

The Depiction of the Merantau Tradition for Minangkabau Men in the Novel by Ahmad Fuadi

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Abstract

The Covid-19 outbreak has had a significant impact globally, especially on social communication. Public figures with different professional backgrounds give rise to different humanist expressive language styles. Research on language and humanist expressive speech acts during an outbreak is still rare. The purpose of this study is to analyze the function of expressive humanist speech of public figures in the Covid-19 outbreak on YouTube. The research method used is descriptive qualitative. The sources of research data are the speech acts of public figures during the Covid-19 outbreak on YouTube. The data used is the speech acts of public figures who allegedly contained humanist expressive speech during the Covid-19 outbreak. The results of this study show that from sixteen transcriptions of videos of public figures during the Covid-19 pandemic on YouTube, 123 expressive humanist speech acts were found. A total of 15 expressive speech functions can be analyzed from this data. These functions include saying congratulations, gratitude, sympathy, praise, apologize, criticize, suggest, blame, educate, complain, disappoint, motivate, hope, empathize, and be grateful. The tendency of expressive humanist speech of public figures based on the percentage of frequency, 20% motivating, 18% educating, and 11% sympathetic. The other speech functions are below 10%. Public figures have a role in disseminating information and need to be careful so as not to cause social conflict. The function of speech to motivate, educate, and be sympathetic is a function of speech that can be used by public figures in delivering information so that misunderstandings do not occur.

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INTRODUCTION

Habiba (2018) believes that novels can be studied by looking at the presence of values expressed in the work, these values include social, educational, religious, economic and political values. Novels present people's lives, are read by people, and are written by poets who belong to society. The societal, social and cultural aspects of literature contained in the novel are related to family relationships, conflict, power and leadership. Ayumi (2022) highlight that cultural values become habits passed down from generation to generation by people in an area, called traditions. Traditions in each region have differences such as rules, stages and implementation ceremonies. In the novel, various factors cause people to follow or oppose traditions. Therefore, understanding aspects of the novel can be linked to tradition.

The phenomena that appear in the novel several concepts for literary theory and practice. Esten (2018) believes that the themes expressed in the novel generally consist of the problem of the dichotomy between tradition and the thoughts of advanced society, so that this problem becomes an intellectual obsession to abandon existing traditions in the environment and create a new culture. According to Arfi (2018), diction in literary works can be adapted to the real life of society. In some novels there are various languages such as foreign languages, Arabic, English and other languages. Apart from that, there are also regional languages such as Minang, Sundanese, Betawi and Javanese. The description of traditions from various regions and languages proves the existence of identity prologues including the articulation of identity and resistance, the articulation of identity between Javanese Islam and politics, the articulation of Javanese and Minangkabau identities, and the articulation of identity regarding the phenomenon of social conflict. Some probematics that contained in novels can be analyzed based on characters and characteristics, sources of conflict and other conflicts, plot or storyline, and themes.

The tradition of merantau for Minangkabau men is an obligation, the purpose of merantau for each character is different. According to Naim (2013), the tradition of merantau Minangkabau people is carried out by Minangkabau men, this is in accordance with the saying "*Karatau madang dahulu, babuah babungo balun, marantau bujang dahulu di kampuang baguno balun*". Merantau is a way to mature oneself by trying to fulfill one's obligations as a son, having to be strong enough to carry burdens, leaving the village to seek a better education, improve one's welfare, and find a soul mate. Sukmafitriani (2023) believes that men have the most important role in having a family because they have power over all family members. Apart from that, in making decisions men must be responsible. When Minang men want to migrate, they can make their own decision but it must be discussed with their family.

Minang men when merantau should not damage nature and other communities, meaning they should not do things that violate rules and norms. Sumartini (2023) believes that to achieve personal goals in meeting economic needs, you must pay attention to nature and society, such as not exploiting nature, using technology appropriately, respecting each other, being democratic in determining things, and living socially. In the novel by Ahmad Fuadi the main character tries to adapt to his environment even though it is sometimes difficult. The character feels pressured when carrying out social life, such as the character having to go into debt to meet his needs, the character breaking the rules of the Islamic boarding school, even the character once worked as a courier who unknowingly contained illegal drugs. This is certainly not in accordance with the guidelines for living abroad, men must not be selfish to achieve personal goals.

The problem of the tradition of merantau is also found in the novel *Anak Rantau*, different from previous novels, if the character Hepi goes to migrate outside West Sumatra, Hepi actually migrates from Jakarta to West Sumatra. This was because Hepi made a mistake at school and got an empty report card. Hepi's attitude really made my father embarrassed. The father figure will feel

relieved if he can teach Hepi about the meaning of life according to Minangkabau customs. According to Rufaidah (2022), the advice passed down from generation to generation comes from nature "*alam takambang jadi guru*", meaning that the Minang people believe that the vast expanse of nature can be used as a guide for life and gaining knowledge. In line with Arumndani (2021), various life problems grow and develop according to the environment, some groups do not follow the cultural values and habits that can shape people's behavior. Social problems can occur significantly, slowly, desired, and undesirable.

A different view of the tradition of merantau can also be seen in the novel *Anak Rantau*, there is a Minang man in Attar's character who enjoys all the greatness of the land of rantau because he understands the saying that requires young people to go abroad to learn to live. The proverb contains "*Kerantau madang di hulu, Berbuah berbunga belum, Merantau bujang dahulu, Di kampung berguna belum*". This means that Minangkabau men should go abroad when they are young because being in the village is not very useful and their words are not taken into account in society. However, there are also Minang men who are forced to go abroad and ultimately find it difficult to adapt, such as Martiaz's character as Hepi's father, who previously became a thug due to economic demands. Manggis (2020) believes that going abroad is not just a merantau but has an obligation to return home to build and progress the village. The village is the place where everyone starts and goes home.

The tradition of merantau in literary works in the form of poetry was previously carried out by Marlina (2018), the results of the research describe the concept of merantau, the purpose of merantau for Minang men, and raises the problem that Minang men often go home before achieving success, so Malin thinks that merantau is something that is wrong vain. However, this research does not examine in detail the essence of literary works in society, including values, interests, power, economics, social and politics. Therefore, the right approach is needed in

studying literary works, a focused mimetic approach *culture studies* is an approach that has an open path to interpreting cultural texts, by finding ideas, images and practices regarding forms of knowledge, behavior and social activities of people in a region. Based on these problems, the aim of the research is to describe the description of the Minangkabau traditional merantau tradition in the novel by Ahmad Fuadi.

METHODOLOGY

Researchers use a sociological approach with theory culture study because researchers want to find transformations or shifts in the life habits of characters in novels that can be seen based on logic, history and interactions, and scientific disciplines. Barker (2004) culture studies can see the phenomenon of people who feel marginalized and do not have full control over their lives and resources, so that culture study has as its aim an intellectual project tasked with investigating the importance of the interrelationship between culture and modern society. The research design uses a qualitative type of research, describing data in the form of sentences that are analyzed and classified to obtain conclusions. Supriyanto (2021:68) believes that literary research data must be appropriate to the research problem. The data in this research include the plot, characters and background of the narrative, which is thought to contain the tradition of merantau for Minang men which can be seen from elements in the novel by Ahmad Fuadi with the title "*Negeri 5 Menara*", "*Ranah 3 Warna*", "*Rantau I Muara*", dan "*Anak Rantau*". The data source in this research is a collection of novel manuscripts by Ahmad Fuadi entitled "*Negeri 5 Menara*", "*Ranah 3 Warna*", "*Rantau I Muara*", dan "*Anak Rantau*".

Researchers use semiotic reading with heuristic techniques. The heuristic technique several steps including: 1) reading in the first heuristic stage, the researcher reads by paying attention to the language play so that he can determine the plot using narrative units, while the characters and setting use data cards, 2) identifying information from the characters,

setting and plot that is suspected presenting the tradition of merantau for Minangkabau men contained in the novel, 3) classifying the data that has been obtained into data cards which contain data classification according to categories, and 4) analyzing the data according to categories. This research uses hermeneutical techniques with analysis culture studies.

RESULTS AND DISCUSSION

Description of the Merantau Tradition for Minangkabau Men in the Novel Trilogy and Anak Rantau by Ahmad Fuadi

The tradition can be defined as a habit that has been passed down from generation to generation in a society that has rules and ideals in carrying it out. In order for the tradition of merantau to be preserved by the Minang people, it is necessary to understand the characteristics of the tradition, problems and the purpose of merantau.

Characteristics of the Merantau Tradition

Merantau is mandatory for Minang men who initially live in the village until they have to go abroad. The relationship between humans and nature must be maintained when living abroad, so that when they migrate Minang men have different characteristics from various regions in Indonesia, such as differences in language and thinking. This is in accordance with the results of the analysis as follows.

Our bus not only roars across geographical boundaries but also crosses cultural and linguistic boundaries. (L1, 12:25)

Based on sentence fragments "crosses cultural and linguistic boundaries" the sentence fragment describes the condition of a region moving from a village to another place, apart from that it describes a situation where an individual must adapt to the environment, be it nature, society and culture in an area.

After merantau, Minang men are obliged to return to their village because with experience they can mature their thinking so that it is needed for the development and good of the village. The tradition of merantau can be likened to a village

as a place of origin and a place of return. For merantaus, life is not just about going abroad but also having an obligation to return home to be useful for building and progressing the village. This is in accordance with the results of the data analysis as follows.

I felt like I was a bird flying far to the ends of the clouds and still returning to its nest. To Indonesia. I am home! (T2, 80:448)

Sentence fragments "I am home", the sentence fragment describes a character who has successfully migrated abroad, but no matter how far he travels, the character must still return to his country of origin because he still has obligations that must be fulfilled. For now, the character has returned to Indonesia because he has an obligation to continue his education.

Problems carrying out the Merantau Tradition

Problems in carrying out the tradition of merantau can come from oneself, parents and other people. Merantau is an individual's act of leaving the village based on one's own will. This is in accordance with the data analysis as follows.

Color television is a luxury in my village, especially video players. Maybe this spectacle can momentarily cheer up my anxious heart from wandering far away. (L1, 8:16)

Sentence fragments "cheer up my anxious heart from wandering far away", the sentence fragment describes the anxious condition experienced by individuals when they want to emigrate. Even though merantau is their own decision and in accordance with the purpose of merantau, namely to seek better educational knowledge, individuals still think about what their life will be like in a different area without parents, family and friends.

It is certainly not easy for Minang men to make decisions, they have to be really mature so that they are not confused in carrying out social life which has various differences. Apart from that, the decision to migrate was a tough choice because of the emotion of leaving the village. This is in accordance with the data analysis as follows.

While for me, it's not the separation that I'm worried about. I'm nervous myself with my decision to migrate young to Java. (T1, 10:14)

Sentence fragments "I'm nervous about my decision to go abroad." The sentence fragment describes a character who feels anxious about his choice to migrate to Java when he was young, even though his own decision is that the character still feels reluctant if he has to leave the village.

Even though Minang men merantau based on their own decision, individuals often feel pressured to do so. Parents always dominate their children's decision to migrate in accordance with existing religion and customs. The coercion that occurs within novel "Ranah 3 Warna" namely the mother figure allows Hapi to migrate but must take religious education. This is in accordance with the data analysis as follows.

Where is the freedom for children who are just learning to have dreams? Why does the future have to be controlled by parents? I was determined to go against Amak's wishes by staying silent and breaking down in a dark room. (T1, 8:11)

Sentence fragments "Why does the future have to be controlled by parents?", the sentence fragment describes a character who does not accept his parents' desire to send him to a religious school. Minang's parents teach religious education to their children so that the children have good manners and good karma in society.

The purpose of the Merantau Tradition

The purpose of the merantau tradition can be seen from the aspects of experience, education and welfare. The explanation of the purpose of merantau is as follows:

New Experience

The purpose of merantau is to seek new experiences. Minang men have the characteristic of being explorers so they discover new things. Minang men seek experience everywhere, which is why there is a large spread of Minang society at home and abroad. The success of the Minang people is proven by various successes from individual experiences. This is in accordance with the following quote from the novel by Ahmad Fuadi.

It was a thrilling experience because basically I am not comfortable in public, being the

center of attention, especially now delivering a speech, in a foreign language too. (L1, 53:150)

Sentence fragments "a thrilling experience because basically I'm not comfortable in public," The sentence fragment describes a character who always tries to always have motivation to be better. The tradition of merantau emerged to compete to achieve intelligence in terms of knowledge and seek life experience. Even though it feels difficult, Alif's character can get through it, so it becomes a new experience in his life when speaking in front of the public.

Of course, the various experiences gained by the characters can be lessons for individuals in living their lives. The experiences that the characters get are of course supported by various existing differences, these differences are a way for the characters to be able to have practical experience, such as getting along with each other with different origins and backgrounds. This is in accordance with the novel by Ahmad Fuadi as follows.

Considering your experience in dealing with people from different cultures, we would like to challenge you to socialize with the most distant nation, namely... Canada, on the American continent. Considering your experience in dealing with people from different cultures, we would like to challenge you to socialize with the most distant nation, namely... Canada, on the American continent. (L1,25:213)

Sentence fragments "challenge you to socialize with the most distant nation, namely... Canada ", The sentence fragment describes the situation in the background of a character who easily gets along with people from various cultures, this experience he gained since merantau to pursue education at a religious school. The character passes and is selected to take part in the scholarship, America actually becomes the character's dream country, but unfortunately the character has to migrate to a remote area of America, namely Canada. I felt like I didn't accept it, but I shouldn't refuse this valuable opportunity.

Education

During their teenage years, Minang men predominantly migrate with the aim of getting a better education, this is because the education system is not evenly distributed. Apart from that, village people are more confident that if their children go to school outside the city they will receive more adequate facilities. Parents find it difficult to make decisions for their children when they want to go abroad, especially if they have not seen them for a long time. This is found in the novel *Rantau I Muara* as follows.

"Wherever and whatever no do it, always renew your intention, that our short life is only for Allah and to bring benefits. Don't be material oriented. If you go to school far away, it brings benefits and no intend as worship, pailah. Go away." (T3, 78:174)

Sentence fragments "If you go to school far away, it brings benefits and no intend as worship, pailah ". The sentence fragment describes the character of a mother who sends her child to wander far away in search of a better education. However, characters should not go abroad in hopes of material things so that the characters who go abroad have the intention of worshipping and being useful for society.

Parents have the most important role in deciding a child's education when they merantau. Children must follow all the choices made by their parents, including choosing religious education to migrate. This is contained in the novel *Rantau I Muara* as follows.

"I was forced to study for four years in Pondok Madani, in the interior of East Java," (T3, 65:179)

Sentence fragments "I was forced to study for four years," The sentence fragment describes a character who was forced to choose religious education when he migrated far away to the island of Java.

Religious education has a positive impact on individual lives, such as forming an individual character who is responsible, disciplined, respectful of other people, and of course patient in facing problems. After Minang men graduate from religious education, parents will no longer impose their will, children are freed to determine their future. Parents really support their children

when they want to go to college, even though the majority of the Minang community has a below average economy. But, all methods will be used, such as working hard and borrowing money. This can be proven in the novel *Rantau 3 Warna* in the following data.

Just focus on studying, don't think about the costs. That's for Amak to think about. If necessary, Amak looks for a loan at the end of the village on the edge of the lake. (T2, 12:99)

Sentence fragments "Just focus on studying, don't think about the costs", The sentence fragment describes the character of a mother who tries to provide for her children, even without a husband. The mothers always support their children to study, whatever they do, such as actively earning money by working and if there is not enough, they inevitably have to borrow.

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Welfare

In the life of a Stangga household, of course every member hopes to gain prosperity, so that when living in a community, survival can be guaranteed. One indicator of achieving prosperity is socio-economic aspects such as material needs. However, the Minang people still experience many problems, especially in the economic sector. This can be seen from the novel as follows.

My name is still not there. I bowed my head silently and squeezed out of the crowd to return to the dormitory. At least one more day I have to survive without money. Hopefully tomorrow brings a money order. (T1, :178)

Sentence fragments "at least one more day I have to survive without money" The sentence fragment describes a character who feels disappointed that his parents have not received a delivery. Living without money is also a problem for young merantau. Economic problems are a problem that is often felt by the characters.

Economic problems have an impact on individuals' lives. When they migrate, individuals must try to meet their needs, one way is by going into debt. This is in accordance with the following novel Ranah 3 Warna.

Thank God, if you get rendang, you will get a money order too. Finally I can pay my debt. (T3, 64:271)

Sentence fragments "Finally I can pay my debt", The sentence fragment describes the character having to take on debt to make ends meet while they migrate. Parents' economic problems often force the character to save money compared to his friends, if his parents' money orders and deliveries are late, the character inevitably has to go into debt. Economic

problems are not only about daily money needs, but also other needs such as paying tuition and boarding fees. These problems often occur repeatedly. This is in accordance with the following novel Ranah 3 Warna.

I'm broke. I don't have money for food, for boarding, and to pay tuition fees. Actually, I'm just counting the days until I really knockout. (L2, 15:105)

Sentence fragments "I'm broke", The sentence fragment describes the character Alif experiencing a financial crisis when he migrates, problems come repeatedly, necessities of life must be paid for, starting from money, boarding, food and tuition fees. The character feels like he will soon give up because there is so much to pay.

The Minang people develop a strategy to gain prosperity, namely by merantau. Individuals can easily achieve prosperity if they are able to manage themselves well, such as being patient and not giving up easily. This is in accordance with the following quote from the novel Rantau I Muara.

The combination of a regular honorarium and millions in writing competition prizes makes my life prosperous. In just a few months I already had enough money to buy a more decent computer (L3, 3:9)

Sentence fragments "The combination of regular honorariums and millions in writing competition prizes makes my life prosperous," The sentence fragment describes the character's life situation, which little by little begins to prosper. The character tries to produce writing to be published in the mass media, from writing the character can make ends meet and can even buy a computer.

CONCLUSION

Based on the results of the research, it can be concluded that the depiction of the Merantau Tradition of the Minang Kabau tribe in the novel trilogy and "Anak Rantau" Ahmad Fuadi's works include depictions of the tradition of merantau and the transformation of merantau as reflected in four novels by Ahmad Fuadi. The description of the merantau tradition for Minang

men can be seen from the following aspects: 1) the characteristics of the merantau tradition consist of leaving the village to go abroad and going abroad to return to the village, 2) problems in carrying out the merantau tradition in the form of one's own desires, those of others. old people, and other people, 3) the traditional goal of merantau to seek, life experience, better education, and socio-economic prosperity.

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