

## Conference Paper

# Traditions and Intellectual Discourse of the Minangkabau Community in *Kaba Si Ali Amat*

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## Abstract

This study aims to explore the traditions and intellectual discourse of Minangkabau society in *Kaba Si Ali Amat*; and power relations in *Kaba Si Ali Amat*. The method used in this research is content analysis and the critical discourse theory of Foucault. The content analysis aims to uncover and understand messages in literary texts. Critical discourse analysis is used to study the constellation of power that occurs in the production process and the reproduction of meaning. This analysis is also used to disassemble the power that is in every language process. The results of this study indicate that the old literature was produced as a legacy of the literary tradition initiated by old writers. A writer chooses literary forms in distributing ideas to sharpen and mask his/her feelings. The discussion of this research regards the power relations that influence the creation of *Kaba Si Ali Amat* in the form of traditions, cultures, beliefs, and worldviews of the past.

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## 1. Introduction

Minangkabau as one of the tribes in Indonesia is famous for its literary tradition in the life of society. It is recorded from the many literary texts of ancient manuscripts, oral literature, and so on that developed even kept nicely. This tradition needs to be studied in order to discover the purpose and process of its development.

The role of literature cannot be separated from the process of spreading religion and social traditions. Even the content contained in the literature can indicate a change in the behavior of community life. Salleh [1] confirms this in the following statement:

.. the process of sharpening or applying the sense of humanity a person hears/reads, which cannot be given by other art, as deep as that offered by literature.... He may

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become sensitive to animals after reading Hikayat Indera Putera, better understand the nature of femininity after reading Syair Siti Zubaidah, or feel more merciful after hearing Hikayat Si Miskin.....

Based on a simple statement and convince Salleh [1], it can be concluded that the aesthetic, teaching and entertainment content contained in literature is considered capable of influencing community behavior. In addition, literature can change a person's worldview that comes from the aesthetic experience of reading. Thus, literature as a text is part of the discourse that contains power in the process of production and reproduction of meaning so that critical discourse analysis is needed.

Critical discourse analysis investigates social groups fighting each other and submitting their versions through language [2]. Eriyanto [2] added that the role of discourse is to control, normalize, and discipline individuals. Discourse is a set of speeches that contain judgments, but not always at the conscious level (ideology) [3]. Thus, Foucault's theory is used in this study because Foucault introduces discourse as a social practice.

Foucault [3] adds that discourse is the medium used to perpetuate power. Its function is to establish and preserve power relationships in a society. The process of discourse creation is selected, organized, and disseminated under certain procedures to avoid the power and danger of discourse, to deal with events, and to avoid dull material facets.

*Kaba* is etymologically derived from the Arabic *akhbar*, *khobar*, *kabar* "if Indonesiakan be" kabar "or" news ". *Kaba* also means a "joke" or "solace" so the story may have deviated from the system or social structure of Minangkabau. Nevertheless, *Kaba* is a form of Minangkabau cultural heritage, which grows and develops in Minangkabau nature. *Kaba* was created initially in the form of oral literature delivered from mouth to mouth.

Fathurahman [4] states the following in his previous research on Minangkabau manuscripts. In addition to being considered the result of a tradition of writing that developed strongly within Minangkabau society, the manuscript was also expressed as a reflection of the oral tradition that developed in the community. Therefore, crossing between written and oral tradition in the Minangkabau society leads to the creation of a distinct "history" that elicits local nuances.

The study of literature always involves historical study because textual connection and context in a history requires a historical approach [4]: for example, the social and intellectual history approach that leads to various events experienced by a community, both aspects of everyday life and the intellectual traditions and discourses that

developed at that time. Thus, the intellectual tradition and discourse of this study are aimed at the social and intellectual factors that influence historical events in the text.

In connection with this, *Kaba Si Ali Amat* is one of Minangkabau's old manuscripts in the form of an ancient manuscript or an old book in Arab-Malayan. *Kaba Si Ali Amat* is an old form of Minangkabau literature that has the characteristics of old literature, which contains many miraculous things, extraordinary objects, and inappropriate logic. As a text, *Kaba Si Ali Amat* is prepared using the Minangkabau language style, which is assumed to use a distinctive literary pattern that needs to be reviewed in research. Thus, this study aims to describe the intellectual tradition and discourse of Minangkabau society and power relations in *Kaba Si Ali Amat*.

## 2. Methods

Here related subject and object research and research methods are explained.

### 2.1. Subject and object research

The subject of this study is *Kaba Si Ali Amat*, which is an old book in Arabic Malay script, published in Leiden by PWM Trap in 1895. It has 60 pages and each page consists of 21 lines. The object of this research is the intellectual tradition and discourse of Minangkabau society and the power relations in the text.

### 2.2. Research methods

This is a qualitative descriptive research using the content analysis method. Moleong [5] states that qualitative research is kind of research that aims to understand what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and with description in the form of words and language, In a special, natural, and using a scientific methodology. This research uses the method of content analysis of literature because the work of literature is seen as a product of communication between authors and the environment.

### 3. Results and Discussion

Based on the research objectives, the following describes the findings of (1) the intellectual tradition and discourse of the Minangkabau community in *Kaba Si Ali Amat*; and (2) power relations in *Kaba Si Ali Amat*.

#### 3.1. Intellectual traditions and discourses of minangkabau society in *Kaba Si Ali Amat*

Social factors that influence historical events in the text can be viewed from two perspectives: internal and external factors. Meanwhile, intellectual factors are identified based on intellectual concepts, namely the ability to leverage thought processes, abstract thinking skills, and logical and fast thinking so as to adapt in various situations. In connection with the purpose of this study, the following illustrates the intellectual traditions and discourses of the Minangkabau community in *Kaba Si Ali Amat* based on social and intellectual factors that influence historical events in the text.

TABLE 1: Traditions and intellectual discourse in *Kaba Si Ali Amat*.

Social Factors in <i>Kaba Si Ali Amat</i>	Intellectual Factors in <i>Kaba Si Ali Amat</i>
1. The Minangkabau people generally work as buffaloes and farmers.	Knowledge of religion affects the naming of Ali Amat. Ali Amat is a popular name for Muslims.
2. Boys are in charge of helping parents work outside the home.	Ali has the ability to read natural signs and situations so as to try to give warning to his sister.
3. Speak using the language of parables.	Ali did not face emotional problems when expelled by his mother, but chose to walk by, keeping his goodbye, and living his life with the situation at hand.
4. Welcomes guests well, even provides a meal for guests.	Ali can consent and consent to get what he needs.
5. Full bases in acting and approving bids.	Ali has the skills to defend himself and take care of his brother.
6. Procedures of eating when visiting.	Minang women have the skills to cook and serve food well and neatly.
7. Believe in God.	
8. Believe in sacred or supernatural objects.	
9. Maintaining a shared myth of trust.	

This is in accordance with what was expressed by Ikram [6] that the script is a cultural heritage in the form of history that has a big picture of the tradition and

intellectual discourse of Minangkabau society. This is a much larger amount than other forms of relics such as temples, palaces, mosques, and so forth. Furthermore, Baried [7] also adds that a manuscript has a tradition that is a product or result of the public image so as to show the various attitudes of culture owned by a society in a certain period. Thus, *Kaba Si Ali Amat* as one of the old manuscripts of the archipelago has a tradition of Minangkabau tradition in the period of the past seen from the social and intellectual factors of society according to the time.

In connection with the results of research in the previous section, the traditions and intellectual discourses of the Minangkabau community in *Kaba Si Ali Amat* are determined on the basis of social and intellectual factors affecting historical events in the text. The social factors found in the *Kaba Si Ali Amat* text make it clear that the Minangkabau people have an orderly tradition of life and philosophy of life. The philosophy that is maintained is the home as a pride in the community. This pride was the beginning of Ali's mother's conflict with Ali and led to the odyssey of Ali and Puti Kasumbo. Ali's mother trusted the slander that was sent by Mother Sirih seller.

Social factors that become the meaning of customs that should be considered. This finding is in accordance with Aimifrina's [8] research that finds meaning in *Kaba Cindua Mato*, namely (1) slander may cause hostility, war, and murder; (2) loyalty, honesty, and responsibility can improve one's degree; (3) in listening to the news first the truth needs to be investigated, and so on. The meaning is also in the text of *Kaba Si Ali Amat*.

The intellectual factor presented in *Kaba Si Ali Amat* is generally presented to the figure of Ali who is regarded as a boy who has various skills and is not emotional in response to his mother's anger. In addition, Ali's character also has knowledge of reading natural signs to address the conditions. While the intellectual factors in other contexts of *Kaba Si Ali Amat* are depicted in the naming of Ali's character. *Ali Amat* is a popular name for Muslims so it can be declared that the community in the past came to know Islam.

### 3.2. Power relations in *Kaba Si Ali Amat*

The power relations in *Kaba Si Ali Amat* are a picture of power depicted in the procedure of the creation of the text through the language used. Foucault [3] states that the procedure is divided into three things, namely exclusion rules, internal rules, and application conditions. Based on this procedure, *Kaba Si Ali Amat* is a form of ancient power that was deliberately compiled through literary texts. This is illustrated in Table 2 below.

TABLE 2: Discourse creation procedures in *Kaba Si Ali Amat*.

No.	Discourse Creation Procedures	Data Description
1	Exclusion	
	a. Prohibited	The prohibitions raised in <i>Kaba Si Ali Amat</i> are contextual bans illustrated in Ali's remarks to his sister Puti Kasumbo while she is walking with Ali. The next prohibition is the prohibition during the journey as it passes through the sacred places.
	1) objective prohibition	
	2) contextual restrictions	
	3) subjective prohibition	
	b. Division and rejection	The division and rejection raised in <i>Kaba</i> is the repetition of pantun-shaped statements. The statement tends to be unnecessary but has the intention of describing the high Minang language.
2	c. The opposition is wrong and true	As part of Minangkabau's old literature, this <i>Kaba</i> text shows the presence of Islamic discourse but still strongly influences Hinduism by maintaining the myths in the way of the story.
	Internal Rules	
	a. Comment	<i>Kaba Si Ali Amat</i> is an old Minangkabau text that gained the influence of Hindu literature.
3	b. Author	The author describes intactly about the life of Ali Amat as a figure who possessed supernatural powers, was responsible, and described the views of the ancients.
	c. Discipline	The built-up text has a uniform line and style of language.
	Application conditions	
	a. Ritual	The ritual that is highlighted is to speak with a worship style and in parables.
	b. Fellowship of discourse	Belief in sacred objects and can speak with animals; even Puti Kasumbo (Ali Amat's sister) can live again after death is considered the friendship of discourse, which became the unity of the old literary power discourse of Hindu influence.
	c. Doctrine	The doctrine presented in this discourse is the philosophical doctrine that the wanderings of Ali Amat and his sister for the expulsion of his mother stem from the instigated discourse of the whole-lime seller who claims Ali has mocked their home. This is because the house has a philosophy of pride in the community first.
	d. Social exclusion	Social exclusion of discourse is belief in God, and belief in God and the religion of Islam is not presented in the storyline of the life of Ali Amat and his family.

The power relations in Kaba Si Ali Amat can be explained by Foucault's theory, which states that the main feature of discourse is the ability of the text to become a set of discourses that function to form and preserve power relations within a society. Such power relations are known under discourse creation procedures. The procedure explains that Kaba Si Ali Amat describes the power of tradition and culture of Minangkabau society as a determinant of the social life order. The three procedures explain that the creation of the Kaba Si Ali Amat texts is influenced by the traditions, cultures, beliefs, and worldviews of past societies as power relations [9, 10].

## 4. Conclusion

The use of language as a form of power is using a language that comes from nature to show the style of literature in ancient Minangkabau society. As ethnic with a philosophy of nature developed so that Minangkabau community teachers have the teachings and cultural values that use the languages of nature so that the style of language tends to be a parable.

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