



# THE INTERNATIONAL SEMINAR ON LANGUAGES AND ARTS (ISLA)-4

Padang, October 23 - 24, 2015

A photograph of the building entrance for the Faculty of Language and Arts (FBS) at Universitas Negeri Padang. The building is a modern, multi-story structure with a prominent entrance canopy. The text 'UNIVERSITAS NEGERI PADANG FAKULTAS BAHASA DAN SENI (FBS)' is displayed on the building's facade above the entrance.

UNIVERSITAS NEGERI PADANG  
FAKULTAS BAHASA DAN SENI  
(FBS)

## Promoting Local Wisdom and Enchancing Better Learning on Language, Art, and Culture

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# Promoting Local Wisdom Enhancing Better Learning and Language, Art, and Culture

Proceeding of

## THE INTERNATIONAL SEMINAR ON LANGUAGES AND ARTS (ISLA)-4

Faculty of Languages and Arts  
Universitas Negeri Padang

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**Padang, Indonesia  
October 23 -24, 2015**

**Faculty of Languages and Arts  
Universitas Negeri Padang**



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## FOREWORDS

On behalf of the committee, we would like to say Welcome to The Fourth International Seminar on Languages and Arts (ISLA-4), in Padang, West-Sumatera. The committee is kindly pleased to present the Proceeding of ISLA-4 formally held by The Faculty of Language and Art, The State University of Padang. The organising committee believes that the editors had worked hard to read and review the papers before they were printed. Now, it is the time for us to present the strong body of published work in the form of proceeding. It is our right to lead this proceeding to all of you as the honourable readers.

It has not been questioned anymore the human beings are intellectual, smart, and noble creatures who have cultural systems and values as well. They are able to create ways of communication and values in the forms of local wisdoms which make they may live safely and creatively. In addition, human beings have the concepts of civilization and other humanistic properties that enable them understand and give meanings to natures and cultural features, such as language, arts, and technology. That is why human beings have various and valuable local wisdom to the high priority of better life. In the sense of the local wisdom, it is on the right choice to have scientific activities in the form of seminar dealing with the phenomena of local wisdom that can be seen from language, art, and culture. Based on the reasons, the Faculty of Language and Arts, the State University of Padang has strong will and committed to kindly run The Fourth International Seminar on Languages and Arts (ISLA-4) under the theme: "*Promoting Local Wisdom and Enhancing Better Learning on Language, Art, and Culture*".

All papers presented and discussed in this seminar are relatively related to the general theme and/or concerned with the sub-themes: (i) exploring, identifying, and describing local wisdom on languages, arts, and cultures; (ii) specific features of languages, arts, and cultures for humanistic values and cross-cultural communication; (iii) positioning features of languages, arts, and cultures for better learning materials; (iv) designing local wisdom-based curriculum and assessments on languages, arts, and cultures; (v) positioning local wisdom for better learning on language, art, and culture; (vi) local wisdom extracted from languages, arts, and cultures for elementary and high schools' students; and (vii) local wisdom and better learning on languages, arts, and cultures at university.

We do hope that the presentation and discussion run in all sessions are meaningful and valuable for science and humanistic civilization, then. On this occasion, we kindly appreciate and thank the invited speakers for plenary sessions: Prof. Dr. Ismet Fanany, M.A. (Deakin University, Australia), Dr. Rebeca Fanany, M.A. (Deakin University, Australia), Prof. Dr. Kim, Jang-Gyem (Hankuk University of Foreign Study, South Korea), Prof. Kyoto Funada, Ph.D. (Kanda University of Int. Studies, Chiba, Japan), Prof. Drs. I Ketut Artawa, M.A., Ph.D. (Universitas Udayana, Bali, Indonesia), Prof. Dr. Ermanto, S.Pd., M. Hum. (Universitas Negeri Padang, Indonesia), and Prof. Dr. Sri Hastanto (Institut Seni Indonesia, Surakarta). Last but not least, we also thank all presenters in parrallel sessions and participants coming from various universities, schools, institutions, and towns in Indonesia.

Thank you very much and have a nice seminar in Padang, the capital of West-Sumatera, the *mother land* of Minangkabaunese!

Padang, October 23, 2015  
Committee

Prof. Dr. Jufrizal, M.Hum.  
Chairman

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# **THE INTERNALIZATION LOCAL WISDOM VALUES OF MINANGKABAU THROUGH UTILIZATION PERFORMING ARTS ACTIVITY IN WEST SUMATERA**

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## **Abstract**

Nowadays Minangkabau community in Sumatera Barat had contaminated inside global lifestyle. In the turn global lifestyle had pull over problem cultural values like Minangkabau local wisdom. Minangkabau local wisdom that came to be called Minangkabau ideology community inside act or inside behave good in form interaction inter individual or inter group and individual with group. That boundary values local impact in characteristic community that is westernised, until Minangkabau community no longer fully can said own Minangkabau character.

This writing, will try make something move anticipation by plead some strategy to actualize local wisdom through various show work of art. The meaning work of art can view as media to actualize values local wisdom various cultural approach.

**Keyword:** Internalization, and local wisdom values of Minangkabau

## **INTRODUCTION**

Nowadays glow problem that engulf our country that communicate mental and spiritual as well as with behavior of community that less show Nationalism , as well as provincialism from existence of tribe existing in Indonesia. Therefore, Indonesia that previous is Negara with the title as Negara that friendly, full solidarity, and animated mutual assistance mutually kind inside and toleration refined, likely only to the point of slogan and rhetoric. This issue not only Indonesia Republic problem only, will but also responsibility areas that stands in Negara Republic unity.

Problem mental that happen lately not only lies at low rank community, however problem mental had touched various stratum, begin at caste that not educated (intellectual)or bottom community rank right up to educated community rank, even right up to rank ruler or in supreme direction in the high institution of Indonesia Republic.

Like Fauzul Asni (2013) explanation that currently many educated rank hence experience mental degradation. This fact appears to behavior educated people, hence all doctor and

professor still experience degradation mental, like look down in student, look down in cohort. The meaning attitude lower someone else is attitude that is less smart inside social ethic.

Look behavior student in college now, allusion ship sail without bow in problem attitude and the behavior daily in campus. This issue gave birth student that do not have locality personality, but stand on in personality that world that do not have identity. Eventually that student falling to in character that without root, or called with character fake.

Too easy community now contaminated with culture that uniform. Happened by imitation in various forms pattern life, deceptively that made better someone else the quality from that they possess himself. That imitation was triggered by something actor main namely information technology. Therefore, information technology able to lower values compliance, values fit, values solidarity, and values fanaticism to own culture. This thing that cause decline him local wisdom implementation in self our community, good in town as well as in rural. Not only come there, tertiary learning institution like Padang State University is victim from ferocity information technology. In the turn cause most the intellectual from student right up to university teacher that own character not based again fully in values local wisdom.

Like Wahyuni (2014:137) explanation , that local wisdom is values that are have inside society life that necessarily received wise and wise. The meaning local wisdom is something habit, and norm , as well as world view that created by ancestor something local societies that last constantly and own purpose to guide or build that community to live with civilization that is human. That local wisdom deep-seated attitude and behavior as well as norm and world view community that like local, from used to here to fore where that community live and developing as well as societal. If a that individual live and large inside community that profess Minangkabau local wisdom, means someone the or that individual will carries out Minangkabau local wisdom, so with the other individual , that own Minangkabau ancestor person, and born as well as large in Minangkabau means they must carries out Minangkabau local wisdom.

Symptom that seem inside social life culture community in Sumatera Barat now, namely have happened by degradation in Minangkabau values local wisdom. Many community that less know about that local wisdom, until community many are not perform values local wisdom in the life. No the difference between community that live in village and in town, or community that is educated with that illiterate, second the category community is same only in implementing values local wisdom in daily life in Sumatera Barat present.

Like Haryati Soebadio inside Wahyuni (2014:138), say that local wisdom is something identity culture owned by something unity community that contained in various local in Indonesia. Every community that contained in various local in Indonesia own local wisdom to different with community in local others. Therefore, local wisdom can also said by identity culture that originating from in values or norm and custom from that community that like local.

As also Agustina (2012: 23) explain that local wisdom by etymology is contain two significance namely wisdom that attributive locality and intelligence or shrewdness local. Second this context presupposes that community Minangkabau own wisdom and shrewdness that compiled based on by concept local , that are used in looking at, interpret live, understand and understand social problem culture as well as rule and the customs, until become a knowledge and dexterity used inside the life. Therefore, local wisdom is basic to Minangkabau community to understand and read the life environment natural, to be understood with wise and wise.

Following with it, Maadis (2010: 34) say that local wisdom can originating from oral literature, writing, and local wisdom by essence can appear from work of art like dance, drama, and music. The meaning local wisdom absorbable or understood those values through dance performance, music and theater or through oral literature or literature pronounce, if in Minangkabau called *Pantun* , *mamangan*, saying, and tale. Therefore, local wisdom communicable through work performing arts. Therefore, past performing arts can acted in convey values local wisdom in Minangkabau.

Therefore, this writing want offer to boost practice values local wisdom through that internalization values with utilization performing arts. As according to Maadis performing arts is one of media for conveyor and to educate community so that getting the picture values local wisdom in Minangkabau of West Sumatera.

## **LOCAL WISDOM ACTUALIZATION**

### **a. Local Wisdom Socialization As Anticipation Degradation Values of Local Wisdom**

Local wisdom cannot walk by itself without process recognition that last continuously. Can be understood why generation present less understand Minangkabau values local wisdom? Because they at all very less information and appreciation to Minangkabau values local wisdom the. Many community that know local wisdom or all educator and government only articulate and blame only community that less carries out Minangkabau values local wisdom the. Whereas they must know , that socialization about those values local wisdom are extremely rare they do.

following with it parties that are own interest with local wisdom like elite custom, government, educator, and institution custom (KAN and LKAAM) less make action anticipation with program that is efficient. And they also do not know that in Minangkabau or Sumatera Barat ever broken system of government that have roots in from values local to national values that universal. So time broken him influence power from values local to national the that moment also Minangkabau community loss identity that forgotten by society for internalized in the life chronically. Therefore, mistake community that do not know values local wisdom not attributed

entirely by society itself, will but also lies on government, educator, elite custom and all institution custom in Minangkabau.

Therefore, one of the best way is back make movement anticipation by doing internalization through socialization process about that values local wisdom. socialization can be done through various educational institution, institution custom and through civic organization as well as through culture existing in *nagari-nagari* (villages) in Minangkabau or West Sumatera.

Socialization process conducted by educator at school one of road to introduce back values like local wisdom nation successor generation, until student as the rising generation successor nation able stage by stage and continuous know values local wisdom. In the turn they gradually will instill those values local wisdom are inside the social life is inside community.

Educational institution like school is main gateway for young generation to get knowledge about Minangkabau local wisdom. If school as unable educational institution socialize values local wisdom, so that school can considered fail in apply education culture in the student. Therefore, teacher as educator must understood with that values local wisdom. However that most important is that teacher should also always apply those values local wisdom are inside himself before he invite the student to apply values local wisdom in the life.

Increasingly often values local wisdom introduced to student at school, so increasingly known also by that student values and they by itself will be able to apply inside their interaction coequal and with the public, besides that student will also able to integrated by applying his inside values local wisdom.

Because it is so, by socialize values local wisdom at school by teacher as power educator, so in the turn student will try to comports and behave by applying values local wisdom in the life at school as well as in environment household and community.

### **b. Mutually Cooperate Three Basic Element As Local Wisdom Agent**

Three local wisdom base in Minangkabau is household, school or cultural institution like *surau* (*small mosques*) and martial art institution (*sasaran silat*) and environment community. Third this local wisdom agent own characteristic each one. Third this local wisdom agent necessarily activate local wisdom education in the member each one. Like a father in the child, like a teacher in subject art culture at school, should activate the student is inside perform values local wisdom at school. Besides, elite custom in the environment affinity and elite community in the environment must invite the member to always apply Minangkabau values local wisdom in the life.

Third that local wisdom agent must mutually synergize or there must be inside cooperations build member community to carries out values local wisdom in social life the culture. Without cooperations that is good between mutually, so implementation of local wisdom

in society will not execute favorably. Reason what if each one agent not mutually cooperate, so would happen inside lameness understand that values. Besides, result from not intertwined by him synergy from third that local wisdom agent will impact in not complete it understanding values local wisdom for local community member.

Household as agent from local wisdom necessarily apply values local wisdom in that context household. local wisdom necessarily taught by parent to the child at home, good about ethic, culture, and Minangkabau problem customs. With continue to emphasize important it values local in the child so vicariously a parent has apply values local wisdom in own household.

Following with it, elite custom as driver community by custom necessarily notice the family clan member. Therefore, this giving values local wisdom necessarily executed by elite custom to the clan family in environment community. In the turn community will habituate with that values local. So that habit become tradition for community to behave and act by carries out values local wisdom in the life in the neighborhood.

School or educational institution nun formal like cultural institution namely martial art (sasaran silat) as culture education base and *surau* (*small mosques*) as spiritual base education should be able to apply values local wisdom in environment each one. These values local wisdom should be taught and should be inherited on an ongoing basis. Therefore, school, *surau* (*small mosques*) and martial art institution (sasaran silat) must really able to become pioneer for implementation values local wisdom for member community in environment each one in Sumatera Barat.

Because it is so, third that local wisdom agent must together move and mutually cooperate in implementing values local wisdom to the member each one. If no equality vision from third that agent, so local wisdom cannot execute favorably. Reason in one local wisdom side conducted with discipline, in others nothing execute, and in the other environment execute but irregular. So impact from not synergize him third this agent would violate cultivation from that local wisdom. In the turn local wisdom would never complete execute favorably in Minangkabau come any time.

## **ARTIST AND INTELLECTUAL ART AS PELOPOR OF LOCAL WISDOM VALUES**

Artist and intellectual art is as element important that necessarily advanced inside spearheaded local wisdom in Minangkabau or Sumatera Barat. Past when have still not formal education institution existence, so many institution custom and institution religion become local wisdom pioneer in Minangkabau (Sumatera Barat nowadays). Because martial art (sasaran silat) is one of cultural base education in Minangkabau. While in martial art (sasaran silat) have various cultural material taught, in addition to martial art silat also been art martial art, dance and folk theatre and oral literature. Therefore artist from past can be said as agent for local wisdom pioneer in West Sumatera.



Artist is one of community that appertain intellectual in social sector culture. Such as those which have conveyed author previous, that martial art institution (sasaran silat) is one of cultural base education in Minangkabau in the past. While in that target reside all intellectual culture namely all athlete, that outright as artist self-defense and artist performing arts and man of letters. Likewise in *surau* (small mosques), many have spiritual artist and muslim intellectual that own aesthetic ability and artistic that professional. All intellectual art and this culture become pioneer for community of local wisdom through various attitude and the behavior as well as various the work.

Artist as one of intellectual art and culture own ability and dexterity to market values local wisdom to community. Various idea and their attainment able to publicize concepts local wisdom that are have inside their work.

Good thinking artist that autodidact or traditional artist, as well as artist intellectual namely artist that own background education art is more creative from common inside community actualize local wisdom. Thinking artist quickly can catch social symptom and culture, until have they ability respond quickly to be realized inside their work of art of problem happened inside real life.

Many of them artist that not collateral between the thinking with the behavior. In others artist able to become Minangkabau local wisdom pioneer in the work of art. However in their own other party not perform what do they conveyed in their work. Therefore, likely their work only as wisdom publication media local that useful for someone else as member community, and not unto himself. This one of case that many occurred in Minangkabau present. However artist past more can patterned, because appropriate act with word.

Intellectual art more talk by theory of local wisdom as community culture result. Intellectual art at the university as in Sendratasik FBS UNP, many are talk by theory about local wisdom, and through symbol in work of art as well as many of them that looked into and even work on work of art with Minangkabau local wisdom approach. Yet it is often irrelevant between values local wisdom that he conveyed good through theory as well as through the work with the fact behavior. Still seem Sendratasik university teacher that say no use *kato nan ampek* (language which fore) to the student. *Kato* which asthma means as guidance live to Minangkabau person to interact, one of them through language, where language own four kind style or intonation used inside interact. It so happens fourth that kind style structured based on by stage age and social status. University teacher that is maximal comports like this is senior university teacher, until typifying to various university teacher that is younger to style such. Until this trend become plague or virus for university teacher a new one in Sendratasik FBS UNP. However in one the task form side work and various theory that they conveyed contain cultural significance one of them is Minangkabau local wisdom value.

In this writing communicable that values local wisdom by rhetoric many submitted by in various artist literature their work. Concepts custom or philosophy of Minangkabau can told by artist in society through literature pronounce or oral literature. Most past artist Minangkabau become speaker art that good. Many concept life through literature submitted by artist literature like idyl, saying, *gurindam*, *mamangan*, *pituah* and tale. Ability artist care for story and philosophy through idyl, saying and that *gurindam*, deceptively able to spellbound all audience. Because the ability, artist can be one of pioneer for implementation values local wisdom in Minangkabau society life or Sumatra West past and necessarily also for period now, and period come.

## **ACTUALIZATION VALUES LOCAL WISDOM THROUGH WORK PERFORMING ARTS**

Performing arts is work of art shown or deliberate packed to be shown in audience. Performing arts own element player or actor, audience, and regulator salable (director, choreographer, conductor, and composer or puppeteer). Performing arts is art that presented live and move as well as attributive collective. Besides performing arts able to interact with audience, and performing arts by form cannot attributive grandiose (Indrayuda, 2013).

Performing arts is work of art which are able reflect traditional inside values the task. Work performing arts is that like performing arts folk, performing arts palace, and performing arts period or town community performing arts known with urban performing arts. This performing arts is work of art which are able convey about something message or story. Message or story can from values that are have inside community town, village, or modern society, and traditional societies (Deddy Luthan, 2005).

Remember performing arts is media said so performing arts utilizable as media to convey symbol-simbol local wisdom that significance. Like *gandang Tambua* show in Pariaman community. According to Wahyuni that Gandang Tambua as Pariaman performing arts folk, personate media said to convey various Pariaman values local wisdom to in society in Pariaman. According to Wahyuni *Gandang Tambua* able to convey local wisdom message *bajanjang naiak batanggo turun, sadancıang bak basi saciok bak ayam*, the meaning is that inside structure and social system Minangkabaju community is rule that should be complied, like ladder or staircase existing the order. Besides, inside live necessarily deal , so that the decision taken one vote, so not is other voice in addition to only decision that has been defined by together. Wahyuni see that inside *Gandang Tambua* musical performance the have unity sound that harmonic although differ the motif mutually. Besides, through *Gandang Tambua* the is leader and is that led. Refer from Wahyuni statement the means *Gandang tambua* performing arts music able to convey values local wisdom that necessarily absorbed and understood by Pariaman community especially and Minangkabau community generally.

Galombang dance as performing arts is performing arts that personate media moral education. Due to Galombang dance teach Minangkabau community and community beyond Minangkabau to respect and glorify guest, in addition to glorify and respect also escort and supervise that guest, if are among guest that does not intend good to event that executed by executive event (host).

Refer in role Galombang dance the vicariously show that Galombang dance able to apply local wisdom in the show. That community Minangkabau is community that own respect to guest. The form tribute can be seen from Galombang danceformat and form motion packed by the artist of Galombang dance .

Following with it, jingle (traditional songs) Minangkabau own poems which are able educate listener or audience to learn to history past, and also learn for life present and period come. Jingle convey story or sagas about human life, about custom and about tips or saying and saying. Therefore, performing arts can be said able actualize something values local wisdom existing in Minangkabau.

Local wisdom values at Minangkabau can also submitted through *Talempong Pacik* music performing arts. *Talempong Pacik*, is Minangkabau person life example that dynamic, own solidarity, animated mutual assistance, and democratic. Because what when *Talempong Pacik* musical performance played by one section only like *induk*, so sound produced will not estettis and artistic, instead when played only *paningkah* part only nor aesthetic, but when *Talempong Pacik* played by integrating sound between *induk* part motif, child, and *paningkah* so sound produced will be more harmonic and aesthetic. Meaning Minagkabau person has local wisdom in integrated namely mutually cooperate, mutual appreciation on respective position, and mutually complement each other. This these so-called with Minangkabau local wisdom.

Nowadays the performing arts work could still encountered and used as well as functioned by Minangkabau community, good that traditional as well as that organized as creation or new. However now the work had not could be used to be enacted as local wisdom learning media, although loaded wisdom values local in the work. Because of good culture refined educator, refined creator, and refined researcher to able to understand significance from wisdom values local that are inside the performing arts work, to be manifested in life societal at Minangkabau or in West Sumatera.

Because it is so performing arts need internalized by entire Minangkabau community as media say from Minangkabau local wisdom. By doing internalization mean community can absorb learning from the performing arts to Minangkabau wisdom values local. Because essential for all community element to do internalization to performing arts existing in West Sumatera, based on in Minangkabau's traditional performing arts.

## CONCLUSION

Minangkabau local wisdom, generally rare manifested by Minangkabau tribe community are currently in daily life. Local wisdom not yet able to absorbed well by various community element in West Sumatera, until wisdom values local do not appear in present Minangkabau community character. Although there is part of community that still practice wisdom values local, the number is very limited. Because Minangkabau community character now cannot called by Minangkabau character, but character without identity, or character completely guaranteed.

Because it is so, local wisdom problem very need now internalized back by all particular Minangkabau community element in West Sumatera. Therefore, local wisdom need to be socialized, need to understand the significance well, until can comprehensible by various community element.

One of the ways understand wisdom values local is through performing arts utilization. Through work of art show, community can be directed to understand and self study about wisdom values local that are inside the performing arts work. Due to performing arts work own symbols that express Minangkabau wisdom values local.

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