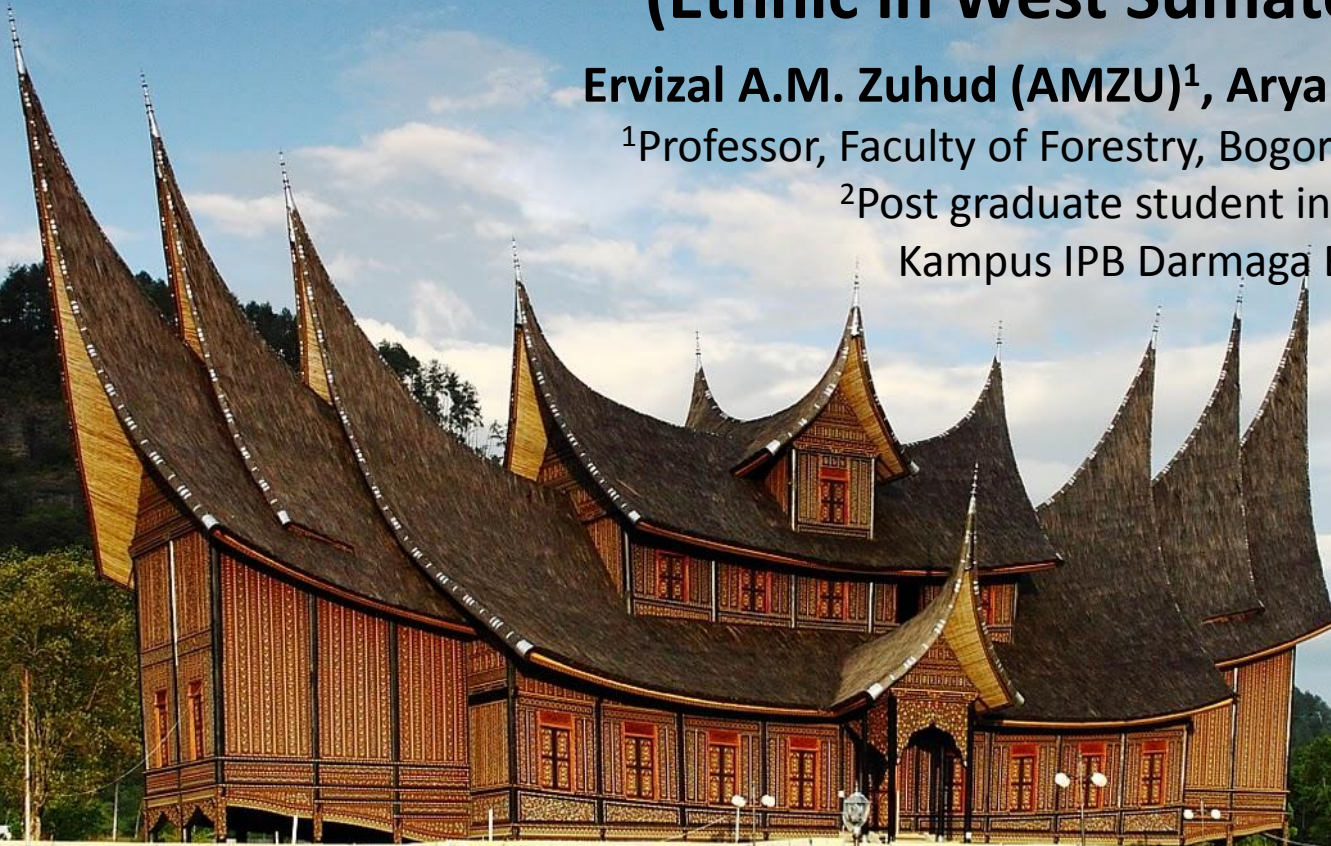


Nature Philosophy of Minangkabau (Ethnic in West Sumatera, Indonesia)

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Workshop
Traditional Knowledge for Ecosystem Services in ASEAN Countries
Folk Culture: Proverbs, Old Sayings and Community Rules
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The Right of Social-Cultural Minangkabau Perspective



**“Adat bersendi Syarak
Syarak bersendi Kitabullah”**

*Social-Culture must be based on religion,
Religion must be based on The Holy Book*



People of Minangkabau named their homeland
”**Alam Minangkabau**”
(Minangkabau Nature).



The use of the term “alam” (nature) has an extensive meaning.



Alam takambang jadi guru

*Nature is not only a place: born, will die, live and grow,
but also philosophical meaning such as conveyed in their proverb*

**The nature unfurled to be a teacher
The nature is there to teach people;**

The nature is university



The nature unfurled to be a teacher: Perspective



- *They see the nature and its elements as composed of four elements “nan ampek” (the four): “sun, moon, earth, stars”; “noon, night, morning, afternoon”; “west, east, north, south”; “fire, water, soil, wind”*
- *All different elements of nature that has different degree and roles*
- *Each elements live with their own existence in a harmony, but also dynamic: “bakarano bakajadian” (has cause and effect).*



All different elements of nature that has different degree and roles (“sun, earth, moon, stars”; “noon, night, morning, afternoon”; “west, east, north, south”; “fire, water, soil, wind”).

Related to each other, but do not bind each other;

Contacted or collided with each other, but do not obliterate each other;

Clustered with each other, but do not merge with each other.



Nature, Institution and Individual in Harmony

Minangkabau philosophy puts human nature as an element of the same status as other elements: **Land, Housing, Tribe, Nagari (Kampong)**



If the nature and all its elements are equated to human life, just as they liken the nature as their Minangkabau homeland, then natural elements can be comprehended as institution or individuals in their community.

Each has the right to hold the existence in the course of their lives



Institution and individual



- Each institution has the responsibility to maintain individual existence in their institution
- Each individual also has the responsibility to protect the existence of their institution.
- Harmony is valued as conformity or suitability of life among institutions and among individuals, between institutions and individuals, and vice versa.

Each institution or individual has different degree and role

Therefore, they will not be able to “merge” with the others, but will still be the same as the others.

So, in the dynamic of harmony, they are “each” become “one/unity” to be “together”, and each become “the same/equal” to be “individuals”.

**“one/unity” to be “together”, and each become
“the same/equal” to be “individuals”.**

Proverb to implementation for unity :

*Nan buto paambuih lasuang, nan pakak palapeh
badia, nan lumpuah paunyi rumah, nankuaik
pambawo baban, nan bingjuang disuruah-suruah,
nan cadiak lawan barundiang :*

**Blind holding dimples, deaf holding a weapon, lame
keep house, strong loadbearing, stupid to order,
smart to ask questions and discuss**



Others Proverbs (Cont.)

“Di ma bumi dipijak, di sinan langik di junjuang”
Where the land is stepped, there the sky is upheld
(Adaptation)



Takuruang nak dilua, taimpik nak diateh”

**Caged want in out-side,
Downtrodden want to above
(independent mind)**



Traditional Land-Use in Minangkabau

(Based on land geophisic condition)

Proverb :

*“Nan rato kaparumahan,
tabu tumbuah di nan
lereng, kok manggu
kapakuburan, nan
bancah ditanami
sawah”*

**Flat land for houses,
Sloping land for
crop/plant ,**

Dry land for the cemetery ,

Wetlands for paddy field



Traditional Land-Use in Minangkabau

Source : Kosmaryandi, 2005

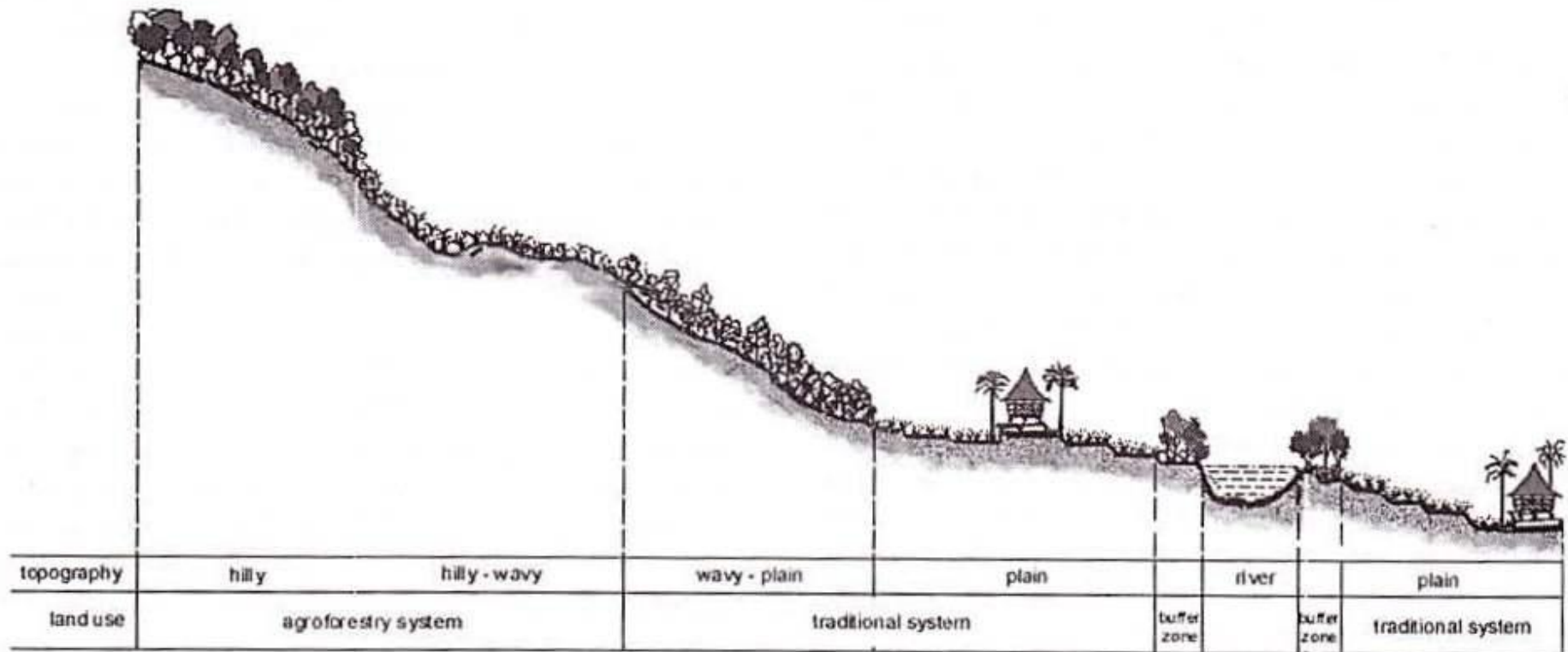
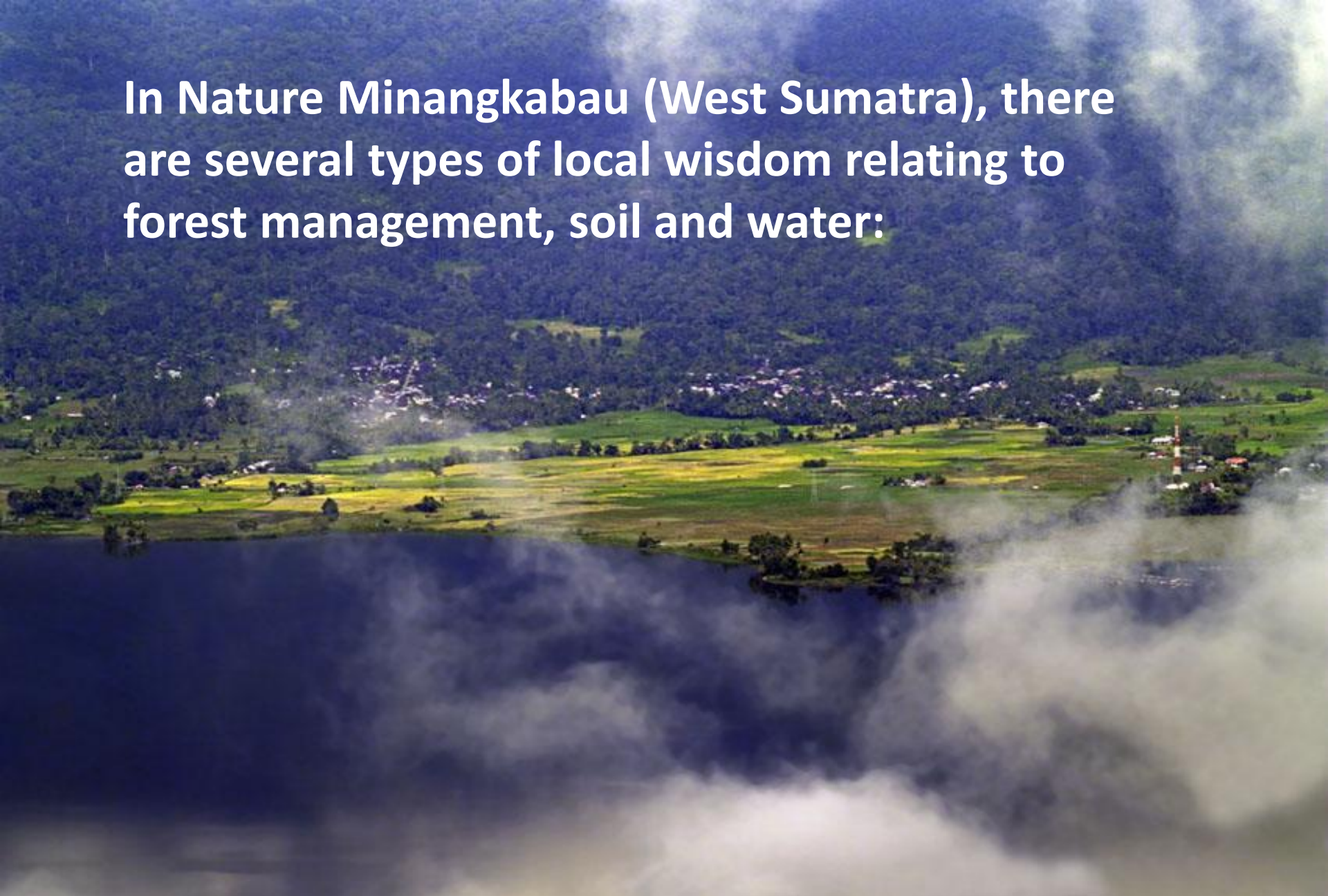


Figure 2. Guidance of land use management for highland area in Minangkabau Land

In Nature Minangkabau (West Sumatra), there are several types of local wisdom relating to forest management, soil and water:



In Nature Minangkabau (West Sumatra), there are several types of local wisdom relating to forest management, soil and water:

- Rimbo Larangan (*Prohibition Rimbo*)
- Banda Larangan (*Prohibition River*)
- Tabek Larangan (*Prohibition Pool/Hole*)
- Parak (*Traditional Agroforest for Food Security*)
- Menanam Pohon sebelum Nikah (*Tree planting before marriage*)
- Goro Basamo (*Mutual Cooperation*)



Rimbo Larangan (Prohibition Forests)

Forests are under customary rules should not be cut down because its function is vital for the water supply and prevent the danger of landslides .

If there are people who need wood to build a house, must be ask permission to Nagari Leader through the adat . Cutting down trees with hand tools.



Banda Larangan (*Prohibition River*)



Tabek Larangan (*Prohibition Pool/Hole*)



That pool of water created jointly by people in ancient times for the purpose of water supply in the public interest and in the Tabek also maintained various kinds of fish , when to open the Tabek with such a prohibition river.



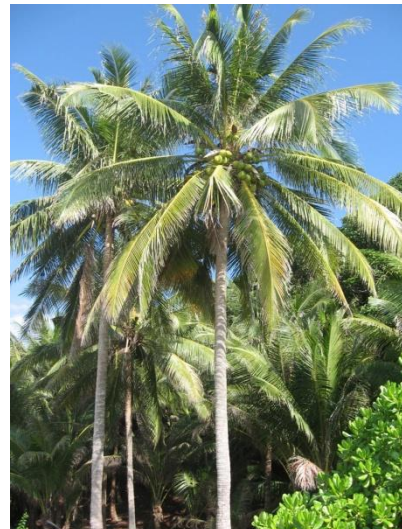
Parak (*Traditional Agroforest for Food Security*)

Multi usefull plants species : coconut, durian , suren , duku , mangosteen , rattan , cinnamon , nutmeg , coffee and fruit crops cultivation and short-lived plants such as chili, bulbous plants, nuts



Planting tree when a man will be married

Saving for next generation to the needs of families , usually planted : Coconut (*Cocos nucifera*) , Suren (*Toona sureni*) and others full benefits



Goro Basamo (*Mutual Cooperation*)



Work activities together in mutual cooperation for the benefit of society like making new roads , building houses of worship , cleaning the city ropes (river), planting perennials, etc.



Big Question ?

For today and future

How to protect, to manage, and to develop **TFK, Folk Culture: (Proverbs, Old Sayings and Community Rules)** for global challenges, especially conservation on biodiversity and ecosystem services for harmonize, friendship, peace, unity, sustainable community welfare and wellbeing ???

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