minang generation and are strengthened by their formal education actually drive Minang children further away from the abundance of their nagari nature. Then, of course, the question can be raised, what can Nagari Minang get from the intelligence of their nephew's son? What is clear, of course, will "get a sense of pride" because Minang's nephews work in well-known places and agree or disagree that it is those who employ them who benefit from the skills of Minang's nephews.

To answer the question of this cultural paradox, the Minang people actually have to open the door as wide as possible and give the golden generation an opportunity to return to their village. What is meant here is not sending the results of his labors overseas to his hometown by building mosques, village roads and repairing facilities. But what is brought and asked to come home is the application of knowledge and skills that have been acquired outside in order to be able to process and manage natural resources and then distribute them to the outside world. No more words and "psychological intimidation" or misplaced *cimeeh* namely "away from school but also back to the village" or "what are you doing here and looking for work out there". If the Minang youth are not immediately optimized and given the opportunity and trust, the potential that exists in Minang children will be utilized by *Nagari* and the natural resources of the Minang realm will gradually shift or be taken over by business entities (corporate either from where) because it was not worked out optimally as a result, only those who were left in the village "without adequate knowledge". And it will be even more sad when the lands in the Minang realm have been "forced" by the corporation while the staff in the corporation are even Minang's nephews.

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