

**LOCAL WISDOM IN THE ORAL TRADITION  
OF THE PEOPLE'S BELIEF ON PROHIBITION EXPRESSION  
IN CATEGORIES HUMAN LIFE OF MINANGKABAU SOCIETY  
IN LUHAK NAN TIGO AREA**

**Hasanuddin WS and Novia Juita**

Faculty of Language and Arts of State University of Padang

*hasanuddinwshasan@yahoo.com*

**Abstract**

This paper is talking about the oral tradition of the people belief of prohibition expression in categories about human life of Minangkabau society in custom areas Luhak Nan Tigo on the framework of the study of oral literature, oral traditions, and folklore. The people belief of prohibition expression in categories about human life is divided into the following subcategories, namely subcategories pregnancy, infancy, and childhood, the human body subcategories and folk medicine; subcategories home and housework; subcategories livelihoods and social relations; subcategories travel and transportation; subcategory of the romance, engagement, and marriage; and subcategories death and funeral customs. Talks about the people belief are related to the conviction, while the conviction is closely linked with the traditions and customs. All of them are summarized in two main points that are culture and ideology. Thus, when dealing with belief, including the people belief of prohibition expression in the oral literary should be placed on the framework that the problem is not whether it can be proven or not, true or not, but rather on how the values contained in the text of prohibition expression functioning in the social community. Local wisdom which is form of the values and philosophy of life is able to develop integrity of the society, a tool of social control, combining strength that are broke for social solidarity, group identity, and communal harmony. The functions give a signal that every society needs conviction, other conviction that can support life creativity in togetherness.

**Keywords:** local wisdom, folk beliefs, prohibition expressions, Minangkabau society, Luhak Nan Tigo, folklore.

**A. INTRODUCTION**

History has recorded that Indonesia is a nation that has a high culture. This fact cannot be denied because of the evidence which is form of old relics that are very valuable and can be found. Relics that prove the level of civilization of Indonesia was not only tangible material, such as temple buildings, inscriptions, ornaments in traditional house or granary, daily life equipment, but also the relics moral-spiritual nature. From cultural heritage that is moral-spiritual nature can be got valuable information about the concepts and mind set, behavior, customs, worship and belief systems, educational and cultural traditions, and so on as from life of the ancestors of Indonesia.

In the effort to achieve the purpose of national development, the efforts to explore, identify, documented, and preserve the positive legacy of the ancestors of Indonesian culture needs to be done. It can enrich and strengthen a sense of pride for the next generation of their nation toward the precious heritage. In addition, a good introduction to the cultural heritage of the next generation can strengthen the tradition of the nation in responding to the challenges of the future that are more severe in this era of globalization.

Cultural heritage which is form of moral-spiritual heritage, one of them are obtained and known through the conviction traditions or beliefs of a society. According Navis (1984: 4), the values of traditional culture as a type of pronunciation is a system of communication. Human life and human relationships, ruled over convictions or beliefs. If it grows and develops, conviction or belief is accepted as truth. Public conviction on something might slop over common sense, but that such a conviction according to Barthes (2003: 124) cannot be blamed. It has to be paid attention from the community conviction is not true or not matter, but how far it has function to fulfill the social function of community life. Therefore, the conditions in which people believe in a traditional values as a truth and it is believed make possible the emergence of communal solidarity, it believes can serve as the argumentation as science, the rules are inherited, and practiced every generation, is a form of memory and memories, ideas, or decisions which are believed.

Minangkabau society is one of the strong ethnic and exists in the archipelago. Minangkabau ethnic identity has been contributing to the national culture, through language, art, and various aspects of the tradition. A strong society and can contribute their culture is the community who are strong, cohesive, and proud of their identity. These societies grow because it has "glue." Of course the glue is a form of the fundamental values that can integrate Minangkabau society in a whole of life style (the views and values of life, and philosophy of life as a local wisdom in solving the problems of life). One of the adhesive that is used can be said that the sourced

is from traditional values that can be found in the oral traditions of the Minangkabau society's belief which is form of prohibition expression.

In a true conditions and constructive, traditional values can help the dynamics of community life where the fundamental values are moving on and developing; to produce and develop the integrity of the community, creating social solidarity, foster pride in group identity, and are also useful to establish communal harmony. Therefore, every society, both traditional and modern society requires life values that are based on the conviction or belief in certain things to lead a harmony life together.

Minangkabau people called their land with *Alam Minangkabau* and their culture with *Adat Minangkabau*. Addressing of *Alam* implies that nature is everything for the people of Minangkabau. Nature is not only a place to stay (live, grow, and die), but also the basic philosophy of life. Society stated that the function of nature with *alam takambang jadi guru* (the landscape nature made as a teachers) (see Navis, 1984: 28).

From the characteristic and type of the nature, the two traditional leaders Minangkabau, Datuak Parpatih Nan Sabatang and Datuak Katumanggungan formulate lifestyle of the people. Minangkabau nature is divided into two regions, namely (1) *darek* region (land; mountains) as the main supporter of traditional Minangkabau region consisting of Luhak Agam, Luhak Tanah Datar, and Luhak Limo Puluah Koto; *darek* region is considered as the beginning and origin of the Minangkabau people began; and (2) *rantau* region (coastal supporter), that is the region outside of the three earlier luhak. *Darek* region as the main area and the relative in inland become Minangkabau guard base. *Rantau* region is a region that borders and intersects with other cultures of communities and of course the issue of the effect of assimilation is a part that can be avoided (see Navis, 1984: 42).

This article contains a review of the issue of the oral tradition of the people belief of prohibition expression in categories about human life of Minangkabau society in custom areas Luhak Nan Tigo with subcategories of pregnancy, infancy, and childhood. Prohibition expressions of folk belief on the pregnancy, infancy, subcategories of humans and drugs people; home and housework; livelihoods and social relations; travel and transportation; romance, engagement, and marriage; and subcategories of death and burial customs in the framework of the study of oral literature, oral traditions, and folklore. Through discussion of the result of the research, especially the discussion of the values of local wisdom that is contained in the prohibition of expression of the people's belief will be known a number of formulations about the social behavior Minangkabau society. The formulation can be seen as the basic values that have "glue" Minangkabau ethnic community into a strong ethnic and exist in this archipelago.

## B. RESEARCH METHODOLOGY

This study is a qualitative research, research done by not using numbers and statistical data processing, but prefers the researcher's appreciation of the interactions between concepts that are being studied empirically. A study conducted for the purpose of understanding the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, holistically, with a particular context is natural, and by utilizing the scientific method.

This research is research that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed, depending on the observations in humans, both in the region and in their terminologies. This research priority setting is done to present the natural and social world, and perspectives in the world in terms of concepts, behavior, perception, and the question of human being investigated.

The data of this study is a data expression of the oral tradition of folk belief prohibition of Minangkabau society in custom areas Luhak Nan Tigo around the category of human life. Data collection was conducted in two phases. *The first stage*, stage confidence of the people recording the oral traditions expressions prohibition of Minangkabau society in custom areas Luhak Nan Tigo. Informant narrative folk beliefs about the oral tradition of people's belief of prohibition expression of Minangkabau society in custom areas Luhak Nan Tigo recorded using a tape recorder. Results recorded oral utterances of public prohibition expression of people's belief of Minangkabau society in custom areas Luhak Nan Tigo transcribed into written form. The results of transcription (over characters) will be transliterated (translation) of the Minangkabau language into Indonesian. *The second phase*, data collection on environmental narrative / storytelling (outlook and philosophy of life, as well as the values of the speech community life associated with the people's prohibition expression belief of pregnancy, infancy, and childhood). Data on environmental narrative / storytelling is collected through recording techniques, observations, and interviews.

## C. FINDINGS AND DISCUSSION

### 1. Findings

Data Conviction of prohibition expression of Minangkabau society that can be inventoried and classified as data folk beliefs about human life prohibition the phrase spoken by three speakers who are in custom area.

The data belief's of people's prohibition expression a restriction categories about human life in Minangkabau society in custom areas Luhak Nan Tigo can be identified and grouped as grouping according to folklor theory about folk belief category. The grouping of the data is as follows.

**a) People's beliefs about human life prohibition expressions subcategories pregnancy/birth, infancy, and childhood:** among others (i) *Urang manganduang ndak buliah duduak in batu or di lantai semen, beko lakek kakak anak* (the pregnant Person should not sit on a stone or cement floor, later latched onto the placenta); (ii) *Urang manganduang ndak buliah mamasak jo puntuang kayu, beko tompel muko anak* (pregnant people can't cook with wood, later am is punting the face of children); (iii) *Urang manganduang ndak buliah makan pisang kamba, beko kamba pulo anak* (person pregnant should not eat banana twins, twin children born later); (iv) *Urang manganduang ndak buliah baujan-ujan, beko kataguran* (The pregnant rain shower, shouldn't be bullied spirits); (v) *Laki urang nan manganduang indak buliah sumbarang mambunuah jo mancilakoi binatang beko cacatanak nan lahie bantuak binatang nan dicilakoi* (The husband of the pregnant women who do not kill and persecute the animal for no apparent reason, later children born deformed as it will be experienced by animals who are persecuted); (vi) *Di ra buik sanjo paja ketek ndak buliah ditin ggaan surang, beko dipamenan antu* (At the turn of the afternoon and evening the baby should never be left alone, that later plagued ghosts); (vii) *Indak buliah paja ketek indak balakekan dasun tungga, basi barani, jo guntiang ketek, beko kanai dek palasik* (No baby not attached a single garlic, iron magnets, small scissors, and later exposed to interference palasik (evil spirits)); (viii) *Indak buliah maidu-idu tangan paja ketek, beko alah gadang suko mamintak-mintak* (do not kiss the hands of babies, later after they grow they love to beg); (ix) *Indak buliah manyikek abuak paja ketek sadang basah, beko dek sisik anak dek e* (Shouldn't be combing the hair of babies who were wet, later bad/diseased skin children).

**b) People's beliefs about human life prohibition on expression of subcategories of the human body and medicine people:** among others (i) *Indak buliah mancigok urang mandi beko bangkak mato* (Not allowed to peep the bath, later the swollen eyes peeking); (ii) *Indak buliah mangguntiang kuku malam-malam beko pamburuak dagiang wak dek nyo* (Should not be cutting the nails in the night, later easily affected by skin disease); (iii) *Jan mandi sanjo-sanjo beko hijau-hijau badan dek dipiciak antu* (Do not bath in the evening, in the body bruises pinch ghosts later); (iv) *Kok mato manggagahik surang sabolah kida jan diku suak-kusuak tando ka manangih wak di* (If the left eye twitching themselves do not rubs, it would be a sign that something is going to cry); (v) *Kok mato manggahik surang sabolah suok jan diku suak-kusuak, tando ka bagodang ati wak di* (If the right eye twitched themselves do not rubs, the sign will be something that will be happy); (vi) *Indak buliah mamoku di botuang, beko tapoku mato botuang bongkak-bongkak awak dek* (Not to be nailing bamboo in its segment, the eyes may swell later); (vii) *Indak buliah mala cuik atau malapia anak salain di kaki, beko rusak badan anak* (Not to be hit in the legs apart, later broken body of the child); (ix) *Urang nan bapusa-pusa di kuduk jan bajalan di rimbo, beko dicakau dek harimau* (People who have a navel at the nape do not go into the woods, later killed the tiger); and (x) *Indak buliah paja ketek indak balakekan dasun tungga, basi barani, jo guntiang ketek, kok indak balakekan beko paja ketek kanai dek palasik* (baby must be attached to a single garlic, magnetic iron, and small scissors, if not attached to the baby later exposed pelesit).

**c) Conviction of the people around the prohibition of expression of human life and subcategories home housework:** among others (i) *Untuak batagak rumah, sabalum mandataan parumahan bacaliak dauu iyo lai kolah karacak, basungkuk tanah tu jo sayak. Kalau ado salah satu binatang tasungkuk di dalam tu, tu jan dipakai, biko ado sen akibatmo* (To build the house before leveling the ground see first whether it is good, face downward of coconut shell above the ground. If then there is a caged animal in it do not set up house there, there will be only due to poor); (ii) *Indak buliah mambuek rumah tapakai jalan lamo, ka baa juo sampik tanah, ndak buliah bana doh, beko ado sen akibatmo* (Not to be put on the land to build a house that has become the land for the construction of the house, although very narrow, really should not be, there will be only due to poor); (iii) *Jikok anak ka mambuek rumah indak buliah di kailiaran dari rumah induaknyo, itu namonyo anak mamaluak induak. Jikok babuek juo namuah anaknyo maningga dulu daripado induaknyo* (If the child wants to build house should not be in front of the home of his mother, the mother embracing the child his name. Doing so also likely to die earlier than her mother); (iv) *Rumah tidak boleh membelintang nagari. Jikok membelintang nagari tampak dek urang rumah bantuak indak bapanguni* (The house should not be crossing the village. If membelintang village in view of the house as unoccupied); (v) *Pintu gadang rumah indak buliah manantang matoari, indak salamaik urang nan maunyi rumah nun tersebut*; (vi) *Kok mambangun rumah, katiko*

*mamasang kudo-kudo harus didarahi jo ayam jantan, tu gantuangan pisang manih satandan jo karambi tumbuah gai, kok indak dibuek beko indak salamaik tukang bakara jo* (If you set up the house, when installing the horses home, should slaughter a rooster, hang a bunch of sweet banana, and coconut shoots, if it is not done no good result for the handyman who worked); (vii) *Jan mambuek pintu rumah satantang jo pintu biliak, beko banyak panyakik nan ka dating* (Do not make a row house door with the bedroom door, many diseases that would later befall the inhabitants of the house), and (x) *Ndak buliah ombuih pupuik malam aghi beko masuk ulek dalam umah* (not allowed to play flute in the night, then a snake will enter to the house).

**d) Conviction of the people around the prohibition of expression of human lives and livelihoods subcategories of social relationships**, among others (i) *Katiko manyabik tu ndak buliah di pamatang malatakan padi, musti di batang padi. Kok indak di batang padi biko si Mege ka tibo go, hilang kabarakatanno* (When harvesting rice paddy should not be putting it in the dike, should in rice straw. Otherwise in the rice stem Mege come later, lost the blessed rice); (ii) *Ndak buliah manabang batuang hari ujan, beko di bubuak batuang nan tingga* (Not to be cut down bamboo betung when it rains, then the remaining bamboo betung will die obsolete); (iii) *Urang manggaleh, indak buliah urang mautang di pagi ari, beko indak laku jaganyo do* (Those who trade, do not allow people owe morning, later unsold merchandise); (iv) *Kok ka mamintang utang jan pagi ari, sial urang dekenyo* (If you want to collect a debt do not ask in the morning, later unlucky fate of those who billed it); (v) *Kok wak mamaliagho itiak sarati, jaan bacokak jo di ateh umah, beko abih ciek-ciek itiak sarati tu* (If raising ducks Sarati (entog), do not fight in the house, I'll run out one by one the duck); (vi) *Indak buliah buang aiu siap basuah tangan lalu jendela, kok awak sodang basawah, beko abih padi dimakan dek kondiak* (being plant rice should not throw used water to wash hands through the window, then run out of rice eaten wild boar); (vii) *Indak buliah duwak kanai bayangan beko indak bakanampakan awak dek urang* (not allowed to sit in contact with the shadow w, we'll not be appreciated by others); (viii) *Indak buliah maminum aia di saok tekong atau saok lainnya, tasaok pulo pikiran awak dinyo* (not allowed to drink water from a glass lid or cap of the other, our minds later covered as well); (ix) *Indak buliah minum dari muluik teko, beko lalu muncuang urang ka awak* (Not allowed to drink straight from the mouth of the kettle, then people will be underestimated us with their speech); and (x) *Kok masuk amo-amo ka dalam uma, jan diusua tando ado ughang jauh ka datang* (If butterfly entered into the house, do not be expelled, the sign there is a person to come to our house).

**e) The prohibition expression of the people's beliefs about human life traveling and transportation subcategory**: among others, (i) *Indak buliah manjaik buah baju takkek beko indak salamaik di perjalanan* (May not sew (put) buttons on the shirt being worn, will not survive the trip); (ii) *Jaan pai bajalan tengah-tengah hari beko kasusahan nan dapek dek wak* (Don't walk in the middle of the day, which will be obtained distress later); (iii) *Kok maan tak kucing di tengah jalan capek kubuean, kok indak beko dapek cilako wak* (If the drive and hit a trip soon buried the cat in the cat carcasses, if not then we have a disaster); (iv) *Indak buliah poi bolak-baliak, lah bajalan babaliak pulo, beko indak mandapek apo nan wak arokan* (Not allowed to go back and forth, had gone back again, will not obtain what we want); (v) *Tengah aghi dak buliah pai bajalan beko kamalangan wak di jalan digaduah setan, dek tengah aghi tu waktu setan bajalan* (shouldn't go at noon, then we get a distress disturbed noon is the devil because the devil running time); (vi) *Kok maliek ula malintang kutiko awak lalu, indak buliah malanjukan pajalanan beko tajadi nan indak-indak* (If you meet in our journey a across of snake, do not move on, then we got a disaster); (vii) *Kok poi ka tengah rimbo ndak buliah maimbau-imbau namo kawan nan samo poi ka rimbo beko nyo larian wak dek urang aluih* (If you go into the woods should not be calling out the name of a friend who both went into the woods, later a friend we were hidden spirits); (viii) *Jaan ditompua jalan moik, kok ditompua juo ndak ka tacapai mangkosuk wak bajalan u de* (don't taken a new path to use dropping the corpse to the grave, if taken too, that means who wants to achieve from our trip would not be achieved); and (ix) *Kok ado urang maningga di kampung wak ndak bulie awak poi bajalan, beko dapek kasusahan di jalan* (if there are people who died in our village we should not go on, will be a disaster on the way).

**f) Confidence of the people around the prohibition of expression of human life subcategories romance, engagement, and marriage**, among others, (i) *Anak gadih indak buliah makan di mukopintu, beko indak jadi dipabini urang* (Girls shouldn't eat in front of the door, later will not be a wife for a man); (ii) *Indak buliah anak gadis jo anak bujang makan di tutuik sia, beko tutuik hati urang ka awak* (Both girl and boy prohibited eating in closed tins, later the hearts of us are closed); (iii) *Anak gadih jan basuntiang sabalum balaki, beko ndak balaki* (Girls prohibited to wear suntiang before married, later they couldn't have husband); (iv) *Jan malakak anak gadih jo anak bujang jo sapu, beko dapek jodoh nan ndak elok anak wak* (Don't hit the daughter or son with a broom, It will be able to mate less good child); (v) *Ijan malokokan ujuang sapu ka adiak atau ka kakak padusi wak, beko dipabudak adiak atau kakak wak tu dek lakinyo* (Do not hitting the tip of the broom to our brother or sister, brother or sister later enslaved our women by her husband); (vi) *Anak gadih*

*indak buliah makan samba nan di kual, beko dapek suami laki urang* (Girls should not be eaten directly from the casserole dishes, will be the husband of a married man); (vii) *Anak gadih indak buliah lalu di bawah amapaian kain, beko buruk bantuak ndak amuah urang jo awa* (Girls should not walk under a clothesline people, will look bad so that no one is interested); (viii) *Anak gadih jan suko banyanyi sambia masak, beko balaki gaek wak dek nyo* (Girls do not like to sing when cooking, they'll get the old aged husband); and (ix) *Anak gadih kok karajo tu ndak buliah satangah-satangah, harus basudahan kok karajo alah dikaca, kok indak basudahan karajo tu beko diambiak dek urang laki wak* (if the Girls do the job it shouldn't be half and half, must to complete, if not resolved work that has been started later when it was married, her husband would take another woman).

**g) The prohibition of expression of the people's beliefs about human life and death subcategories funeral customs**, among others, (i) *Kok ado kamatian indak buliah manggulai cubadak buliah jan baruntun musibah nan datang* (If there's not allowed to make a jackfruit curry lest calamity that comes straight); (ii) *Jaan silang-silang lapiak kok urang mati masih ado di ateh rumah, ndak elok untuak urang nan mati du* (Do not folded mat if the body is still buried in the house, later a torture for the bodies); (iii) *Indak buliah mangicek-ngicek nan buruak di ateh rumah urang kamatian doh, beko bongih rimau* (do not allowed to speak bad things in the house of the dead, then tiger will be angry ); (iv) *Jaan tinggaan moik di ateh rumah surang, beko dilongkahi kucing jago moik du* (Do not leave the corpse alone in the house, the cat woke up later disregarded the corpse); (v) *Indak buliah lakok lamak di ateh umah urang mati, beko barasian buruak* (do not allowed to sleep soundly in the house of death, nightmares later); (vi) *Indak buliah bajalan mandului urang mati, kok didaului dapek kasudahan wak beko dek nyo* (do not allowed to walk before the corpse, if it preceded later will have trouble); (vii) *Indak buliah mambuek ureh kutiko ado urang mati di kampuang, beko tambah manjadi penyakitik du* (There should be treated when there is a death in the village, later became more severe the disease); (viii) *Paja kaciak indak buliah dibaomananjung ka rumah urang mati, beko kataguran* (kids (babies) should not be taken to visit the dead, later got the disease); (ix) *Pulang maantaan urang mati ka kubua harus mandi balimau, kok indak balimau malam hari barasian buruak wak dek no* (Home of the corpse to the grave must deliver the shower shampooing, if not shampooing night's sleep will be nightmares later), and (x) *Sasudah mayik dikubuan indak buliah langsung dirabek elok-elok supayo indak taganggu kuburan tu, atau balakuak kubua ko, ado sen fitnah* (After the bodies should not be buried directly cemented grave, there will be fitnah on the die).

The results of the inventory and identification data on the environmental narrative shows Minangkabau society in custom areas Luhak Nan Tigo are by and large trust and belief execute the trust of the people around the phrase prohibition categories of human life that live and grow in their own neighborhood. Pregnant women and mothers with babies in general comply with the various prohibitions addressed to them or their baby, even a husband whose wife is pregnant also tend to adhere to and believe the prohibition for fear that if violated would adversely affect the baby in his wife's pregnant. The phrase which reads *Laki urang nan sadang mangandung jan maaniayo binatang, beko anak nan lahie cacat bantuak binatang nan dianiayo* (Husband of people who are pregnant should not mistreat animals, later his wife conceived a child who was disabled as well as the animals were mistreated) observed by a husband whose wife is pregnant. They do not dare to violate this prohibition because they fear the result of a violation of the prohibition will be proved later. Minangkabau society in custom areas Luhak Nan Tigo who works as traders no one will give accounts or allow others owed before the sale first occurs. The merchants were also not going to those who collect debts owed in the morning. They know in addition to the debt will not be paid because the person who pays the debt will be unlucky morning, also to maintain good relations and fellow traders remain harmonious. The behavior and attitude of the Minangkabau society in custom areas Luhak Nan Tigo who work as traders based their beliefs on the expression of the people's belief of prohibition speech that reads, *Urang manggaleh, indak buliah urang mautang di pagi ari, beko indak laku jaganyo do* (Those who trade, not allow people owe morning, later unsold merchandise); and *Kok ka mamintak utang jan pagi ari, sial urang deknyo* (If you want to collect a debt do not in morning time, later fate of unlucky people who billed it).

## 2. Discussion

Convictions or beliefs of a particular group of people at a certain time should be understood based on the condition of the community groups and the same time anyway. Understanding by different groups and at different times will not yield meaning, it will even cause misunderstanding. The research findings on people's belief restrictions on the expression of pregnancy, infancy, and childhood of Minangkabau society in custom areas Luhak Nan Tigo above should be understood not as something to test it right or wrong, something that is logical or illogical, but rather should be seen from the function whether the conviction or belief in the life of the community group. Conviction or belief that society should be able to be seen whether the values of life in the form of wisdom and values serve to help resolve the problems of social and community life itself.

Elements of tradition, like belief, should be considered as a communication system that gave a message with regard to the rules of the past, idea, memory, memorable, or decisions that were believed to be. Therefore, as stated by Barthes (2003: 14) that the conviction against something (a myth) that was contained in the literature as an element of tradition, was not an object, concept, or idea, but rather a symbol in the form of discourse. Symbols of this sort are not necessarily in written form, but it can also be a speech, objects, or other specific equipment. On urban community itself it can be in the form of pictures, movies, and so on. This item is not an object, but can be represented by the object.

Talks about the myth will always relate to conviction, while conviction is closely related to belief and the belief from tradition and habit. All of which are embodied in two principal respects, namely culture and ideology. Thus, the conviction of the Minangkabau society against expressions of prohibition of pregnancy, infancy, and childhood might just be over the limit the general logic, but that kind of confidence according to Barthes (2003: 124) cannot be blamed.

Dealing with myths, including the myths in the expression of a prohibition should be placed on a framework that the issue is not whether it can be proven or not, right or wrong, but rather on how the myths contained in the phrases the prohibition of pregnancy, infancy, and childhood of Minangkabau society in custom areas Luhak Nan Tigo social functioning in society. The people's expression of belief in the prohibition of pregnancy, infancy, and childhood in the customary Luhak Nan Tigo is able to develop integrity, social control tool, combines strength with the split for social solidarity, identity groups, and harmonization of the communal society based in the Minangkabau society in custom areas Luhak Nan Tigo.

The people's expression of belief in the prohibition of pregnancy, infancy, and childhood is alive and thriving in the Minangkabau society in custom areas Luhak Nan Tigo is not necessarily acceptable in other societies. However, as something that is universal, not closed the possibility that a belief may be accepted by the wider society. The people's belief of expression in the prohibition "tidak boleh orang yang sedang hamil berperilaku buruk, nanti pindah perilaku buruk itu kepada anak" might be accepted by the wider society. Reliance on such matters will be more solid if the more the fact that support it, including stories that shaped by literary works. That kind of belief are may be passed on orally and sustainable, but perhaps also through mass media channels such as newspapers, magazines, television, and film.

The tradition of oral literature is one of the means that can establish a belief within the society. Otherwise not covered anyway likely literary work creates a new belief within the society. In a more modern society, members of the public often do not realize has been dealing with the myth, even the myth had an effect on the behavior of their life. In modern Indonesia, the motto of the National Family Planning Program, "*Dua anak cukup, laki-laki dan perempuan sama saja*" dan "*Keluarga kecil keluarga bahagia*" has been arguably the unconscious acceptance of myths. People began to shy if have many children. But it is a myth that was created through exposure to information on an ongoing basis. Many people are afraid to have many children because of fear of not being able to afford it. This condition shifts the myths of the past, "*Banyak anak banyak rezeki*".

Expression of the prohibition of pregnancy, infancy, and childhood that grows and develops in the custom areas Luhak Nan Tigo is associated with the conviction of the people. Minangkabau society against this growing and evolving and accepted as truth. The Minangkabau society in custom areas Luhak Nan Tigo cannot be blamed by their conviction that because there is no other society groups are harmed, it can even serve as a shaper of the solidarity and integrity of the group. Therefore, the issue is not a logical question is myth or not, is not a question of right or wrong.

If text in a speech is an expression of the prohibition mentioned *Di rabuik sanjo paja ketek ndak buliah ditinggaan surang, beko dipamenan antu* (At the tum of the afternoon and evening (maghrib time) baby should never be left alone, that later plagued ghosts), then the issue is not on whether or not the speech, logical or not on the question of right or wrong, but the remark on how the social functions which can be played from the expression of the prohibition. Terms of compliance to do not leave the baby alone in the twilight days cause the baby's condition will be monitored by parents. Parents will not be doing the other job than monitor and accompany their baby. Other work must have been completed before the evening of the day. When all the mothers who have baby do the conviction not to leave their baby alone when dusk that day, within the Community shall be regularity and harmony. Expression of the prohibition had been served to engender mutual attention and keeping each other among family members.

On the other hand, if there are mothers who have babies did not heed the prohibition to accompany their in the evening, then there will be other members of the public will remind. Mother or father who left their baby alone in the evening without emergency reasons will be valued as mothers and fathers who are irresponsible. In this position, the restrictions have phrases functioning as a tool of social control, develops integrity, keep the identity of the group, and harmonization of the Minangkabau society communal domiciled in the custom areas Luhak Nan Tigo.

Based on these facts, it is understood if dealing with the people's trust, society owners will believe it as a truth. In line with it, be strange if not on many traditional societies or in speech is the oral tradition of the old literary/classical myth found confirming things that have held to the society because of the demands of the

society rightly so. A number of myths and supernatural elements are necessary for legitimacy. Even in more modern times did that kind of thing is still needed.

Human life and human relations, itself are controlled by the belief. A person's attitude toward something is determined by the belief, conviction, or myths that exist within them. However, the transmission and the introduction of something new myths can produce based on myths that exist. It can be different from previous ones and not closed the possibility of a new myth that defies the myth that existed previously. Myth or conviction in a particular as function only matches the situation and condition of the people.

The people's belief in the prohibition expressions of pregnancy, infancy, and childhood of Minangkabau society in custom areas Luhak Nan Tigo related beliefs. If grow and develop, beliefs or myths to be accepted as truth. The society cannot be blamed with their beliefs because no other disadvantaged groups of people, even the people's beliefs or myths that can serve as a shaper of the solidarity and integrity of the group. At this stage, people's expression of belief in oral traditions about the life prohibition on human society of Minangkabau society in custom areas Luhak Nan Tigo has served as evidence in science.

#### D. CLOSING

The values and traditions that are contained in the oral tradition of folk expression of beliefs about human life prohibitions on categories subcategories of pregnancy, infancy, and childhood of Minangkabau society in custom areas Luhak Nan Tigo as a form of local wisdom values capable of functioning in the social integrity, developing the tools of social control, mixing power with a split for social solidarity, identity groups, and social harmonization. The values and traditions that are contained in the oral tradition of folk expression of beliefs about human life category prohibition on Minangkabau society in custom areas Luhak Nan Tigo which serves as the local wisdom values are (a) the value of the tradition that collective of Minangkabau society in custom areas Luhak Nan Tigo must have knowledge about the nature of the real (natural) and no real nature (supernatural) and a causal relationship; (b) the value of the tradition that collective of Minangkabau society in custom areas Luhak Nan Tigo in terms of educating and imparting values life to generations of their successors carried out since baby was in the womb with priority an approach by lead example; and (c) and the value of tradition that collective of Minangkabau in custom areas Luhak Nan Tigo should make the family as the basis of education.

Based on these findings, it is recommended that colleges, local governments, and other government agencies need to promote research, excavations, as well as the formulation of the values and traditions that live and grow in the midst of the society. This is important because the values of tradition at some point able to serve as evidence in science. Universities, local governments, and other government agencies, as well as the society at large do not disregard and contempt of oral traditions that lives and grows in the society. Any society, any society that is more modern actually requires the myth (conviction) in any form of the myth. Myths or convictions that will move the community in developing integrity, social control, mixing power with a split identity, formed the group, as well as creating communal harmonization.

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