Land-Use Guidelines in *Tambo Minangkabau* Oral Literature

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Land-Use Guidelines in *Tambo Minangkabau* Oral Literature

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**Abstract.** Oral Literature of *Tambo Minangkabau* is mandatory utterances which are always delivered in any traditional ceremonies of Minangkabau society. Each ceremony should be conducted with the delivery of traditional speech called *pasambahan*. The main content of *pasambahan* speech is *Tambo Minangkabau* as a guideline of living in society. This article describes the contents of *Tambo Minangkabau* with a set of guidelines for land use by the society in *nagari*. The guidelines for land use concern all the designation of: rice field, old crop land, land for vegetables, housing, public facilities, and reserve lands. All these guidelines show harmony with nature according to the philosophy of *Alam Takambang jadi Guru*, which mean Nature be Teacher. Every village must obey and arrange the land use with these guidelines, and making regulations so that each of those guidelines are implemented.

1. Introduction

This article describes *Tambo Minangkabau*’s utterance on land use guidelines. The first section describes the existence of *Tambo* in Minangkabau communities nowadays. The second part describes the utterance of *Tambo*, especially two of the four traditional laws. The final section is ended with discussions and conclusions.

*Tambo*, originally, delivered verbally and written subsequently in Arabic letters, is a collection of stories about the origins and rules of *adat* (traditional law) [1]. *Tambo* has played a role in maintaining traditional values. *Tambo* is an oral literature, or *Minangkabau folklore* [2]. *Tambo Minangkabau* is an inheritance medium to serve and to maintain traditional values that has function, to maintain, to inheritance, and to continue the values of Minangkabau tradition for hundreds of years [3].

According to *adat* teachers there are four existences of *Tambo Minangkabau*; *nan Taserak in Galanggang, nan Tasurek, nan Tasirek, and nan Tasuruak*. *Tambo* is not just only written, but there are four kinds of *Tambo* that we need to learn, namely: Scattered, Written, Implied, and Hidden *Tambo* [3]. *Tambo* that is most widely and continuously inherited is *Nan Taserak* in *Galanggang* (scattered in the arena), because the Minangkabau society is a society of oral language throughout history. *A Kingdom of Words* is a study of cultural history that investigates the role of the kingdom in the middle of Sumatra, Minangkabau kingdom, between the seventeenth and nineteenth centuries [4].

The structure and content of *Tambo Minangkabau* is very complex. *Tambo Minangkabau* as a reference is spoken in traditional activities, *Pasambahan*. In addition, it is a mandatory utterance as a means of legitimizing activities. It is not a complete activity yet without *pasambahan* utterances. In utterance of traditional activity, as well as in the daily speech of traditional figures, all discourses of *Tambo Minangkabau* are inherited [5].
The procedure of traditional values is going on systematically, and binding all people in a community, that is: the procedure of continuously inheritance through Tambo and pasambahan that tie up the traditional activities obeyed by the collective member of community; Each member of the traditional community is constantly exposure by the Tambo message; Exposure and learning is happen accidentally in childhood, forced in adulthood and when holding a traditional title [3].

The above description shows that Tambo Minangkabau still has existence as folklore or oral literature in Minangkabau society, at least still doing traditional activities of pasambahan. Oral literature has four functions:

"(a) as a form of amusement, (b) it plays in validating culture, in justifying its rituals and institution to those who perform and observe them; (c) it plays in education, as a pedagogical device; maintaining conformity to the accepted patterns of behavior, as mean of applying social pressure and exercising social control [6,7,8]."

Details some common functions of folklore, namely: “(1) aiding in the education of the young), (2) promoting a group’s feeling of solidarity, providing socially sanctioned way is for individuals to act superior to or to censure other individuals (4) serving as a vehicle for social protest, (5) offering an enjoyable escape from reality, and (6) converting dull work into play [8]."

2. Guidelines for land use in Tambo Minangkabau

In Tambo Minangkabau, there are four most important laws, namely:

| Undang-undang nan ampek       |
|-------------------------------|
| Partamo undang-undang luhak jo rantau |
| Kaduo undang-undang panyusunan nagari |
| Katigo undang-undang urang dalam nagari Kaampek undang-undang nan duopuluah |

(The four laws)

(First is the law of luhak and rantau)
(Second is the law of nagari drafting)
(Third is the law of people in nagari)
(Fourth is the law of twenty) [3].

The first two laws contain general guidelines of the land use, and governance systems. The last two laws are the guidelines of community life, and the Minangkabau Criminal Law.

This article deals only with The Law of Luhak and Rantau and The Law of Nagari Drafting related to the land use guidelines.

2.1. The law of Luhak and Rantau

In Tambo, Minangkabau is divided into two regions with two traditional leadership/governance systems.

- Luhak nan bapanghulu
- Rantau nan barajoo
  (Luhak area led by penghulu)
  (Rantau region led by the king)

The luhak region is led by the penghulu, the collective leadership system. The luhak area is the core area of Minangkabau, also called the Darek Territory, the land area. It consisting of three luhak, namely The Oldest Luhak: Luhak Tanah Datar, The Middle Luhak: Luhak Agam, The Youngest Luhak: Luhak Limo Puluh Koto.

The rantau territory is led by the king, an autocratic leadership system. Minangkabau rantau region is spreader along west coast of the island of Sumatra, the eastern part of Sumatera, until Negeri Sembilan Malaysia. There are tens of small kingdoms that declared affiliated with the center of Minangkabau, the kingdom of Pagaruyung. An example of a large kingdom is Alam Surambi Sungai Pagu kingdom, and Negeri Sembilan in Malaysia.
Autocratic leadership system is called *Lareh Koto Piliang, bajanjang naiak batanggo turun*. Leadership is structured in a pyramidal structure. The king is a leader at the top of the pyramid. In another form, the leadership at the top of the pyramid consists of several *penghulu*.

Collective leadership system is called *Lareh Bodi Caniago*, sitting on the same level. Co-leadership that sits equally low, upright at the same level, all *penghulu* are considered to be in an equal position. Both in *luhak* and in *rantau*, the autocratic leadership system and collective leadership are applicable and implemented in the *nagari* leadership.

### 2.2. The Nagari drafting act

Minangkabau, both the *darek* and *rantau* regions consist of confederation of autonomous regions called *nagari*. *Nagari* is a unit of traditional law community which has the boundaries of the territory authorized to organize and manage the interests of the local community, based on origin and customs that are recognized and respected in the system of government of the Republic of Indonesia. The *nagari* stands on the basis of social institutions and physical infrastructures.

#### 2.2.1. Four stages of Nagari arranging

Preparation, in the sense that the establishment of a nagari is implemented gradually from simple social institutions to complete social institutions and physical infrastructures. *There are four stages in arranging of nagari that are stated in Tambo Minangkabau.*

- Ampek langkah manyusun nagari
- Partamo taratak
- Kaduo dusun
- Katigo koto
- Kaampek nagari [3].
  - (Four stages to arrange the *nagari*)
  - (First is teratak)
  - (Second is hamlets)
  - (Third is koto)
  - (Fourth is nagari)

The *Tambo Minangkabau* instructors describes the four stages of arranging the *nagari* from the simplest conditions to have perfect qualities become *nagari*. The simplest stage is called *teratak*, as described in *tambo*.

- *Bamulo taratak malaco manaruko*
- *Pondok sakadar tampek balinduang*
- *Dangau tapek malapeh arak*
- *Di tapi sawah duduak barundiang*
- *Di tapi tabek di tangah parak* [3].
  - (Beginning with teratak opening forest)
  - (Huts just a shelter)
  - (Huts for rest)
  - (On the edge of rice fields to discuss and negotiate)
  - (On the edge of the pool, in the middle of the garden)

The five stanzas of *Tambo Minangkabau* say the first condition, when the community opens a simple settlement named *teratak*. *Teratak* only consists of a few simple huts to rest after working to open the forest to be used as rice fields. Social institutions have not existed, the community only discuss and negotiate simply in the side of rice fields, on the edge of the pool or in the middle of the garden.

The next stage is the *dusun* (= hamlet), in the following shelter.

- *Banamo dusun tuo*
- *Rumah alah rangkiang alun*
- *Kampuang alah balai tak adu*
- *Surau alah musajik balun* [3].
  - (Named as hamlet)
The hamlet is already in the form of a village consisting of several houses, but not yet have the completeness of rangkiang as a storage place for the harvest. There is already a house of worship at the level of mushalla, but not yet a mosque, because it cannot be performed Friday prayers.

The next stage of advanced settlement is koto, as the third stage before becoming nagari.

Lah tagak koto rang Singgalang
Labuah langang tapian rami
Rumah lah ado barangkiang
Tingga pangulu manggampali
(Already standing koto of Singgalang people)
(The empty the edge is crowded)
(House already has rangkiang)
(Waiting for penghulu)
Lapau lah ampia manjadi pasa
Surau lah patuik jadi musajik
Ampek suka ka jadi tunggak
Basamo lapang, surang kok sampik [3].
(Tavern almost become market)
(Surau already deserve to be a mosque)
(there are four tribes to be main the main pillar)
(Deliberate will ease)

Koto is the development which is already sufficient social order for a Friday prayer. That is, the number of adult men has exceeded 40 people. Koto already has a simple market economy activity. There are already clans with the leader as leader.

2.2.2. Fourteen major guidelines of nagari. The perfect level of development is called the nagari. Nagari can manage their own resources after fulfilling the existing provisions in Tambo. Tambo Minangkabau tells a nagari as follows

Nagari baampek suku
Batumbo baranji,
Babalai bamusajik,
Pasa pagi jo pasa gadang
Pasa sarikaik panyuadhi
Balabuah batapian,
Hutan ulayat, lubuak larangan
Sawah ladang, banda buatan
Bakubu, bapandam pakuburan [3].
(Nagari must have four clans/tribes)
(Got laws and structures)
(Got a meeting hall and have a mosque)
(Morning or big markets)
(Common market as affix)
(Got roads and crowded places)
(Got protected forest, forbidden water source)
(Got rice field, irrigation)
(Have a place for defence and cemetery)

Nagari can stand when it has at least four clans/tribes. Each tribe has a leader called penghulu. Nagari is an autonomous region with a system of leadership and traditional rules called Adat Salingka Nagari. The leadership system is within Tambo Nagari and Ranji Nagari. Tambo Nagari explains the origin of
the nagari proposal, the relationship with Luhak and the former nagari Pariangan Padangpanjang, and the relationship with the Pagaruyung kingdom.

2.2.3. Major social institutions. Nagari otherwise complete if it has a major social institution:
1. Have at least four tribes,
2. Have Tambo, history of origin and nagari laws,
3. Has the ranji, pedigree and nagari traditional leadership structure.

2.2.4. Major physical infrastructures. Nagari otherwise complete if it has the main physical infrastructures:
1. Hall or meeting place / deliberation of nagari leaders,
2. Mosque of worship, for Friday prayer,
3. Lebuh or main road, and
4. Open field for ceremony,
5. Market (there is nagari which only have morning market, big market, or market together with other nagari)
6. Protection forest, and
7. Forbidden water reservoir,
8. Rice fields, in this case the rice fields belonging to the nagari in addition to the property of the clans,
9. Irrigation property of nagari,
10. Place for defence,
11. Cemetery.

These eleven main infrastructures became the main benchmark of the land use of a nagari. The nagari community should provide the eleven infrastructures such as the completeness of the nagari, with various provisions and rules of use spoken in the Nagari Traditional Law (Tambo Nagari),

2.2.5. Additional guidelines. There are additional guidelines for some nagari. Subsequent land use guidelines are conditional, depending on the circumstances and nagari position. Nagari which located on the edge of the lake, riverside, or on the seafront have the main means, namely:

Balauik badarmaña,
Batang aria jo baramban
Pakok-an jo tarusan
Tambatan biduak jo pincalang
Sampan jo payang
Palayangan jo kapa gadang
(Got the sea with the dock)
(River with baramban)
(Artificial and natural reservoirs)
(Place tether various types of boats)
(Different types of boats)
(Crossing and big boats)

The land use guidelines are complemented by arrangements based on land characteristics. Land use is done with the consideration expressed by Tambo Minangkabau as follows.

2.2.6. Land Clearing Guidelines. Other guidelines state in Tambo Minangkabau in order to guide people how to clearing the land, or making the irrigation, and land use guidelines by type of soil.

Ditaruko gurun jo bancah
Dilambeh hutan jo baluka
Dirambah samak rimbo dalam
Dilambang bumi tanah subua
Dibuek sawah satampang baniah
Makanan urang tigo luhak [3].
(Processed desert and swamp)
(Opened forests and bushes)
(Cut bush and jungle)
(Embraced fertile soil)
(Created a kind of rice field)
(For people's food)
Dibuek banda baliku
Tibo di bukik digali
Tibo di batu dipaek
Tibo di batang dikabuung [7].
(Created winding irrigation)
(excavated hill)
(carved rock)
(felled trees)
Nan ganang palapeh ikan
Baluka tampek taranak
Nan lunak ditanam baniah
Nan kareh dibuek ladang
Sawah batumpak di nan data
Ladang babidang di nan lereang
Nan lurah tanami bambu
Nan lereang tanami tabu
Nan padek kaparumahan
Nan gurun buek kaparak
Nan bancah dibuek sawah
Nan munggu kapakubuaran
Nan gauang katahek ikan
Nan padang kapaimbauan
Nan lambah kubangan kabau
Nan rawang payo kaparangangan itiak [3]
(Stagnant water for raising fish)
(Grass for livestock)
(The friable for hatchery)
(The dry for the fields)
(Rice arranged in a flat place)
(Field set in slope)
(Grown land for bamboo tree)
(Slopes land planted with sugar cane)
(Solid land for housing)
(Desert land for garden)
(Land that bog for paddy field)
(small hill for the grave)
(Which notched for fish pond)
(Which is wide for shepherds)
(the valley for buffalo puddles)
(The swamp for raising ducks)
2.2.7. Guidelines for structuring the land
Kok sawah bapiriang-piriang
Kok ladang babidang-bidang
Banda baliku turuk bukik
Sawah lah sudah jo lantaknyo
Ladang lah sudah jo ranjinyo
Jikok tanah lah bakabuangan
Jikok rimbo bajiluangan
Kok lunak balantak
Kok kareh baparik
Sawah bapiriang
Ladang babintalak [7]
(Rice fields made like plates)
(fields arranged in fields)
(Irrigation winding according to the contour of the hill)
(Rice fields are limited by stake)
(fields with its genealogy)
(If the land has been divided)
(If the jungle is already restricted)
(If the soil is soft made stakes)
(If the ground is hard made ditch)
(Rice with his plate)
(Field with its mark)

3. Discussion and Conclusions
The Tambo Minangkabau land use guidelines, as a local wisdom, especially the guidelines for the drafting of the nagari, accommodate the needs and survival of the people in a region. The fourteen main provisions for the drafting of nagari are the social institutions and physical infrastructure needed to sustain the community life.

The latest issues in West Sumatra province is the "pemekaran nagari" or division of nagari as the government administrative area, where one nagari is divide into two or more new nagari. It is unfortunate that the division of nagari does not include the land use guidelines of Tambo Minangkabau as a criterion. Division is based on only the development of the nagari population. In the end, several important components supporting needs and survival of community are not met. Some new nagari of division have no main elements such as hutan ulayat, lubuak larangan (protected forest, and water source).

All of these guidelines show that land use in Minangkabau must follow natural conditions. There should be no land use that changes the nature characteristics. Precisely, nature's characteristic becomes the foundation for land use. This guidance shows harmony with nature according to Minangkabau philosophy references "Alam Takambang Jadi Guru," which means, Nature be Teacher, that it is nature characterises who teach its usefulness.

Tambo Minangkabau is still spoken in indigenous communities, especially in the enclosures, institutionalized speech for every indigenous community activity. The supple mentality functions legitimately for every density activity. There is not considered as an urgent activity yet if there is not perform Tambo Minangkabau Pasambahan first.

The land use guidelines described above are part of Tambo Minangkabau which is often spoken in the pasambahan. Every member of the public who has heard or followed the pasambahan must have heard the whole or as the speech. This has led to all the speech being the collective memory of indigenous people.

Guidelines that have become mutual memories in time metamorphosed into "trust" of society. Every member of the indigenous people, for example, strongly believes in the importance of protected forests,
the prohibition of restrictions on the nagari community. Some nagari in Minangkabau still keep well protected forests and their water sources. Other villages with rapidly growing populations began to work on protected forests, and in time the protected forests and water sources began to shrink. Depletion of the quality and quantity of protected forest and water sources also occurs due to the entry of illegal mining actors and even official mining.

Ultimately, the quality of life for the nagari community declined because protected forests and water sources were damaged. Floods, landslides, and flash floods in some nagari in Minangkabau in recent years are the effect of the condition.

This fact is related to the shrinking role and quality of adat leaders in society, and the decline of Tambo Minangkabau's speech in indigenous people. The collective memory that was originally a "trust" began to fade, and the public began to dare to violate the ban. The exploitation of the protected forest has become increasingly massive in various villages.

Community leaders, overseas community, and traditional leaders in some villages are beginning to realize the situation. Some nagari have conducted inventory and standardized the guidelines in various forms, among others composing "Monografi Nagari" or Nagari Monography as a unit of traditional law community, and raised it into "Nagari Regulation (Perna)." The real example of this awareness is the series of activities undertaken by Solok Saiyo Sakato (S3) who has succeeded in mobilizing the nagari in Solok (City of Solok, Solok District, and South Solok District). Some nagari have standardized the monograph in perna.

Among other things, the perna charge is the implementation of the land use guidelines listed in Tambo Nagari and Tambo Minangkabau.

The land use guidelines of Tambo, both Tambo Nagari and Tambo Minangkabau are still relevant to be studied and considered as local wisdom. It is a real loss when the treasure was ignored.

It is necessary to inventory local wisdom from various tribes in Indonesia to enrich the reference of Geography study.

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