Intercultural values in local wisdom: A global treasure of Minangkabau ethnic in Indonesia

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Abstract: Cross-cultural values are known at a global level and can be explored from unique local life practices such as that of the Minangkabau people. Minangkabau is one of the ethnic groups in Indonesia. The Minangkabau people have a specific value system derived from natural and Islamic values called pepatah adat. Minangkabau people use these values as a code of conduct in intercultural affairs. This study aims at analyzing the values contained in pepatah adat and its relational significance to intercultural values, which affects the attitude of the Minangkabau people when interacting with others. This research used content analysis as the method. The main focus of this research is a selection of proverbs embedded in intercultural values; namely, timbang raso, hukum perdamaian, adab taratik, patuik, merantau, sifat kesayangan, dan saiyo. These seven values are related to three indicators of intercultural maturity: commitment, sobbing, and fairness. The results of this study conclude that pepatah adat contains intercultural values which contribute to the formation of self-identity of Minangkabau people, signified by someone having a moral commitment, being open-minded, and being honest.

Keywords: intercultural values; Minangkabau ethnic; cultural maturity

“The beauty of life is not determined by how happy you are but by how happy other people are because of your life.” (Andrea Hirata)

1. Introduction
The quote above denotes how intercultural values might serve, not as an inspiration to achieve equality or fight against power, but as an inspiration to share happiness with others. This wisdom was born from the life order of a local community which is often neglected in intercultural talks at the global level (Maldonado & Lazrus, 2019). One of the examples of the practice of unique intercultural values is found in the life of the Minangkabau ethnic community.

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PUBLIC INTEREST STATEMENT
This study starts from a simple philosophical view of society. Human relationships are not seen from the fulfillment of their rights, but from their awareness to forbear and show their tolerance. This model of life is rarely found in the highly competitive modern life. For this reason, it is necessary for everyone to see the wisdom stored in the local treasures with universal nuances.
Minangkabau is one of Indonesia's oldest ethnic groups with a unique universal value. It has a collection of traditional teachings in the form of proverbs and wise words, passed down through generations (Attubani, 2017; Piliang & Sungut, 2017). The traditional teachings are inspired by a natural philosophy called budi, whose true meaning is giving without expecting anything in return, emphasizes the character of nature (Manggis, 1971). This value, budi, is then intertwined with Islamic values (Nagis, 1986), and thereby becomes applicable to interpersonal relationships, society, and nature (Idrus Hakimy, 2004; Simon, 2012). Apparently, these values have made a positive impact on how Minangkabau people engage in cross cultures both locally and internationally (Sari & Turnomo Rahardjo, 2013; Moeis, 2014; Maulidya & Eliana, 2014; Rahman, 2016). It also can be seen in how Minangkabau demonstrate their behavior and attitudes: they prioritize consensus and common interests (Uker & Fanany, 2011), flexibility and open-mindedness (Ritonga & Tarigan, 2011), and strong brotherhood, despite being in a distant place (Franzia et al., 2015). The uniqueness of this local value can be potentially used as a source of intercultural value in a more diverse and complex culture.

Several studies on intercultural values in the western tradition tended to explore the relationship between power and struggle for equality based on individualist values. For example, the studies on the transmission of intercultural values in the field of education explored the values of equality, anti-prejudice, and stereotypes of intercultural sensitivity development (Rissanen et al., 2016; Rodríguez-Vázquez & Aguaded, 2016; Tolosa et al., 2018) based on the perspectives of individualism and collectivism (Duin & Moses, 2015). Furthermore, based on the perspectives of power relations, interculturalism was viewed as an effort to eliminate marginalization and social exclusion from minority groups (Spulber, 2018), as well as affirmation of cultural identity and global equality (Trede et al., 2013). In the study of communication, interculturalism also considers the dichotomy of individualism versus collectivism as a factor that influences cross-cultural communication of non-western groups. (Mor et al., 2019; Yun et al., 2017). An interculturalist is capable of dialogue, revealing differences, otherness, and diversity (Xu, 2013). In contrast to the above perspectives, several studies have examined intercultural values in local wisdom (Eppert et al., 2015; Valdez-Lopez et al., 2019). The proponents of this view suggested the need to consider the value of local wisdom in intercultural relations (Khan et al., 2020; Montebar et al., 2018). This present study upholds this latter perspective by analyzing the intercultural values based on the perspectives of brotherhood or kinship, and the religious values practiced by the Minangkabau ethnic group. Religious values are vertical values showing human relations with God, and brotherhood values are horizontal lines as the embodiment of the vertical values (Moeis, 2014).

The purpose of this study is to find out the intercultural values that have a human dimension (horizontal) and a divine dimension (vertical) which are intertwined with each other. These values are practiced in the local ethnic Minangkabau culture.

The discussion about intercultural values in the ethnic realm has been viewed from a narrow perspective. Though ethnic relations are very important and dependent on the question on society’s understanding of the interactional value, the purpose is hopes that societal problems may be solved. The richness of local values has a lasting impact across cultures and is in accordance with a gentle and fraternal life. More complex global associations consist of different ethnicities and are unique. Consequently, when the value of cultural uniqueness becomes a legitimate source of inspiration at a globalized level, a cross-cultural life is likely to become more meaningful and valuable.

2. Research method
This paper discusses three considerations about intercultural values in ethnic characteristics. Firstly, the study of ethnic culture as a unique aspect of intercultural exchange received relatively little attention. Secondly, the intercultural values within the ethnic characteristics of people's lives, have deep implications that need careful understanding. Finally, the existence of intercultural values on a local scale contributes to the need for mapping to help formulate action on a global
level. The three reasons for choosing intercultural values as the topic of this paper should provide comprehensive understanding and insight for the formulation of that value at a global level.

This study was qualitative that relied on the primary data. The primary data were obtained from customary manuscripts to analyze and map the aspects of the research. The required data consisted of mapping intercultural values in the text, followed by an analysis of the results of mapping intercultural values in terms of meaning and implications to ethics (global).

In this study, the data were collected from a traditional text. Using the text as the data source, the writers' mapped out the intercultural values. The data was then analyzed in terms of its meaning and implications. The research process began with the selection of a customary manuscript as its subject. The selected manuscript was a book containing *pantun* (Rangkoto, 2011). The selection of this book was based on its representation of intercultural themes in the text. Interpreting the text into an intercultural context was done by dividing the concept into a sub-theme and an intercultural theme. The theme was developed from cultural maturity (self-identity) consisting of three characteristics: 1) having identity (moral commitment), 2) having communication ability, and 3) having ability to act honestly and fairly in interaction (Moes, 2014). The theme was broken down into the sub-themes of cultural awareness or moral knowing and affection, and cultural competence or moral action (Goleman, 2009; Lickona, 2009). The flow of thought from the text to the theme and vice versa can be seen in the following Table 1.

The data analysis was carried out using a content analysis approach (Krippendorff, 2013) to the *pantun* as the indigenous guides that contained intercultural messages. The following were the steps involved in conducting this research. The first step was defining the unit of analysis which was done by selecting the manuscript and topic to be analyzed. The texts and topics were seen within the framework of natural and Islamic values as the philosophy of the Minangkabau people (Piliang & Sungur, 2017). The *pantun* was taken from the book entitled “Pantun adat Minangkabau” (Minangkabau traditional pantun; Rangkoto, 2011). The second step was sorting out the meaning of the text descriptively, based on the original text which was written in the local language (Minangkabau language). The third step was selecting the interpretive meaning of the text. Finally, the fourth step was explaining the text in the intercultural context.

### 3. Intercultural values and local wisdom

In most studies, intercultural values were discussed implicitly within intercultural competence. The ability to work or communicate effectively and appropriately with people from different cultures is called intercultural competence (Alizadeh & Chavan, 2016; Fong et al., 2016), which consists of knowledge, attitudes, and behavior (Owiti et al., 2014). These competencies include (i) cultural awareness, i.e., discriminating awareness about behavior (Manrai et al., 2019) and recognition of cultural differences (Rodrigue & Lamm, 2016); (ii) cultural knowledge, i.e., understanding and belief in differences (Nelson & Guerra, 2014); and (iii) cultural skills, i.e., a person's level of familiarity with differences and responding appropriately with actions or attitudes (Wang et al., 2017). In addition, intercultural competencies are identified in three domains: intercultural traits, attitudes and

| Table 1. Analysis flow |
|------------------------|
| **Text** | **Description** | **Interpretation** | **Sub Theme** | **Theme** |
| Topic | Description | Interpretation | Cultural awareness (moral knowing and affection) | Moral commitment |
| | | | Cultural competence (moral action) | Deliberate |
| Intercultural values in *pantun* | | | Act fairly and altruistically | |

Finally, the fourth step was explaining the text in the intercultural context.
worldviews, and capabilities (Leung et al., 2014). To sum up, intercultural competence includes sensitivity, flexibility of cross-cultural knowledge, and attitudes and behaviors connected with values.

Regardless of how values can be identified by specific groups, there are also universal values that apply to all humans. Understanding cross-cultural values is related to this because these values are formed by the community, which is used as a common reference by individuals in making behavioral decisions (Diczewska & Slawik, 2016). In the education context, cross-cultural values refer to: moral, social, and transcendental values as primary values; productivity, non-ethical intellectuals, and values of change as secondary values (Manzano-García & Tomé-Fernández, 2017); and the contestation between equality and diversity (Ogay & Edelmann, 2016). Furthermore, in the teaching profession, cross-cultural values refer to professional values that take account of humanity and ethnicity (Drozdikova-Zoripova & Kalatskaya, 2017). Another example is the value of Chinese culture in tourism, including leisure and life enjoyment, filial piety and relationship, self-fulfillment, righteousness, and humanity (Huang & Wen, 2021). The values discussed here are those that prevail within a particular group, community, or context.

In contrast, there is a cultural value that contains universal human values that unite individuals with society, unite people with the world, and exist throughout cultures (Kostina et al., 2015). The existence of universal cultural values occurs because culture is the result of the synthesis of civilizations with universal spirit and serves as a link between civilization and universal humanity (Spairosu, 2018).

The indigenous wisdom of Minangkabau is viewed as a universal value resulting from a long ethnic civilization. It can be seen in the randai art (folk theater tradition of the Minangkabau) that Minangkabau culture possesses universal values (Arsih et al., 2019; Maryellawati et al., 2019). In addition, Minangkabau culture has a unique way of developing children's character through a shame-based and an anger-based cultures that cultivates human maturity (Röttger-Rössler et al., 2013). In addition, the Minangkabau people's way of thinking is derived from the Holy Qur’an, and uses rationality as a tool of reasonable consideration as a moral teaching (Munir & Pandin, 2018). All of these show that universal human values evolve in the Minangkabau ethnic civilization.

The pepatah-petitih (proverb) is an example of a universal reflection of Minangkabau culture and philosophy of life, which is often recited in traditional ceremonies (Munir, 2013; Silalali & Nasution, 2018). The pepatah petitih (proverb) preserves cross-cultural values related to the culture of wandering and trading by leaving their homeland, immigrating to other places, and carrying out trading activities as part of their daily lives (Games et al., 2020); (Rahman, 2016). Therefore, Minangkabau local wisdom in cross-cultural interactions could potentially be a source of ethics at a more complex and diverse global level.

### 4. Result and discussion

The results of the pantun (Minangkabau traditional poems) analysis were presented in the table based on the order of value topics taken from a book of pantun including: 1) timbang raso (tolerance), 2) law of peace, 3) patuik (appropriateness), 4) adab taratik (manner), 5) merantau (wandering), 6) sifat kesayangan (loving traits), and 7) saiyo (agreement). The overview of the analysis is displayed Table 2.

The first value, timbang raso (tolerance), is described in the four proverbs that explain natural and social phenomena. Natural phenomena can be seen in the proverb that uses natural events, such as the description of difficult struggle experienced by a swimmer moving toward the head of a river and to the edge of the river, where a quiet place awaits. This is one of the parables showing that life requires struggle and does not recognize despair. To ensure this principle does not become aggressive and individualistic, a successful person must share his/her way of success with others, recognizing and respecting the existence of others and the normative boundaries of society People
who instill the value of *timbang raso* in themselves possess the ability to manage their feelings, such as sadness and anger, in order to maintain good relationships with others. This is the core of intercultural maturity that reflects the ability to face challenges and at the same time build interdependent relationships with different people from different cultures. (King & Baxter Magolda, 2005; Mehrabadi & Khazaei, 2018; Perez et al., 2015). In addition, this value has been incorporated into the life of the Minangkabau community in terms of fostering a harmonious social structure (Kamal, 2018).

The second value is *hukum perdamaian* (law of peace), which refers to legal disputes (law) that are resolvable between individuals or between groups. This value contains the principle that the truth of customary law is a shared norm. A good understanding of norms makes conflict resolution easier. The key to ending this dispute is an open mind, ego flexibility, and a willingness to forgive. The principle of this value teaches that we should free ourselves from grudges and prefer togetherness and understanding. This typical problem-solving method is also applied in other traditional cultures, such as in Yoruba and Igbo societies in Nigeria and Pondo tribe in South Africa (Ajayi & Buhari, 2014). However, the ethnic conflict resolution by the Minangkabau people is not only a social phenomenon; it is also a theological phenomenon as exemplified by the influence of Islamic values on Minangkabau customs (Moeis, 2009; Moeis, 2014). Despite the fact that giving forgiveness is part of worship, mistakes occur due to misunderstandings and human error. In light of this value, there is a sub-theme of moral competence under the theme of open-mindedness and willingness to dialogue.

The third value related to intercultural values is *patuik* (appropriateness). The meaning of *patuik* indicates that one should think carefully before taking action or making a decision. In other words,
Patuik implies making wise decisions. As a form of moral maturity, these considerations tend to go more towards good interpersonal or positive interaction relationships. This value often shows up during the settlement of social affairs in order to meet the reconciliation based on the moral norms outlined in Minangkabau customs (Idrus Hakimy, 2004; Sayuti, 1997; Warnis, 2016). These considerations are communally oriented toward the common good. Mistakes in making a decision committed by a person or a group of people result in “malu (shame)” felt not only by the doer but also by all the community members. In everyday interaction, the implementation of appropriate-ness is through “aluja patuik”, where alua means norm (morality), and patuik means a decision on the track. Thus, “aluja patuik” means a decision is made based on the consideration of moral values that contain the good of humanity.

The fourth value is “adab taratik” which means civilized and well-mannered. This value implies that, in a common life, there are rights and obligations. If we have limits on our rights, then other people’s rights do too. Everyone’s duty is to realize that civilized attitudes and behaviors are keeping those limits. The pantun verses contain a message that adab is derived from belief in Allah the Almighty as the creator of all human beings with affection; thus, every human being must also nurture this affectionate feeling. Affection is perceived by showing respect for parents and paying attention to their well-being. Continued by being generous and eager to do good deed to all relatives and non-relatives. This teaching is reflected in the brotherly attitude of the Minangkabau people; (Handoko & WAskito, 2017); (Tiara, 2019).

The fifth value is marantau (wandering) which means leaving the hometown (Minangkabau) to another place with the aim of preparing for better future either in terms of economy or education (Angelia & Hasan, 2017; Dina & Amin, 2021; Murad, 1978; Rahman, 2016). In terms of age, wandering is a good action for younger generation to prepare themselves with experiences that they can give a valuable contribution to their family and the members of society. The advice contained in the proverb is the principle of hard-working through wandering, corresponding to the first value of adab taratik. The intercultural message that is implied through wandering is an awareness that each place has its own uniqueness. This concept brings a value of “Dimana bumi dipijak di situ langit dijunjung” (“Where the earth is stepped, there the sky is upheld”). This explains that the harmony of earth and sky gives rise to the harmony of life as a place to stand and take shelter. It is imperative to respect rules and norms applicable in a certain place. Psychologically, the attitude of recognition and respect for the privileges of others refers to positive social-emotional states (Nakatani et al., 2019). Sociologically, it implies the concept of cross-cultural interactions called “loving hearts” by Durkheim (Smith, 2014). Merantau is not only a tradition but a local wealth that contains universal values.

The sixth value, “sifat kesayangan”, depicts a character that prioritizes love toward humanity without making any distinction between one another. The principle underpinning this value is that all human beings are God’s creatures. There should be no degree of difference in their treatment; all of them should be served properly and politely. This trait is the opposite of spitefulness which is described as the individualist who does not care about others when making moral decisions (Zeigler-Hill et al., 2015). The implication of sifat kesayangan is treating all people with respect, acting on principles of humane ethics, and communicating with them properly and politely. This value is closely related to the previous values “patuik” and “adab taratik”. This value puts a limit between courage and restraint when getting angry with the wise word “hiduik dak usah mancari musuh, jiko basuo pantang diilakan” (affection always takes precedence, but when the truth is trodden, it is the duty of everyone to defend it). This local wisdom is derived from the Islamic values and the harmony of the universe; this aligns with the policy and truth rules as defined in Islamic teaching, by submit to Allah as in Al-Qur’an. Many studies show that belief in God is the effective way of self-control (Londau et al., 2018), which is referred to as the norm of “supernatural reinforcement” (White et al., 2019).
The seventh value, saiyo, refers to consensus in decision-making. The final result of a joint decision becomes a norm that should be adhered to without distinction. This value implies that everyone is equal before the law or the agreed norm. Participation of all society members in agreeing and implementing the norm is a form of togetherness. If problems arise, they will be discussed together and openly. Other expressions related to the term saiyo (respect) are saiyo-sakato (agreeing) and sailia-samudiek (working together) to comply with the agreement (Anwar, 2017). In other words, there is no difference in interpreting the agreement (Yazid et al., 2020), which has been achieved by earnest efforts to suppress self-ego ((Wiriyomartono, 2014). The results show that agreement on the norm, and togetherness in its implementation, brings benefits to life’s “togetherness” and makes for a good social life (Carnes et al., 2015).

There are seven examples of how the values in Minangkabau proverbs can be used to describe intercultural values that become part of an individual’s identity. Cultural maturity is identified in three characters: (i) having a moral commitment, (ii) having the ability to think openly and to make a dialogue, and (iii) being fair in sharing or acting. A person’s value cannot be isolated because it is linked to another’s to create a sense of unity. This identity shows an inclusive moral character (Amos et al., 2019; Dees, 2012; Geenen et al., 2014; Noor & Leong, 2013; Smith-Carrier, 2020; Weber, 2013). In addition, cultural maturity for the Minangkabau community is a form of balance between nature and religious values, called nan ampek. (Sayuti, 1997). The meaning of nan ampek, which is the key principle of intercultural communication for the Minangkabau people, consists of: menadaki, i.e: communication with respected people and/or parents; mendatar, i.e: communication with people of the same age and/or position, malereang, i.e: communication by using indirect expressions, usually realized in figurative language, to maintain the feelings of others; and manurun, communication with younger people (Huang, 2008; Nauri et al., 2018; Yo & Ren, 2013). Despite all their differences, the rules of nan ampek foster a sense of politeness and humility across cultures, based on trust in the creator (Efrianto & Afrinta, 2019). Nan ampek is an absolute politeness (Ryabova, 2015) for Minangkabau people in their communication.

The presence of local Minangkabau values as an alternative to global ethical values tend to be strengthened by economic and technical problems (Melé & Sánchez-Runde, 2013). The global ethical level, if viewed in a mere economic and financial context, will lose the humanitarian mission (Minerva et al., 2019). Some research on global views does show that cultural values are displaced by the value of cosmopolitanism (Carpenter et al., 2013). Moreover, in the world of information technology, it is understood that universal value as a code of communication ethics must be separated from cultural and religious backgrounds (Rose & Brandt, 2003). In contrast with such views, the existence of local intercultural values can be considered as a source of global ethics in resolving conflicts (Fabian, et al., 2016). India, for example, can solve the problem of the Covid-19 global pandemic by applying local values (Mishra, 2020). The values derived from local wisdom and used as a universal code of conduct occur in various parts of the world, such as Bahai communities in Canada and the United States (Horton, 2016) and Aboriginal communities in Australia (Merlan, 2005). A code of conduct can also mean orders, rules, and advice which are accumulated throughout people's lives, and it is substantive and universal. Thus, the intercultural values of Minangkabau can be significantly considered as a key contributing toward global ethics.

5. Conclusion
This research found that ethnicities have unique characteristics: namely, the universality of intercultural values. These values are derived from the synergy between nature-based values and religious values (Islam). The existence of this value can be seen as expressions that reflect natural phenomena, but also contain universal human values. Such values prioritize budi (giving without expecting anything in return), that accentuates the character of nature. Budi represents cross-cultural values that emphasize brotherhood, togetherness, and agreement with faith in God Almighty. These values then become the basis for self and ethnic identities in local communities as a result of cross-cultural interactions.
This study found that the local phenomena are becoming more important in today’s globalized world. Among the meanings of global change is a change that is driven by value. Therefore, communication activities have to be understood based on the singularity of individuals and groups in order to avoid the public mistrust of justice, which might lead to slow development. In this context, the fundamental power of value in Minangkabau society becomes important to explore, due to the existence of Minangkabau people as local and global nomads. An individual who adheres to a balanced value system can be instrumental in the advancement of global civilization.

This research is limited to a particular proverb manuscript, which is one of the classic manuscripts in Minangkabau culture. In order to strengthen the findings regarding the uniqueness of Minangkabau ethnicity from various perspectives, it is necessary to examine other manuscripts as well as the viewpoints of indigenous figures, and contemporary community testimonials.

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