



The Ratib Tulak Bala Tradition in Guguak Sungai Sariak, Padang Pariaman District

Nursaid¹, Aida Fitri Rahman², & Ayu Gustia Ningsih^{3*}

^{1,2,3} Padang State University, Indonesia

Info Artikel

Article History

Disubmit 27 Juni 2023

Diterima 15 Oktober 2023

Diterbitkan 10 November 2023

Keywords

Ratib Rituals Tulak Bala, History, Ratib Tulak Bala Process

Abstrak

Ritual Ratib Tulak Bala (menolak bala) dilakukan oleh masyarakat Guguak secara turun temurun untuk mencegah nasib buruk atau bencana pada kehidupan mereka. Tujuan dari penelitian kualitatif. Hal ini untuk mengungkap sejarah, praktik, serta tujuan dilaksanakannya ratib mati bala di desa guguak. Dengan menggabungkan studi pustaka dan lapangan, data untuk studi ini diambil dengan menggunakan wawancara mendalam. Teknik analisis data dilakukan dengan cara mereduksi, menampilkan, dan menarik kesimpulan dari data. Proses amalan Ritual Ratib bala mati dimulai dari mesjid, setelah itu disebelah jalan mengelilingi desa dengan membaca adat ratib. Prosesi ini diakhiri dengan pembacaan doa bersama.

Abstract

Ratib Rituals Tulak Bala (refused bala) have done by society Guguak in a manner down hereditary for prevent bad luck or disaster on life them. Objective from study qualitative. This is for reveal history, practice, as well objective implemented ratib dead bala in the village guguak. With combine studies library and field, data for study this taken with use interview deep. Data analysis techniques were carried out with reduce, display, and withdraw conclusion from data. Ratib Ritual practice process dead reinforcements started from the mosque, after that next to road surround the village with read ratib custom. Procession this is at the end with read prayer together.

* E-mail:

ayugustia@fbs.unp.ac.id

©2023 The Authors. Published by UNNES. This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Indonesia is a country that has Lots diversity race, culture, custom customs, and culture diversity. This still maintained and inherited in a manner down hereditary. Culture formed from such elements tricky, incl in matter custom customs, religion and politics, language, clothing, buildings, and work art other. Culture as something pattern life thorough. Culture characteristic complex, abstract, and broad. Many aspects culture participate determine behavior communicative. Elements sociocultural this spread and encompass lots activity social man (Susanti, 2013). Culture that is system encompassing knowledge idea system or existing ideas in thought human, so in life everyday, culture that characteristic abstract. Whereas embodiment culture is objects created by humans as cultured beings, in the form of behavior and objects that are real, for example patterns behavior, language, equipment life, organization social, religious, artistic, and others, all of which addressed For help man in carry out life socialize (Hermayawati, 2021). Marlina et al., (2019) stated that culture as "amount goods, rights and obligations, ideas, beliefs, abilities, and custom customs" (Normina, 2017). Understanding culture as stated by Malinowski show that culture is system tangible and intangible components_tangible. Component tangible culture represent necessary material culture for support life human, like clothing, tools, food, buildings, paintings, artifacts, and objects other. Elements culture that is not form symbolize non-material culture in the form of values, beliefs, attitudes, morality, ethics, spirituality, traditions, and customs.

Minangkabau traditional society to now still uphold tall mark culture. Globalization is happening moment this no make shift culture that has exist in society Minangkabau. System mark culture in the Minangkabau people give direction and function as guidelines behavior human. Because its valuable nature, 'value' relates with something desired thing together. Which in turn influence election means, means and ends a action (Almos et al., 2014; Hidayat et al., 2019; Husein et al., 2020; Kurniasih et al., 2017).

Minangkabau people believe that part their customs have no can changed , though part other can experience change Because adapt with development of the times. This custom called with customs of the savanna custom. Based custom on expression custom basandi sharak , sharak basandi book of Allah this held firm and there in view life as well as behavior of the Minangkabau people. Expression the clear is smelting from teachings Islamic customs and teachings. View this universal, for example: fire burn and water drench. Besides

that's the view Minangkabau society is "nature takambang become a teacher"(Hidayat et al., 2019; Husein et al., 2020; Putri, 2019; Rahim, 2017; Salliyanti et al., 2023; Wasana et al., 2019; Zulnaidi & Januarini, 2020). On the side that , there is three type custom others may experience changes: (1) customary nan ; that is source from view life which is explanation to universal values, then Then adapted or made as benchmark live. For example: about mark cooperation, protection to children and women, and others. If nan is customised the changed, then change it also happens to views life society that changed it. (2) custom customs; that is something same behavior looked at ok, agreed for implemented, and happened repetition without rejection and shape typical Because in accordance with creativity the people. For example: speech custom, pasambahan ritual for guests, and so on. (3) customary nan teradaskan, namely favored behavior For done in a manner over and over again, as well obtain support from whole society. Nan is customary is favorite child nagari like culinary and clothing regional, sports, arts, pencak silat, randai, and talempong (Firdaus, Lubis, Soetarto, et al., 2018a, 2018b; Firdaus, Lubis, Susanto, et al., 2018; Sovia Firdaus et al., 2018). Many customs in Minangkabau variety. Customs is characteristic typical something attached area since deep long ago self the people who do it. Customs become a wisdom local.

Wisdom traditional character local in accordance with the area each is one inheritance culture that exists in Indonesian society and in general hereditary carried out by groups public concerned, explained that from side environment life existence wisdom. (Amalia et al., 2022; Baharun et al., 2022; Imam Junaris et al., 2022; Mulyatna et al., 2021; Siswanto, 2022; Widanita et al., 2021) Each region own custom different customs in accordance with agreement the people. Types custom customs among them Tradition Pasambahan, Tradition Balimau, Tradition Mangaji Rukun, the Ulu Ambek Tradition. Besides what is the name traditions listed above Still There is yet a tradition known by the Minangkabau people general, ie tradition dead bala. Tradition Tulak Bala did not in all area in Minangkabau. Tradition this only exist in the regions certain. One area that has tradition dead reinforcements is Korong Guguk, Nagari Lurah Ampalu, District VII Koto Sungai Sariak. Tradition Tulak Bala in Korong Guguk, Nagari Lurah Ampalu, District VII Koto Sungai Sariak Taram This known with Name Ratib Tulak Bala. Tradition Ratib Tulak Bala is carried out by the Korong Guguk community, Nagari Lurah Ampalu, District VII Koto Sungai Sariak at the time Lots happen disaster. The disaster like many

disease that hit the country, income paddy decline, and a long drought. In 2020, when Covid-19 hit Indonesia, Nagari Guguak perform the ratib ritual dead reinforcements in a manner special. Much is known A society that has consider something tradition is part tree of religions that have enter the order life society. It Because traditions, rituals and religious teachings have same similarities grandmother taught inherited ancestors with Meaning teach or give good hint as well as beneficial for life (Gutierrez Keeton et al., 2022; Johnson & Carter, 2020; Marchetti & Puranam, 2022; Pavković et al., 2021; Rogoff et al., 2017; Saad & Abbas, 2018).

Moment this more A little public especially child young know about an existing tradition area. Based on observations made, it turns out Lots generation young who don't know Again tradition in Minangkabau. This caused generation young tend like culture foreign compared culture myself, because culture foreign considered more attractive and appropriate with development of the times. Besides that's the cause lack of knowledge generation young to tradition this because lack of study related with tradition special from areas. See condition it is necessary done review traditions and how form implementation and history from tradition the.

Based on problems that have explained so that needed review tradition dead bala. What history and how the procession carried out in the Ratib process dead reinforcements the. This aim as form preservation custom the customs of West Sumatra in order to get Keep going developed and known by all layer public especially generation Minangkabau youth.

Study this use approach qualitative descriptive. Hasanah et al., (2016) explain studies case is more of a strategy suitable when tree question something study regarding with how or why. Scope study limited focuses on the people of Nagari Guguak who are the ones during Still operate principles life based on habit or custom customs. Types and Sources of Data Types of data used in study this is primary data. Primary data is the main data that comes from from results interview depth and observation right on the field. Data Validity Technique used is Data triangulation. Technique inspection validity of the data that utilizes the other. Researcher conclude that in researching needed validity of research order the can trusted its credibility. Writer use triangulation source Because study No Can leveled like in study quantitative, but described, categorized, which views are the same, which are different and which are specific from third the data source. Data that has been analyzed by researchers so that produce

something conclusion, next requested agreement with third the data source. Data analysis technique used is Miles and Huberman model analysis, can done through steps as following: 1. Data reduction 2. Display or presentation of data 3. Retrieving conclusion then verified.

RESULTS AND DISCUSSION

History of Ratib Tulak Bala

Nagari Guguak Community, Sariak River generally carry out ratib tulak reinforcements very in a year. Although No There is the disaster that happened, but the ritual Alone still executed as protector from disaster that. Rituals are a must arranged in accordance with date, day and month procession. Agreement and deliberation must moreover formerly done for determine time ceremony. The community agrees implementation ratib tulak reinforcements in the month of Safar. Reason Why public the do tradition this,

Because exists confidence that, the last Wednesday of the month of Safar can be bring disease and disaster, and meaning from raba'akia namely, the final Wednesday that I believe as month hot, moon blood and the moon from which it descends reinforcements as well as disease (Novi Trisanti, 2013). Abdul Rahman (male, 56 years old, Labai) said that implementation ratib tulak reinforcements This implemented in the month travel. Similar thing with fundamental perception that Safar is month hot. Previously, Mr. Abdul Rahman had heard the words of my master, in the month of Safar, there are wells poisoned by a genie. That's why it's in the month of Safar Lots disasters and society Guguak agreed procurement procession reject reinforcements in the month of Safar. Ariskan (male, 30 years old, guardian of nigari) said that implementation in the month of Safar Because in the moon travel Lots happen bala (disaster). Ratib tulak reinforcements held in the mosque. This ritual held Evening day. Led by Tuanku, labia, and religious scholars.

Tradition ratib tulak reinforcements generally implemented by the community Genre attraction Statarial. Syattariyah Order is the most popular congregation in Aceh, especially during the Islamic kingdom of Aceh Darussalam under leadership of the Queen/Sultanah. The original Syattariyah congregation developed by Shaykh Burhanuddin after return from Aceh developed fast to various area in Minangkabau. Mursyids of the Syattariyah order as agent, has role important for can formulate modern aspects so you can aligned with traditions Sufism in palaces, Islamic boarding schools, and batik industry (Shadiqin, 2017). According to Ungku Zain (male, 50 years old, Tuanku), history beginning start implemented it

ratib tulak reinforcements this is for stop believing society to Hinduism. With exists Genre attraction Syattariah brought by Sheikh Burhanuddin, then trust that lost. My uncle Zaharmi (male, 45, Labai), the method used by Sheikh Burhanuddin to eliminating Hinduism from society is very refined. So the Islamic religion can fast accepted. Including tradition tulak reinforcements this.

Tradition ratib tulak reinforcements actually aim for enliven the religion of Islam, because the religion of Islam is now Already Lots abandoned by people birth, indeed No visible But in a way inner Islam already start faded, condition people now many are individualists, whereas Islam teaches to We guard rope friendship and growth the value of mutual cooperation for get closer emotional in between fellow people, because of Islam Alone is a religion of mercy lil' natural (Ibasrol, 2022).

So, origin suggested history held tradition tulak reinforcements this is for society can leave his former beliefs that is worship besides Allah. Minangkabau people in the past adhere to Hinduism. With coming Sheikh Burhanuddin, former community Hindus moved adhere to the Islamic religion especially in the people of West Sumatra. Sheikh Burhanudin, taught Islam with weak gentle to public with weak gentle so that Islam was accepted with easy for the community. Sheikh Burhanuddin capable synchronize Islamic teachings with Minangkabau customs through developing traditions and games in society. Integration of religion and customs this then become structure Minangkabau customs and culture with philosophy custom coded syara', syara coded kitabullah (Syahril & Marjoni, 2021).

Besides That, Ayu (female, 35, housewife Stairs) reveals that ratib tulak reinforcements this also delivers calm for himself. Chanting prayers good to read alone nor together is something must because can remove anxiety. According to him, mujarabah, a manuscript old written by scholars known, explained about tha'un and usual chanted during the ritual. Many ways and efforts done for stop viruses from happening causing more victims carry on with various way.

Ratib Tulak reinforcements carried out in a way special done at the time happen Covid-19 disaster in situation moment this, society nervous need be alert protocol health and stay guard obedience to Allah. Phenomenon this can happen in various responses and patterns behavior public besides recite prayers and performing tulak rituals reinforcements for prevent disease with various way. The ritual procession done with full sincerity without ignore sharia values.

Syamsir (male, 56, old man) also said that the tulak ritual reinforcements carried out public nervous is effort prevention and protection to possible disaster will override someone. This thing held for guard order and prosperity individual, group, or public wide. Meaning: With mention the name of Allah Almighty loving Again Maha merciful. In the name of Almighty Allah great/powerful, proof strong has obtained by the sultan. That every day he feel/see proof the greatness of Allah, that he (sultan) and who just not know, why no (yeah sha'lam) say just No There is power and strength except Allah Almighty Great/powerful I have strength. Oh Allah keep it away I from disease tha'un and plague kind tha'un and death Because outbreak and fear/panic because plague and keep away I from difficulty plague, and hardship affairs/consequences disease, misery and screams that occur, O Most High Owner glory and Maha Owner Honor.

Therefore that, society Nervous practice ratib tulak reinforcements Good For conserve tradition nor habit society, which obeys they will bring impact positive. Values taken by grandmother ancestors public certain and then inherited in a way oral to generation next relatively processed without ignore system ecology. The goal is for guard inheritance ancestors who had mark sacred for life human. For example, partially big public Guguak no can so just ignore obligation worship in their mosque. Salain public Guguak, West Sumatra, another province that also carries out this ritual is part east Part of Aceh Province big its inhabitants is Malay, them stage kind tulak reinforcements led by a handler (expert) with recite verses The Koran and Arabic-Malay mantras on the food—mostly chicken. Used as ritual symbol. Objective casting spells is for call spirit ancestors who wanted protection for society. This clear seen as desire for protection from every danger to Allah. This ritual in a way keep going continuously must carried out by the community Malays in the region as award to ancestors who have perform this ritual in a way down hereditary, even though it is a processional model they now a little different.

Procession Ratib Tulak Bala

Ratib Tulak Bala is carried out as Prevention Plague or disaster. Besides that is, another form of tulak reinforcements with do parade torch while read Prayers performed by the residents of Nagari Guguak. Besides that, this ritual held for prevent and plead protection from Allah SWT from all type disease. As a faithful servant of the community certain that all disease is His and already should they try for still loyal on calamities tested by Him. Processions considered as customs

and traditions as well as trust from grandma ancestors previous. Ungku Zain said that public believe that some people agree with this ritual believe that matter that can bring humans on blessings, especially if they still do creed. Besides that, Ruslan (male, 40, community) assessed connection between Islamic teachings and ratib tulak reinforcements rather reflected as acceptable harmony society. Because no watched conflict and debate on dispute argumentative to tulak reinforcements. In matter this, most people don't educated with good to danger of the ritual. Connection between Islam and tulak reinforcements no contradictory One with each other society, where they are accept outlook about direct rituals from environment place stay them. This action of course involve mentioned Islamic figures Religious teacher for guide and supervise the ritual. Pasma (male, 40, youth leader) agreed that this ritual already become part from life public Guguak that doesn't can abandoned. He believe that every religion teaches every man for guard its values both the world and afterlife. In procession this, relationship between society is also intertwined with good. There is mutual cooperation. Mothers prepare food, while gentlemen prepare needs for procession ratib tulak reinforcements. The main thing is everything that happens to humans, for sure there is the reasons and wisdom behind that all. In fact, tradition this has experienced by them without change simultaneously with embedded Islamic civilization strong in self public Guguak.

Steps taken is as following.

- a. Read Alfatiah led by Labai My pour
- b. Read existing reading in Koran, like read yes sin and verse chairs, as well paragraph holy others contained within Koran.
- c. Dhikr (Traditional Ratib)

Which is read by all the people who follow procession tulak reinforcements this. Specifically area Guguak, each community already have ratib photocopied customs. Reading ratib custom This with method walk surround the village. Rituals also use parade torch around village while say shalawat, prayer at the mosque, home residents and at the border village.

- d. Prayer.

This section contains the prayers offered during the Tulak Bala procession. These prayers can cover various aspects, such as requests for protection from disasters, community safety, or gratitude to God. These prayers may be led by a religious leader or someone respected in the community.

- e. Eat Together

Tulak ritual procession reinforcements done a year very as routine, although at times that disaster No happen the same once, however still done as protector and deterrent disaster. Date, day and month set moreover formerly before procession. Discussion required for determine time procession. Discussion this led by Niniak Mamak, scholar, Cadiak clever, young, and bundo cage. Processions usually done at night day Because public no there is activity or no do a number of activity as was done in the afternoon day, so every public can gather and attend meeting that.

This research provides very interesting insights into the Ratib Tulak Bala tradition in the Nagari Guguak Sungai Sariak community. This tradition is a religious ceremony carried out by the community with the aim of protecting themselves from disasters and disease outbreaks. The results of this research reveal a number of important pieces of information:

Origin and Purpose of Tradition

The Ratib Tulak Bala tradition initially began as an effort to end belief in Hinduism in society. With the entry of the Syattariyah Order which was developed by Sheikh Burhanuddin, people began to abandon Hindu beliefs and accept Islam. This tradition is used as a means to facilitate conversion to Islam in a gentle way and combines Islamic teachings with Minangkabau customs.

Protection from Disasters

Traditions are carried out as a means to protect oneself and society from disasters. The people of Nagari Guguak believe that the month of Safar, especially the last Wednesday of the month of Safar, brings the risk of disease and disaster. Therefore, they hold this ceremony as a form of protection.

Alignment with Islamic Teachings

Even though this tradition is deeply rooted in Islamic teachings, there is no clear conflict between this ceremony and Islam. People seem to accept this tradition as part of their way of life which includes elements of religion and customs. Ratib Tulak Bala Procession: The Ratib Tulak Bala ceremony procession includes reading Alfatiah and verses from the Koran, reciting dhikr, prayer, and eating together. The entire community participates in this process, and they do so with complete sincerity.

This research confirms several important and novel findings. The Ratib Tulak Bala tradition is an important part of the life of the Nagari Guguak community and has strong roots in Islamic history and teachings. This tradition is used as a means to protect oneself and society from disasters, and society views it as a form of protection. There appears to be no conflict between Islamic teachings and the traditions of Ratib Tulak Bala, and these traditions are accepted as part of their worldview. The results of this research provide an overview of the importance of religious traditions in the life of the Nagari Guguak community. However, it is important to consider several aspects in this context:

1. Cultural Maintenance, The Ratib Tulak Bala tradition not only has religious value, but also strong cultural value. This is part of the Minangkabau cultural heritage which is still well maintained by the people of Nagari Guguak.
2. Protection and Trust, The community views this tradition as a means of protection from disasters and reflects the strength of their religious beliefs.
3. Harmony with Islam, although there are traditional aspects to this ceremony, there is no conflict between Islamic teachings and this tradition. This reflects society's ability to integrate religious and cultural values.

This research describes the complex relationship between religion, culture and tradition in Minangkabau society. This can be an important case study in understanding how religious traditions develop and persist in diverse societies. This research can provide insight to governments and religious institutions about the importance of understanding and respecting people's religious and cultural traditions. This can also motivate efforts to maintain and document traditions such as Ratib Tulak Bala.

The Ratib Tulak Bala tradition in Nagari Guguak is an interesting example of how religious and cultural traditions can develop and survive in a society that has strong roots in religion and customs. This is an effort to protect the community from disasters, as well as protect their cultural heritage. This research provides valuable insight into the complexity of the relationship between religion and culture in Minangkabau society.

CONCLUSION

History did arabib dead reinforcements before is for reject disaster or disaster. Good disaster sick in humans as well as in plants. However, the main goal is for bring public especially Minangkabau people to leave tradition or

his trust that is follow the Hindu-Buddhist religion. Ratib dead reinforcements containing prayers taken to God from content quran. So public can accept tradition this. Implementation ratib dead reinforcements agreed in the month of Safar. The implementing community this generally follow Genre Syattariyah. Implementation started with a prayer event led by religious leaders and ended with pray together.

Acknowledgments

This research can be completed inseparably from the help of various parties. The researcher expressed his gratitude to the supervisors and resource persons in this study. The community of Nagari Guguak, Sungai Sariaik, Padang Pariaman Regency who have provided information about ratib tulak bala.

REFERENCES

- Almos, R., Pramono, P., & Reniwati, R. (2014). Pantun dan Pepatah-Petitih Minangkabau Berleksikon Flora dan Fauna. *Adabiyāt: Jurnal Bahasa Dan Sastra*, 13(2).
<https://doi.org/10.14421/ajbs.2014.13207>
- Amalia, A., Baharun, H., Rahman, F., & Maryam, S. (2022). Enhancement School Competitiveness Through A Literacy Culture Based on Local Wisdom. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(3).
<https://doi.org/10.31004/obsesi.v6i3.2094>
- Baharun, H., Wahid, A. H., Qodriyah, K., Wahyuni, S., & Fatmawati, F. (2022). Building a Literacy Culture Based on Local Wisdom through Women's Leadership. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4).
<https://doi.org/10.31004/obsesi.v6i4.2044>
- Firdaus, D. R. S., Lubis, D. P., Susanto, D., & Soetarto, E. (2018). Potret Budaya Masyarakat Minangkabau Berdasarkan KEenam Dimensi Budaya Hofstede (Portrait of The Minangkabau Culture According to Hofstede's Six Cultural Dimensions). *Sodality: Jurnal Sosiologi Pedesaan*, 6(2).
- Firdaus, D. R. S., Lubis, D., Soetarto, E., & Susanto, D. (2018a). Potret Budaya Lokal Masyarakat Tanjung Raya, Kabupaten Agam - Sumatera Barat di Era Digital. *Jurnal Komunikasi Pembangunan*, 16(2).
<https://doi.org/10.46937/16201826339>
- Firdaus, D. R. S., Lubis, D., Soetarto, E., & Susanto, D. (2018b). Potret Budaya Lokal masyarakat Tanjung Raya, Kabupaten Agam-Sumatera Barat di Era Digital. *Jurnal Komunikasi Pembangunan*, 16(2).
<https://doi.org/10.29244/jurnalkmp.16.2.248-265>
- Gutierrez Keeton, R., Mendoza, Y., Zarate, M. E., & Magruder, E. D. (2022). Teaching Faculty to Reach First-Generation College Students: The

- Impact of a Professional Development Course on Faculty. *College Teaching*, 70(2). <https://doi.org/10.1080/87567555.2021.1909526>
- Hasanah, A., Gustini, N., & Rohaniawati, D. (2016). CULTIVATING CHARACTER EDUCATION BASED ON SUNDANESE CULTURE LOCAL WISDOM. *Jurnal Pendidikan Islam*, 2(2). <https://doi.org/10.15575/jpi.v2i2.788>
- Hermayawati. (2021). Cultural language learning approach (CLLA): An approach for learners' integrated language use acculturation. *International Journal of Learning, Teaching and Educational Research*, 20(2). <https://doi.org/10.26803/ijlter.20.2.6>
- Hidayat, H., Wasana, W., Pramono, P., Immerry, T., & Dahlan, F. (2019). *Folklore in Meme: Minangkabau Folklore Survival Form in The Digital World*. <https://doi.org/10.4108/eai.29-8-2019.2288953>
- Husein, I. A., Mappiare-at, A., & Hanurawan, F. (2020). Politeness Value Adoption from Petitih Minangkabau Proverbs on Bibliocounseling as KIPAS Counseling Model. *Jurnal Pendidikan Humaniora*, 8(2).
- Ibasrol, I. (2022). RESEPSI MASYARAKAT PESISIR PANTAI AIR MANIS KOTA PADANG TERHADAP HADIS DALAM TRADISI RABA'AKIA. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 3(2). <https://doi.org/10.15548/mashdar.v3i2.3134>
- Imam Junaris, I. J., Wahid, A. H., Atiqoh, D., & Rohmatun, R. (2022). Characteristics of Organizational Culture Based on Local Wisdom. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1). <https://doi.org/10.33650/al-tanzim.v6i2.3298>
- Johnson, V. E., & Carter, R. T. (2020). Black Cultural Strengths and Psychosocial Well-Being: An Empirical Analysis With Black American Adults. *Journal of Black Psychology*, 46(1). <https://doi.org/10.1177/0095798419889752>
- Kurniasih, U., Rahman, A. R., & Sari, S. M. (2017). The meaning of merantau (wandering) in petatah-petitih (proverb) of Minangkabau the meaning of merantau (wandering). *Journal of Higher Education and Research Society: A Refereed International*, 5(2).
- Marchetti, A., & Puranam, P. (2022). Organizational cultural strength as the negative cross-entropy of mindshare: a measure based on descriptive text. *Humanities and Social Sciences Communications*, 9(1). <https://doi.org/10.1057/s41599-022-01152-1>
- Marlina, E., Isran Bidin, Zul Azmi, Adriyanti Agustina Putri, & Rama Gita Suci. (2019). TINJAUAN SOSIAL EKONOMI DAN BUDAYA IBADAH QURBAN. *Jurnal Pengabdian UntukMu NegeRI*, 3(2). <https://doi.org/10.37859/jpumri.v3i2.1564>
- Mulyatna, F., Imswatama, A., & Rahmawati, N. D. (2021). Design Ethnic-Math HOTS: Mathematics Higher Order Thinking Skill Questions Based On Culture and Local Wisdom. *Malikussaleh Journal of Mathematics Learning (MJML)*, 4(1). <https://doi.org/10.29103/mjml.v4i1.3059>
- Normina, N. (2017). Pendidikan dalam Kebudayaan. *Ittihad Jurnal Kopertais Wilayah XI Kalimantan*, 15(28).
- Novi Trisanti. (2013). Upacara Raba'akia Pada Masyarakat Di Kelurahan Bukit Air Manis Kecamatan Padang Selatan Kota Padang. *Jurnal Sosiologi*, 1(01).
- Pavković, V., Karabašević, D., Jević, J., & Jević, G. (2021). The relationship between cities' cultural strength, reputation, and tourism intensity: Empirical evidence on a sample of the best-reputable european cities. *Sustainability (Switzerland)*, 13(16). <https://doi.org/10.3390/su13168806>
- Putri, E. W. (2019). Islam and Local Wisdom in the Minangkabau Proverb. *Al-Tahrir: Jurnal Pemikiran Islam*, 19(1). <https://doi.org/10.21154/altahrir.v19i1.1567>
- Rahim, U. A. (2017). Pesan-pesan Komunikasi Dakwah dalam petatah-Petitih Minang. *Sosial Budaya*, 14(1). <https://doi.org/10.24014/sb.v14i1.4358>
- Rogoff, B., Coppens, A. D., Alcalá, L., Aceves-Azuara, I., Ruvalcaba, O., López, A., & Dayton, A. (2017). Noticing Learners' Strengths Through Cultural Research. *Perspectives on Psychological Science*, 12(5). <https://doi.org/10.1177/1745691617718355>
- Saad, G. Ben, & Abbas, M. (2018). The impact of organizational culture on job performance: A study of Saudi Arabian public sector work culture. *Problems and Perspectives in Management*, 16(3). [https://doi.org/10.21511/ppm.16\(3\).2018.17](https://doi.org/10.21511/ppm.16(3).2018.17)
- Sallyanti, Susilo, H., & Bangun, P. (2023). Petatah-Petitih in Minangkabau Community in Medan, Indonesia: Its Use and Meanings. *Studies in Media and Communication*, 11(4). <https://doi.org/10.11114/smc.v11i4.5904>
- Shadiqin, S. I. (2017). Di Bawah Payung Habib: Sejarah, Ritual, Dan Politik Tarekat Syattariyah Di Pantai Barat Aceh. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 19(1).
- Siswanto, S. (2022). Strengthening Spiritual Leadership in Preserving Religious Culture and Local Wisdom in Madrasah. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(3). <https://doi.org/10.33650/al-tanzim.v6i3.3357>
- Sovia Firdaus, D. R., P.Lubis, D., Susanto, D., & Soetarto, E. (2018). Portrait of The Minangkabau Culture According to Hofstede's Six Cultural Dimensions. *Sodality: Jurnal Sosiologi Pedesaan*, 6(2). <https://doi.org/10.22500/sodality.v6i2.23229>
- Susanti, A. (2013). Akulturasi Budaya Belanda dan Jawa (Kajian Historis pada Kasus Sup dan Bistik Jawa Tahun 1900-1942). *Avatara, e-Journal Pendidikan Sejarah*, 1(3).
- Syahril, S., & Marjoni, D. (2021). Jejak Perjuangan Syekh Burhanudin dalam Mengembangkan Ajaran Islam di Kabupaten Padang Pariaman. *Tarikhuna: Journal of History and History*

- Education*, 4(1).
<https://doi.org/10.15548/thje.v3i1.2947>
- Wasana, W., Hidayat, H., Immerry, T., Dahlan, F., Pramono, P., Meigalia, E., & Sari, M. (2019). *Pepatah Petitih: Its Interpretation On Instagram*.
<https://doi.org/10.4108/eai.29-8-2019.2289025>
- Widanita, W., Sinaga, R. M., & Adha, M. M. (2021). Tabot Culture: Local Wisdom of the Bengkulu Community and Effort to Preserve it. *International Journal of Multicultural and Multireligious Understanding*, 8(9).
<https://doi.org/10.18415/ijmmu.v8i9.2958>
- Zulnaidi, Z., & Januarini, E. (2020). The Form and Meaning of Idiom Related Human Body in Japan and Minangkabau Language. *Jurnal Kata*, 1.
<https://doi.org/10.22216/kata.v1i0.5070>