

THE ROLE OF MINANGKABAU CULTURAL VALUES IN HR DEVELOPMENT

Efrizon¹, Masydzulhak Djamil Mz², Sugeng Santoso³, Ahmad Badawi⁴

^{1,2,3,4}Management Study Program, Faculty of Economics and Business, University of Mecu Buana

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E-mail:

eferz.ar@gmail.com
masydk@gmail.com
sugeng.santoso@mercubuana.ac.id
badawi_saluy@yahoo.co.id

ABSTRACT

This literature review reveals the important role of cultural values and indigenous knowledge of the local community (Indigenous people) in sustainable development and human resource development for resource excellence. Each community has developed its own complex practices to protect and to manage its natural resources and ecosystems. The Minangkabau community is known as a contributor to intellectuals who played an important role in the history of the nation and state, especially in the pre-independence period and at the beginning of independence. The success of the Minangkabau people in producing national figures who bear the name of the nation and state has made Minangkabau one of the intellectually producing societies in the country. Indigenous knowledge and traditional values and culture of the Minangkabau people have been used and developed for a long time in the social structure of their society. Cultural values and indigenous knowledge or local wisdom are social capital as the embodiment of traditional cultural elements that are deeply rooted, in human and community life related to human resources, cultural resources, economy, security and law.

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1. INTRODUCTION

The Minangkabau people of West Sumatra have long been known as a storehouse of smart and wise people in Indonesia, as Buya Hamka has noted that the Minangkabau people have achieved glory and greatness from 500 to 600 years ago (Hamka 1987: p.7) [1]

In the past, the Minangkabau gave birth to many national figures whose names are resounding and are still remembered today. Today's Minangkabau is different, where figures from the Minang realm are not as popular as before, both before the independence period and after. History has proven that the spirit of Minangkabau local wisdom has been able to give birth to leading figures and leaders of the Indonesian nation [2].

So far, Minangkabau and this ethnic community have had a culture that grew, developed, was maintained and passed down by their ancestors for hundreds of years to make ends meet. Minangkabau culture has been used for hundreds of years so that its reliability has been tested in people's lives, in accordance with the personality and philosophy of life and is an identity that needs to be maintained and has long grown and developed (Prayitno, 2013). The anxiety and concern that has surfaced recently regarding the Minang people on the national stage is closely related to the past glory about the role and contribution of the Minang people in the history of the founding of the Republic which was so large and dominant but there is no longer an era that can be referred to to match the conditions. that amazing.

Minang cultural customs for centuries have been the guidelines passed down by the ancestors to the present generation and are at the same time the provisions and laws governing the life of human society. Minang cultural customs are also said to be natural provisions which are transformed into proverbs used in compiling adat as a social system that regulates society [3].

The socio-cultural order of the Minangkabau people is very thick with proverbs, various local wisdom sayings that are timeless. fragrant name in the history of the Indonesian nation.

In the current conditions, the challenges faced by the Minangkabau people include the touch of the globalization era marked by the development of technology and information with Minangkabau culture which is suspected to have caused a weakening of existing cultural values.

Recently, one of the Minangkabau figures, Gamawan Fauzi, responded to three important issues raised at the national forum, namely Puan Maharani, Chair of the Indonesian Parliament about the Minang people currently lacking Pancasilaism, Ade Armando, a social media activist and communication about Minang people who are backward, and Megawati, the former The 5th President of the Republic of Indonesia regarding the decline of the current Minangkabau intellectual who is also a figure from Minangkabau. The three submissions then sufficiently strengthen the reasons for the recognition of the human resource capabilities of the Minangkabau people who are widely known in the course of this nation.

As it is known that the intellectual content of the Minang people has been forged through strict processes and standards, where the existing scholars have been forged with a democratic and egalitarian nature by adopting 3 patterns of local institutions. This is what is known as the Tigo Tumpang Sarangan; ninik mamak, pious scholars, and clever clever.

Minangkabau, which is not rich in natural resources, however, has two pillars that have made Minangkabau intellectuals since ancient times look strong and prominent, namely: 1. The Pillar of Religion, because religion teaches and encourages its people to be knowledgeable. (Worship without knowledge can be misguided or in vain). Seek knowledge to China and the first verse that was revealed was Iqra' which means read. That's why the majority of intellectuals or technocrats from Minangkabau have strong religious knowledge and faith. 2. Pillar of Culture, Minangkabau culture highly values intellectuals so that in every customary moment, the smartest (cadiak clever) always get a place of honor in custom on a par with religious leaders or clerics and traditional leaders.

Based on the range of important records on the successful journey of human resource development in Minangkabau which existed long ago to the time of independence which has recorded gold ink in the history of the nation's journey, it is deemed necessary to have a more in-depth study to explore and examine the original values that can contribute scientific knowledge for the development and strengthening of human resources. It is hoped that the form of study in this article can be continued into scientific research by fulfilling the applicable academic requirements and standards.

2. LITERATURE REVIEWS

Definition of Value

Value is subjective and not objective, value also cannot be realized in material things, it's just that this has properties that attract every soul (K. Bertens, 2007: 139 in Khairunisa 2020) value is something that attracts us, something we are looking for, something something that is pleasant, something that is liked and something that is desired, in short something that is good.

Value as something that is useful, valuable, qualified, and can be utilized by others. Value describes something abstract, not a concrete object that can be seen directly [4].

As stated by Joesoef in Hasanudin, 2017, value is something that is "believed to be good" and becomes a standard of behavior and everything that characterizes culture is culture. So that Minangkabau cultural values can be interpreted as "something that is believed to be good and becomes a standard of behavior that is internalized by the Minangkabau people (Hasanudin, 2017).

According to Bertens (2011: 149 [5] value is something that is confirmed or guaranteed. Value is something that is interesting, something that is sought, something that is fun, something that is liked and desired. Therefore, something is said to have value if it is useful and valuable (truth value), beautiful (aesthetic value), good (moral value), religious (religious value), (Setiadi, et al. 2007: 31 [5].

Culture according to Tylor in (Setiadi et al, 2007: 27 [5], is a complex whole which includes knowledge, belief, art, morals, scholarship, law, customs, and other capabilities and habits acquired by humans as members Public. The definition of culture according to Koentjaraningrat (1999)

is as a whole system of ideas and feelings, actions, and works produced by humans in social life which are made their own by learning.

Furthermore Abdurahman (2011: 38) [6] says cultural values are conceptions, ideas, ideas, norms, and other forms (implied and explicit) that affect the choice of ways, goals, actions, and considered important in life.

Sustainability.

The concept of sustainability broadly began in 1987 when Gro Harlem Brundtland, Chair of the International Commission on Environment and Development (WCDED) in his report "Our Common Future," stated that sustainability associated with the concept of development, turning into a new prototype for social, environmental and economic development that has begun to spread globally in our time. Furthermore, according to Brundtland sustainable development (sustainable development) can be

defined as "satisfying the needs of the present generation, without compromising the ability of future generations to meet their needs."

Sustainability in the context of the socio-cultural life of a society in accordance with the Universal Declaration on Cultural Diversity UNESCO reaffirms that culture or, more precisely, its diversity is "one of the roots of development which is understood not only in terms of economic growth, but also as a means to achieve intellectual existence, more emotionally, morally and spiritually satisfying, is considered a human need as biodiversity is for nature", and declares it as part of the "common heritage of humanity" [7]

Development and Strengthening of Human Resources

Human Resource Development and Development is a process, where it is a series of activities that support changing behavior and learning opportunities for a person, where the overall goal of Human Resource Development and Development (HRD) activities is to achieve high performance (Haslinda, 2009) [7]

In relation to the development and strengthening of human resources, the assessment of culture/development over time requires a dual focus on traditional psychological objects, namely people near their environment, as well as larger units of analysis such as the institutional context of the nearest environment [8]

Development and development of Human Resources need to include local knowledge and wisdom. Kartawinata (2011: ix) [9] argues that in terms of the language of local wisdom, it means local wisdom which can be understood as local ideas that are wise, full of wisdom, of value that are embedded and followed by the members of the community.

According to Rahyono (2009) [10] the factors that make the provision and learning of local wisdom have a strategic position are; 1) Local wisdom is a form of identity that is inherent from birth. 2) local wisdom does not become alienated for owners of emotional Engagement, 3) the community has a strong appreciation of local wisdom, 4) Learning local wisdom does not need to be forced, 5) local wisdom is able to grow self-esteem and self-confidence, and 6) local wisdom is able to increase the dignity of the nation and state.

3. METHODS

This study is the result of a literature review using a descriptive qualitative approach on cultural values that play a role in the development and strengthening of human resources. In connection with the object under study is related to a series of activities of people, culture and systems that are holistic in the social life of their society, the approach used in this qualitative research method is an ethnographic approach, more precisely descriptive ethnography.

According to Merriam, 2016 the main definition of ethnographic characteristics is culture, which refers to the various ways different groups live their lives and the belief systems associated with that behavior. The factor that unites all forms of ethnography is the focus on human society and culture [11]

The study material is taken from research that has been conducted on cultural values universally and that apply in Minangkabau in several aspects of daily life, especially those implemented in the Minangkabau region (West Sumatra Province), from books, and several articles related to values. Minangkabau cultural values. The data obtained are classified into conceptions of cultural values in general, Minangkabau cultural values empirically, Minangkabau cultural values practically, and their development which plays a role in the development and strengthening of Human Resources in Minangkabau to date. The identified study results are then classified in an explanatory manner to draw a conclusion.

4. RESULT AND DISCUSSION

From previous research it was revealed that the characteristics or capacity of community human resources were influenced by the culture of the people themselves and continued to develop in line with their civilization where nature and the environment shaped their habits and knowledge.

According to Bardy, et al. (2017), traditional knowledge practices and traditional value patterns in relation to ecology and human life have not always been met with an open mind by developed countries. Where from an applied perspective, people can easily see how achieving human development goals is closely related to maintaining the natural systems that ultimately provide the resources and ecosystem services on which the economy and society depend. Bardy further stated that in this context it is believed that it is relevant to combine indigenous wisdom and academic achievement into the intellectual capital of sustainable community development. This principle is also reflected in the essence (as elaborated by the Brundtland Commission) not to sacrifice the ability to meet the needs of future generations, not only

applies to material goods such as natural resources, but it must also include non-material needs such as knowledge. And, it is not enough to have basic knowledge available: knowledge and competitiveness (as a result of using knowledge correctly), which need to be interrelated and interconnected.

These values and beliefs shape people's relationships with the natural environment influencing their lifestyles, individual behavior, consumption patterns and methods of managing environmental services. Each society has developed its own complex practices to protect and to manage its natural resources and ecosystems. Indigenous peoples, for example, have ways of developing various environmental management skills such as multi-use strategies of appropriation, small-scale production with low surpluses and low energy requirements, as well as various approaches to custodial land and natural resources that store waste and resource depletion in realities on the ground. [7]

Local wisdom shows local cultural identity as well as knowledge of local constructive ideas to utilize people to sustain their livelihoods in a blessed society. Local wisdom is knowledge that deserves to be used in the development of the country to ensure that national development becomes more efficient [12]. The key element of local wisdom is that it tends to be ingrained in the society in which it develops, and therefore must be viewed in terms of its economic, political and cultural context. Indigenous knowledge should not be packaged, generalized or 'scientific', as such an approach misrepresents its intent as being specific to local needs, and ignoring the "socio-economic and historical realities of the local community where the technology is applied" [13]. Local wisdom, in the form of norms and traditional networks, will be maintained if a sense of trust among community members is formed as the basis for moral behavior. Morality provides direction for social coordination and cooperation of all activities so that humans can live side by side and interact with each other (Vipriyanti, 2008).

As one of the many indigenous peoples in Indonesia, the Minangkabau Indigenous People still adhere to their customs. Geertz (1981) [14] explained that the initial distribution of the people referred to as the Minangkabau tribe was the area around the foot of Mount Merapi, a mountain located near the present City of Bukittinggi. According to [15] Minangkabau is a cultural area, where residents and people practice Minangkabau culture. The Minangkabau cultural area has a large area. Boundaries for cultural areas are not limited by the boundaries of a province. The Minangkabau cultural area is different from the administrative area of West Sumatra as it is understood today. Minangkabau is also understood as the name of a tribe,

The Minangkabau indigenous people, who are an integrated ecosystem, are part of the national and global ecosystem, where specifically the existence of the Minangkabau people and their culture, which is often referred to as the Minangkabau Natural Customs, has its own characteristics and characteristics. The Minangkabau people call their country the Minangkabau Nature and their culture the Minangkabau Custom. The mention of nature implies that nature is everything for the Minangkabau people. Nature is not only a place to live (live, develop and die), but also the basis of a philosophy of life [16].

According to tambo (traditional Minangkabau historiography), the area under Minangkabau influence is called Alam Minangkabau, Minangkabau World, and consists of two regions: the darek, the inner highlands, and the rantau, the outer or border areas along the west coast and other parts of Central Sumatra. [17] As explained by Nasir (2019), Alam Minangkabau has the meaning:

a. The first sense: philosophical meaning

Nature in a philosophical sense is a non-material meaning. Nature in this non-material sense means thoughts, ideas and ideas. Apart from that, the meaning of nature is also found in the sense of soul, such as the term *bapadang leba* above. That the Minangkabau people are also required to have an open spirit, an open heart.

b. The second definition: the meaning of geographic/territorial area

Nature in the second sense is the sense of geographical and territorial area. Nature in the sense of area is the area where the Minangkabau tribe lives. This area is divided into three areas indicating the origin of the dwelling, the area of development and the area of influence or also called *Luhak Nan Tigo* (the three areas of origin), namely *Luhak Tanah Datar*, *Luhak Agam* and *Luhak Limapuluh*.

According to Koentjaraningrat (1988: 7 [5] cultural values include: (a) religious/religious system, (b) kinship system and social organization, (c) knowledge system, (d) language used, (e) art system, (f) livelihood systems, (g) technology and living equipment used.

These customary values can be interpreted as local wisdom possessed by Minangkabau culture and aims to educate the public so that they are culturally literate and display behavior that is civilized, civilized, and has character. The acculturation of indigenous peoples and the challenges faced throughout the

development of the times which are called modernization are more about cultural integration and the documenting process by paying attention to social pathology and changing the locus of social control from the traditional system to the modern system of church and state (Angell, 2010) [9]

According to Amir (2011: 103 in Zulfa, 2020) there are four main values that make up the individual Minangkabau people who are virtuous, cultured humans, and civilized humans, namely: (1) basic values (philosophy); (2) kinship system; (3) the characteristics and character of the Minang people; and (4) wandering habits or traditions. Basic values (philosophy), namely: Adat Basandi Syarak, Syarak Basandi Kitabullah and Alam Takambang Becomes a Teacher. These basic values are known as ABS-SBK which denote Minangkabau cultural identity and identity which become a reference in Minangkabau personal, family, ethnic and community life both in the Minang realm and those overseas.

In the daily life of the Minangkabau people, cultural values are seen as valuable for life itself. So that in the view of life in Minangkabau, the culture that is rooted in the midst of society is a separate identity that is firmly held by how traditional teachings and religious values can be applied simultaneously and these principles are always upheld.

To understand the main values of Minangkabau society, Kluckhohn's theory can be borrowed, namely the 5 orientations of cultural values, namely:

1. The essence of human life
2. The nature of human work
3. The essence of human position in space and time
4. The nature of human relations with nature.
5. The nature of human relations with each other. [3].

1. Nature of Life.

In their belief in life, the Minang people see that nature is not bad, but life is good and full of struggles. Because the purpose of life is to do good and share with each other. Dalam pantun Minang is known by the term 'live bajaso, mati bapusako'. Analogous to the saying 'elephants die leaving their tusks, tigers die leaving their stripes, humans die leaving namo'. This illustrates that everyone has to work hard so that they can leave a legacy for their children and their nephews.

2. The Nature of Human Work.

In line with the nature of human life according to Minangkabau beliefs, work is a human obligation. The basic value of good life gives rise to a work ethic in line with the Minangkabau people's rhyme 'forest wood is not reliable, it is beautiful to be buek ka lamari, it can withstand rain, barani bapaneh, baitu urang is looking for rasaki'. This pantun encourages the Minangkabau people to always strive in life with a work ethic that values hard work. A place of work, a place to improve life. For the Minang people, the workplace is not tied to just one place. Wherever they wander to improve welfare. The openness of work orientation like this is symbolized by the poem above encouraging young people to go abroad to trade or seek knowledge and experience.

3. The Nature of Human Position in Space and Time

Minangkabau people are very aware of their existence in respecting space and time. The issue of time discipline is taught through religious rituals, analogous to the five daily prayer rituals which are obligatory for Muslims. The five daily prayers are performed at the times determined by the Prophet Muhammad so that the periods of time are very well planned. If you don't know the time, then the prayer schedule will be neglected and cannot be replaced. Because of this, the Minang people are very famous for practicing religious law and really respecting time. Gurindam Minang mentions 'if you sit down with the mines, if you don't look at the distance, if you're a pirate, you're in a bamukasauk'.

4. The Nature of Human Relations with nature

In talking about the nature of human life, work (work), and human position, it has been illustrated that the human behavior of the Minang people views life, work, space and time as something that is not important and valuable in their life. Minangkabau human relations with nature are recorded in traditional expressions, which provide an image of their relationship with nature throughout the history of their life journey. They are not subject to nature. They take advantage of this nature as a gift from God and must be maintained and cared for. Because of that they try to know the secrets contained in nature for the sake of living in the world so that it is beneficial for humans as caliphs on earth. By making nature takambang become a teacher, Minang people learn how nature provides order and balance accompanied by changes that are always dynamic. Because of that they have to adapt to change, as mentioned in the Minang saying 'once aie gadang, once tapian barubah'. They adapt creatively wherever they live, 'Where the earth is stepped on, where the sky is upheld'.

5. essence Human Relations with Others

The human relations of the Minangkabau people occupy first place among the other four cultural orientations. Minang society is known for its egalitarian culture and does not recognize feudal culture. Each of them respects the status and position of a person without having to look at that person's socio-cultural and economic background. Because of that there is a Minang gurindam which mentions 'sitting samo low, tagak samo tall'. However, they still respect the hierarchy of power: there are people, there are leaders. In this case a mamak is a leader who escorts his nephew so that he remains in accordance with the implementation of traditional values and Islamic teachings (ABS-SBK). [3].

A value is a conception that explicitly or implicitly belongs to a particular person or a special characteristic of a society. Because of its valuable nature, 'value' relates to something that is desired together which in turn influences the choice of means, means and goals of an action [18]. This cultural value system provides direction and serves as a guide for human behavior in life, [19]

Minangkabau local values are the identity of the Minangkabau tribe which originates from Minangkabau values, beliefs and socio-cultural heritage which are used as guidelines for behavior in society [20]. The culture and values of the Minangkabau people are a form of patterned creativity of reason and mind and contain a system of values and moral norms as a form of ethics that are believed to be true and implemented in the life history of the Minangkabau people (Navis, 1984 in Hastuti, 2013). So that until now it is still considered valuable, important and functions as a guide in the daily life of society, religion, nation and state [20].

Minangkabau traditional society uses nature as a way of life and as a source of analogy in giving birth to norms that govern life, as well as guide thinking and acting. This natural philosophy is contained in the teachings of nature takambangjadi guru. Learning from nature and from one's own and other people's life experiences is the dominant thinking orientation in Minangkabau society (Navis 1984) [19]

Minangkabau customs contain basic things, such as: foundations of thinking, values in life, norms in association, philosophy of life, and laws that must be obeyed. Minangkabau adat is a concept of life prepared by the ancestors of the Minang people which aims to achieve a happy and prosperous life in this world and the hereafter [21]

The Minangkabau people have basic principles that are identified from what is revealed from the results of their thoughts in the form of oral traditions about the surrounding environment which become a perspective and attitude to life. With their views, what can be identified as guidelines and philosophies regarding the meaning of life, the meaning of time, the meaning of nature, and the meaning of work. This can be obtained through Minangkabau culture which is reflected in the form of proverbs, advice, tambo, and kaba, as a symbolic reflection of the meaning of life and the social and natural environment that surrounds them which produces values and norms that are different from other regions [3].

As it develops, the values contained in Minangkabau Community Culture are strongly influenced by the Islamic religion, and this is stated in the Minangkabau philosophy "Adat Basandi Syara', Syara' Basandi Kitabullah". This is in line with the results of Ives' research (2019) concerning the existence of religion in the cultural development of a society. According to Ives, religion is one of the most prominent and encompasses a wide range of social institutions, touching and shaping almost every sphere of culture and society. Values have also been identified as deeply held antecedents of environmental behavior. And human values at different scales and levels of aggregation are increasingly becoming a research topic in the context of environmental management and sustainability science. The relevance of diverse cultural resources, explicitly recognized about the more specific role of religion in building and shaping social values in society. Thus religion is one of the key processes that can enable the emergence and spread of values at various social scales.

Minangkabau cultural values contained in customs in the midst of society, among others, cultural values of humility and respect for others, cultural values of agreement/deliberation, values of thoroughness and scrupulousness, cultural values of obedience and obedience to custom, the true value of human life, the true value of human nature, and the true value of human relations [6]

In accordance with lexical meanings as well as denotative and connotative meanings in the context of art and culture, 9 educational values were found from Minangkabau culture, namely (1) Belief in God (syarak or religion); (2) love for the Minang realm; (3) brotherhood and mutual cooperation; (4) unity and togetherness; (5) deliberation and consensus; (6) fair and peaceful; (7) determination; (8) alert; and (9) discipline (Desyandri, 2015: 140-141) [9]

In another study, as revealed by Zulfa (2020) that Minangkabau cultural values that are absorbed in forming the character of Minangkabau human resources are: (1) Religious, (2) politeness in association; (3) tolerance (4) loyalty (loyal): this trait is the source of giving rise to the traits of loyalty to friends, love for the homeland, love for the motherland, and love for the nation; (5) fair: taking steps that are not one-

sided and sticking to the truth; (6) careful thrifty; (7) alert; (8) brave because it's true: Minang custom firmly states that Minang people must have the courage to uphold the truth; (9) wise, responsive, and patient: people who can understand other people's views, are able to fend off any danger that will come, and able to accept all trials with a broad chest and able to find a way out with a clear mind; (10) diligent; and (11) humble.

Regarding the basic human ability to grow and develop in order to continue to survive, so far the development of human capabilities in improving performance has started long before, namely when humans were familiar with the skills to make tools for hunting and farming. Early human development was driven exclusively by the need to survive [22]

Along with criticism and constructive views about the existence of Minangkabau human resources in current conditions, at the local level in West Sumatra, namely in the 2000s, several studies emerged that departed from concerns about the sustainability of Minangkabau human resource development, which tended to decrease in the graph of the quality of capabilities compared to achievements. in the past. Muchlis Muchtar raised the theme "Policy for Human Resource Development in West Sumatra in Realizing a Qualified Education Industry", which underlined the need to rearrange the vision and priorities for human resource development in West Sumatra, which so far had been too economically oriented and populist, to re-emphasize the values Minangkabau original socio-cultural values that have been proven to form the strong character of Minangkabau human resources in the past. In another study, Effendi (2005) highlighted the change in educational design in Minangkabau along with the development of national development that is oriented towards information openness and global culture, the original structure of education in Minangkabau which was originally based on surau (mosque) is slowly being abandoned and replaced with a modern education system and national curriculum. The national education system places more emphasis on mastery of theory and memorization, but ignores the basic skills of learning and reasoning. Theoretically, the development of capabilities and the quality of human resources is largely determined by the environment that influences the community itself and the learning process in it. Therefore, studies and views on the importance of restoring original Minangkabau cultural values in strengthening human resource development are in line with the 3 main aspects of the need to look within, to one's own strengths or abilities in the human resource development process (Effendi, 2005): 1. Neoleny, the fact of existence and attachment from birth to adulthood in a cultural environment. Born as Minangkabau people, then even if they die they are still Minangkabau people, 2. Flexibility that continues to develop in an adaptive behavior. Even though human behavior tends to change, the basic values remain embedded in one's identity, the Minangkabau people will still have Minangkabau cultural values attached to them. 3. The ability to learn from humans is possible through a variety of processes, but still oriented towards clear goals.

5. CONCLUSION

From the results of the discussion above, conclusions can be drawn about cultural values which include indigenous knowledge of local communities in continuing sustainability towards their survival in the midst of the ecosystem environment where they are located, namely: Each community has developed its own complex practices to protect and to manage natural resources. nature and its ecosystem.

Local communities, for example, have a way of developing various environmental management skills, knowledge and traditions that they have effectively and efficiently and at the same time have a positive impact on the sustainability of the surrounding environment [7]. The existence of culture from the existence of cultural diversity is one of the roots of development, understood not only in terms of economic growth but also as a means to achieve a more satisfying, intellectual, emotional, moral and spiritual existence. To a certain extent, globalization has damaged cultural values and cultural identity due to the tendency of western culture to dominate other cultures and civilizations [23]

The Minangkabau people have a long history of sticking to and carrying out their customs and culture which are embedded in values which are a manifestation of their understanding of the natural world around them. Making nature as a way of life and as a source of analogy in giving birth to norms that govern life, also guides in thinking and acting. This natural philosophy is contained in the teachings of nature takambangjadi guru. Learning from nature and from one's own and other people's life experiences is the dominant thinking orientation in Minangkabau society (Navis 1984) [19]

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uphold the truth; (9) wise, responsive, and patient: a person who can understand other people's views, is able to fend off any danger that will come, and is able to accept all trials with an open heart and is able to find a way out with a clear mind; (10) diligent;

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