

LOCAL LANGUAGE AS REPRESENTATION OF LOCAL WISDOM IN THE WEST SUMATRA REGIONAL REGULATION

Elly Delfia^{1}, I Dewa Putu Wijana¹, Tri Mastoyo Jati Kesuma¹*

¹*Universitas Gadjah Mada, Yogyakarta, Daerah Istimewa Yogyakarta
Email: rudelfia@gmail.com, idp_wijana@yahoo.com, t_mastoyo@ugm.ac.id*

Submitted: 2023-04-19, Reviewed: 2023-05-17, Accepted: 2023-07-02
DOI: 10.22216/jcc.2023.v8i2.2411 URL: <http://dx.doi.org/10.22216/jcc.2023.v8i2.2411>

Abstract

Language in the regional regulations discourse of West Sumatra Province differs from other regulations in Indonesia. It is marked by the use of local language in the regulations aiming to strengthen local wisdom and values. The study of the local language and Minangkabau cultures in regional regulation explains the necessity of using local language in laws and regulations and the implementation of Law Number 22 of 1999 about regional government, authorities, and responsibilities of local governments in the fields of language and literature. Within a discourse analysis approach, this study identified the linguistic units of the local language in the West Sumatra Province's special regional regulation (SRR) and examined how the local language carries and promotes local wisdom and values of Minangkabau people. The results of this study indicate that the words and phrases of local language in the SRR represents local wisdom values of Minangkabau people as shown in *Adat Basandi Syarak, Syarak Basandi Kitabullah, tanah ulayat, jua ndak makan bali gadai ndak makan sando, Adat Salingka Nagari, bajanjang naiak, batanggo turun, ganggam bauntuak, and sako pusako*. The resistance of the local language in the SRR maintains local wisdom values that reflect the sociocultural life of the Minangkabau people.

Keywords: culture, discourse, local language, wisdom, Minangkabau, regulation

Abstrak

*Bahasa dalam diskursus peraturan daerah Provinsi Sumatera Barat berbeda dengan peraturan daerah lain di Indonesia. Hal itu ditandai dengan penggunaan bahasa daerah dalam peraturan yang bertujuan untuk memperkuat kearifan dan nilai-nilai lokal. Kajian bahasa daerah dan budaya Minangkabau dalam peraturan daerah menjelaskan keharusan penggunaan bahasa daerah dalam peraturan perundang-undangan dan implementasi Undang-Undang Nomor 22 Tahun 1999 tentang pemerintahan daerah, kewenangan dan tanggung jawab pemerintah daerah di bidang bahasa dan sastra. Dengan pendekatan analisis wacana, penelitian ini mengidentifikasi satuan bahasa daerah dalam peraturan daerah khusus (SRR) Provinsi Sumatera Barat dan mengkaji bagaimana bahasa daerah membawa dan mempromosikan kearifan lokal dan nilai-nilai masyarakat Minangkabau. Hasil penelitian ini menunjukkan bahwa kata dan ungkapan bahasa daerah dalam SRR merepresentasikan nilai-nilai kearifan lokal masyarakat Minangkabau seperti yang ditunjukkan dalam *Adat Basandi Syarak, Syarak Basandi Kitabullah, tanah ulayat, jua ndak makan bali gadai ndak makan sando, Adat Salingka Nagari, bajanjang naiak, batanggo turun, ganggam bauntuak, dan sako pusako*. Resistensi bahasa daerah dalam SRR mempertahankan nilai-nilai kearifan lokal yang mencerminkan kehidupan sosial budaya masyarakat Minangkabau.*

Kata Kunci: budaya, wacana, bahasa daerah, kearifan, Minangkabau, regulasi

INTRODUCTION

The local language used in the West Sumatra Province regional regulation is worthy to note since regional regulations (RR), a part of legal rules, should use Indonesian language as determined in the presidential regulation No. 63, the year 2019, article 3, paragraphs 1 and 2: (1) Indonesian language must be used in the legal regulations, (2) Indonesian language in legal regulation as mentioned in paragraph (1) involves: a) word formation, b) sentence patterning, c) writing format, and d) typography and spelling. However, the local language is retained in particular legal regulations, as found in the West Sumatera Province, to maintain the local wisdom and cultural associations.

The local language is believed to carry cultural associations, including cultural stereotypes (Gunn, 2007). The local language is used in a particular region or the mother tongue of an ethnic group. Thus, the local language differs from the national language, like Indonesian, and the international one, such as English (Benu, Artawa, Satyawati, & Purnawati, 2023). The local language used in the RR of West Sumatra Province is the Minangkabau's mother tongue which contains local wisdom, cultural associations, and cultural stereotypes. Minangkabau is one of the oldest ethnic groups in Indonesia with universal unique values with traditional teachings identified from the proverbs, words of wisdom inherited from generation to generation (Moeis, Febriani, Sandra, & Pabbajah, 2022). The local wisdom and values addressed through the local language in the RR represent local wisdom, values, and cultural norms inherited from generation to generation.

The use of local language in the West Sumatra special regulations (WSSR) makes this regional regulation distinctive from other regional regulations across Indonesia. The

special regulation maintains local terminologies in formulating important concepts despite the Indonesian language used in the introductory parts. The concept of the local language in the regional regulation represents local wisdom, cultural associations, stereotypes, and customs that show the local's identity. The use of local language in a public place not only shows the ideology and power of a language but also involves the perseverance of the language and the easiest way to make the language noticed by the public (Landry, Allard, Deveau, & St-Onge, 2022). Using local language in formulating the content or material of WSSR is one of the ways to preserve the local language for public acknowledgement. Some examples of the local language found in the WSSR are *Adat Basandi Syarak, Syarak Basandi Kitabullah, tanah ulayat, sako pusako, korong/jorong, manti nagari, bundo kanduang, tunggu tigo sajarangan, parik paga, jua ndak makan bali, gadai ndak makan sando, and adat salingka Nagari*.

The use of the local language characterizes the contents or material formulation in the regional regulations that can be translated into Indonesian. Those characteristics are identified by using terms related to the region, such as terms related to Nagari as a form of the lowest government level in the West Sumatera province (Nurdin, 2022) and terms related to *tanah ulayat* or the communal land in the West Sumatra Province (Tegnan, 2015). Nagari and *tanah ulayat* are formulated by maintaining the local language to avoid societal misunderstandings and conflicts. Nagari has autonomy and authority in the West Sumatra Province, called the *village republic* by a Dutch writer. The ward governance is still under the Republic of Indonesia's control regarding the customs to resolve conflicts (Chadwick, 1991). Nagari is constructed

based on territorial and genealogical factors: the borders are determined and initially were based on four tribes and Nagari. It is also called *republic desa* (Warman, 2010). The term *tanah ulayat* refers to lands in the Nagari jurisdiction and managed based on customary law. The term *ulayat* is only used in Minangkabau, regulated by the SRR Number 6, the year 2008, which regulates the use of *tanah ulayat* to protect the land based on the regulation to ensure the life sustainability of Nagari people (Tegnan, 2015).

Local language as a representation of local wisdom in the West Sumatra Province Regulation is studied with a discourse analysis approach, especially with socio-cultural context. Context is divided into two, namely the situation context and socio-cultural context (Michael Alexander Kirkwood Halliday & Hasan, 1991). Situational context is determined by field, mode, and tenor, while socio-cultural context is determined by language as cultural identity, religion/ideology, and discourse genre. The discourse study used is guided by sociolinguistics which also discusses the socio-cultural context. The socio-cultural context depends on society and language studies, and sociolinguistic research findings must be seen based on the social context that is interpreted and redefined (Wardhaugh & Fuller, 2015). The definition aims to clearly see the relationship between language and society as a group of people drawn together for a specific purpose or purpose in one particular language.

The relationship between language and context is a symbiotic relationship of mutualism that Halliday describes in the semiotic level of language consisting of field, mode, and tenor which are at the semantic layer to represent the context of the situation and the socio-cultural context (M.A.K Halliday & Martin, 1993). Halliday, Martin, and Matthiessen have used the co-tangential

circle motif to model context as an additional layer of meaning by reflecting the development of Systemic Functional Linguistics with field, mode, and tenor as linguistic patterns that privilege context as a more abstract layer of meaning (Martin, 2016).

Therefore, on the one hand, language is revealed as a text and on the other hand language is tasked with revealing the layers of meaning of the text as in the socio-cultural context in order to represent certain social communities/institutions, and as a form of social practice in actualizing science. Minangkabau language is an important part that reflects the socio-cultural context of the Minangkabau community because it consists of linguistic codes that not only reflect reality neutrally, but also interpret, organize, and classify each subject in the text or discourse. Local languages represent linguistic codes that explain the theory of how the world is organized or form a perspective on the world, which Fowler (1986) calls ideology. Thus, local languages not only represent the reality of local wisdom as part of culture, but also representations of a society's ideology.

Previous scholars have investigated research on local languages, sociocultural domains, and regional regulations. Hazen examined the identity and language variation in the ethnic community *Tri* in South America (Hazen, 2002). He explained the cultural identity and speakers' orientation that Labov asserted within the sociolinguistic approach (Labov, 1963). Cultural identity postulates speakers' orientation at the local level and broader regional culture in Warren County, North Carolina. Speakers' orientation is closely related to vernacular variants from the present and past tense 'be'. Some examples are the absence of copula ('The real nice people'), the rule of 'was' (We was go in), and the past tense 'wont' (We wont gonna go). The cultural identity of

the speakers significantly influences the language variations quantitatively. Hazen concludes that cultural interaction and external variables must be considered to comprehend local language variations in the centre community.

Gunn (2007) investigates the definition of the uncertainty of locality in a local language in China that results in agency space to imagine and let the local language be a wild card from the structures and theoretical sides. Local language variations become testament cards that can be used to fight over modern or post-modern forms. China cannot form a new standard in the national language unless they are left out. The local language is used as a post-colonial resistance towards China's performative by showing other agencies that can be read as the new identity creation parallel with the capital stream (economics). Using local language aims to identify the local culture that may be trapped in utterances and contradictive trends, as anthropologist Judith Farquhar noted when researching popular medication in magazines and medical books. Literature and mass media in China, such as TV programs, opera, and telenovela, are essential in introducing local language variations, such as Cantonese from Hongkong and Zhandong introduced by Zhege Liang and Ma Su through Peking Opera. It concludes that literature and television are effective media to maintain the existence of local language, not restricted to the region, but also the Chinese diaspora across countries like Hongkong, Tokyo, Canada, and other places.

Kosonen (2008) examines the literacy of local languages influenced by three fictitious trends: globalization, regionalization, and nationalism. Local language plays an essential role in preserving language and identity. Local literacy in the local language can also be used to resist the rapid sociocultural change and the emergence

of multilanguage markets. Literacy in national or international languages can be used to strengthen assimilation, as identified from capital investment for the future. This paper discusses local language literacy in preserving minor language within ethnolinguistics in Thailand, which has been applied by civil society, but its government involvement also increased. The attention towards revolutionary language increased compared to the situation before the 1990s (Kosonen, 2008).

Trudell (2010) discusses the local language in teaching-learning and communication popular among African national decision-makers. The research explored the local language committee in the African sub-Saharan, including the interaction setting between national policy and local practice. UNESCO promotes a similar purpose to support local languages. The country sees it as a positive point, but the favourable language policy depends on the local people's actions to construct and preserve it. In many countries in the African sub-Saharan, the Language Committee Level Institution community actively distributes processes to develop language, including orthography, local literature production, literacy program, education multilanguage program, and advocacy at local and national levels. This institution plays a vital role in increasing the use and acknowledgement of language in society (Trudell, 2010).

Whitney-Square et.al. researched the visitors' perception of using the local language in the Haida Heritage Centre in Kay Llnagaay and Haida Gwaii Museum. This research aims to support broader visibility and accessibility of the local language Haida, through the tourism initiative based on society. It examines the tourists' expectations about local language, meanings, and local language values, as well as its openness towards local language and its expressions.

This research is conducted by deep interviews with 27 visitors to examine the 1) experience and inheritance; informing the expectation, 2) 'communication platform' to understand language better, and 3) to create meaningful spaces to involve local language. Findings show significant points about underexplored spaces to support the expanding local language to increase local's well-being and visitors (Whitney-Squire, Wright, & Alsop, 2018).

Cohen dan McIntyre (2019) investigate vernacular radio as a dynamic platform in Kenya. This radio broadcasts news and entertainment through interviews with the natives as a form of social language that grows vastly. This radio station has expanded in the responsibility theory as its popularity developed, and more than 30 are broadcasted nationwide. However, critics mention that the vernacular radio station played a role in the post-election violence in 2007 that killed more than 1,000 people. This qualitative research states that vernacular radio plays a role in the contemporary journalism landscape in Kenya. This research shows the use of vernacular language and its role in preserving culture. For villagers, vernacular radio functions to get information, increase growth, and participate in politics despite the negative aspects. Journalists regard radio stations as a contemporary contributor to tribe division that still exists in the country. Analysis with the responsible theory shows that media organizations should operate with particular intention towards public well-being -vernacular radio as a journalism practice implies positive, sustainable growth and democratization, and it is used to fulfil radio's responsibility as a mass media (Sobel Cohen & McIntyre, 2019)

Mulyawan (2021) examined Balinese as a local language used in Kuta, an urban city developed in Bali. Balinese is found on advertisement boards across roads, but its

absence on the regional regulations ruling the local language in public spaces causes marginalization of the Balinese language. In 2018 through RR Number 80, the governor regulated the use of Balinese in public spaces. This research examines the influence of government regulation on the use of the local language in Kuta by taking advertisements on six main roads in Kuta in January 2020. Findings show that the Balinese language has been prestigious since it is used in many advertisement boards. Conversely, the government's role is assumed to violate national law requiring billboards and signs in public spaces to use Indonesian rather than local or foreign languages (Mulyawan, 2021).

Moeis (2022) et al. analyzed the proverbs' values and their relational significance towards intercultural values in Minangkabau's social interaction. This research used content analysis and focused on the proverb selection embedded in the following cultures: *timbang raso*, *hukum perdamaian*, *adab taratik*, *patuik*, *merantau*, *sifat kesayangan*, and *saiyo*. Those values are related to the indicators of intercultural maturity: commitment and justice. Findings show that customary sayings contain intercultural values contributing to an individual identity construction of Minangkabau as an Indonesian ethnic marked by moral commitment, open-mindedness, and honesty

Nurdin (2022) researched the *hak ulayat* policy and its impacts on the Minangkabau society in Lima Puluh Kota regency. This research discusses the certification of customary rights that guarantee the legal protection of *tanah ulayat*, whether it maintains its initial function after investors exploit it as private land. This research found the inconsistency between the central government, regional government, and Nagari in regulating

customary rights, and it not only creates ambiguity in registering and certifying communal land but also weakens the legal protection of customary law. This fact is worsened by norm application, and the authority failed to comprehend the customary norms that complicate communal land to maintain its status due to business purposes. The maintenance of *tanah ulayat* is also hindered by the kinship structures in a matrilineal society, particularly in the uncle-nephew/niece relationship

Benu N.N. et al. (2023) observed the local language vitality in Kupang, Indonesia. This research addressed the presence, spread, and factors affecting local languages with a linguistic landscape framework and used 39 photos of four languages: Dawan, Rote, Sabu, and Kupang Melayu. Findings show the local language shift in public space because of Kupang's role as a business center, government, and education that marginalize the local language. Socioeconomic factors also contribute to the language shift from the majority language and endanger the minority language. This research asserts that formal and informal support is needed to develop the local language. The government is responsible for providing formal support through legislation and protection, while informal assistance should be provided by individuals, community groups, and non-governmental organizations to conserve the local language.

As a form of legal discourse, the West Sumatra regional regulations also represents social identity, cultural association, and cultural stereotypes of the Minangkabau people. Based on the background elaborated above, the present paper aims to discuss local wisdom values of the local language in Minangkabau found in the West Sumatra regional regulations.

METHOD

Research Design

This research aims to explain local language as a representation of local wisdom in the West Sumatra Regional Regulation with a discourse analysis approach. The method of this research is a qualitative that relies on textual data and in its analysis follows certain steps with varied designs (Creswell, 2014). Qualitative approach is a worldwide constructivist approach and can be used for ethnographic research design, and observation of language behavior. The qualitative approach is a worldwide constructivist approach that can be used for ethnographic research design, and observation of language behavior. The analysis of local language use in local regulations is part of a qualitative research design that maps the types of local wisdom contained in local regulations as part of ethnography.

Technique of Data Collection

The data of this research originated from a literature study on the use of local language terms in legal discourse, namely special regional regulations (SRR) of West Sumatra province. That regulations Five WSRR data were involved: 1) Number 13, year 1983, about Nagari as Customary Law Society Unity in the level 1 of West Sumatra Province, 2) Number 9, year 2000, about Provision and Principle of Nagari, 3) Number 2, year 2007, about Principles of Nagari, 4) Number 6, year 2008 about *Tanah Ulayat* and its utilization, and 5) Number 7, year 2007, about Nagari. The use of local language terms is maintained in the regional regulations and not translated into Indonesian as the required language of instruction in Indonesian laws and regulations.

Data collection was conducted using observation method. Observation method is "a data collection method in which a person (usually trained) observes subjects of

phenomena and records information about characteristics of the phenomena” (Kumar, 2022). Observation was conducted by observing and directly visiting places that store documents of special regional regulations of West Sumatra Province, such as the Legal Bureau of the West Sumatra Province, the Library of West Sumatra Provincial Legislative Council, The West Sumatra Provincial Library and Archives Office, and the official website of the West Sumatra Provincial Government that stores local regulation documents, that is jdih.birohukum.sumbarprov.go.id. After that, a careful reading and in-depth of the text of the regional regulations was carried out and linguistic forms that could help the authors in representing local wisdom critically were recorded. The collected data were classified based on the similarity of linguistic features and characteristics that can answer research problems related to local wisdom. Then the data were analyzed using the discourse analysis approach, particularly the socio-cultural context.

Technique of Data Analysis

Data analysis was conducted by explaining the definition of each local language term contained in the SRR of West Sumatra Province. Based on definition of the term, it is determined the type of local wisdom from Minangkabau culture and determined the socio-cultural context contained in regional regulations. Local language terms are also classified based on the form of linguistic units, such as words, phrases, clauses, or sentences. The description of linguistic units can give an idea of the selection of the dominant linguistic forms used in local regulations.

FINDINGS

This paper discusses local language within the discourse analysis framework, defined as natural language use, either

spoken or written. Zelig S. Harris, a linguist from Pennsylvania University, the United States of America, in 1952, introduced discourse analysis. Harris asserts that discourse analysis relies not only on the meanings and structures of language but also describes language more thoroughly by considering utterances, intended meanings, and perceived meanings related to social contexts. Therefore, language can explain broader relations by considering social and cultural factors (Harris, 1952).

Discourse analysis refers to the language system beyond sentence and clause and studies language in a broader scope, including spoken or written utterances (Stubbs, 1983). Discourse analysis is not a one-sided perspective but a multidisciplinary area that explores varied sociocultural spaces from more varied studies. Discourse analysis addresses and comprehends the world and its aspects (Ibrahim, et.al, 2010). The concept of language as social semiotics introduced by Halliday (1978) pioneered discourse analysis. Social semiotics regards language and its following signs and symbols as meaning potentials. Social semiotics in realizing meanings is conducted through language choices. Based on those perspectives, discourse analysis explains sociocultural domains and local wisdom values in the local language as meaning potentials, as evident in the West Sumatra Province RR.

The use of the local language in West Sumatra RR represents the local wisdom values of Minangkabau. The local wisdom is regarded as universal values resulting from a long ethnic civilization (Moeis et al., 2022). Using local language to represent local values is in line with law number 22, the year 1999, about regional government and their authority in preserving the local language and literature. Therefore, language and literature can be developed and Hasan Alwi states

Minangkabau is a local language with many speakers in Indonesia instead of Javanese, Sundanese, Maduranese, Bugis, Banjar, and Balinese (Sugono, 2001). Local language has to be maintained and conserved. Using the Minangkabau language in the West Sumatra RR is one of the forms of language perseverance in public space to regulate public life. In its development, local language requires vast participation from people and dynamics to complement the government's actions, such as language policy and planning toward the local language (Trudell, 2010).

Despite language preservation, using the Minangkabau language in the RR means maintaining a local language that can preserve local wisdom values. Using local language can reduce the potential for misunderstanding and conflicts that may appear because of the wrong interpretation of the WSRR. Moreover, the local language in Minangkabau can also enrich Indonesian vocabulary as the leading introductory language. This statement is supported by some law experts who mention that Indonesian legal terms adopt local and

foreign languages, such as Dutch, English, and Arabic (Hartini, 2014).

Minangkabau language is a structured system based on cultural uniqueness that regulates and organizes community, represented in local wisdom (Izhar, at.all, 2023). Local wisdom is also understood as ideas and outstanding values of wisdom owned and practiced by a community centred on people's experiences in the form of customs, norms, resources, and local regulations (Kongprasertamorn, 2007). Studies about local wisdom show that it has an essential role in social practice (Izhar et al., 2023; Kusairi et.al., 2022; Moeis et al., 2022; Nasution, 2018). Thus, the boundaries of local wisdom values can take the form of religious values (beliefs) (Primayanti & Puspita, 2022), customs, democracy, economics, resources (natural and human), political and government system, kinship relationships, and local regulations values. The use of term Minangkabau language as representation local wisdom values can be seen in the table 1 below.

Table 1.The Term, Definition, and Local Wisdom Values of Minangkabau Language in the SRR

No	Minangkabau Terms	Definition	Local Wisdom Values
1	<i>Adat Basandi Syarak, Syarak Basandi Kitabullah</i>	Custom based on religious scripture (Al Quran) as representation philosophy of life Minangkabau peoples.	religion and customs
2	<i>Adat salingka Nagari</i>	Custom surround Nagari	local regulations
3	<i>bajanjang naiak, batanggo turun</i>	All behaviors and actions must conform to the regulation in order to be orderly.	political and government system
4	<i>jua ndak makan bali, gadai ndak makan sando</i>	Customary land cannot be sold and if mortgaged does not hold the owner hostage and this term is used in the principle of customary land management.	economics/trading principle
5	<i>adat diisi limbago dituang</i>	Doing a job according to customary regulations.	local regulations
6	<i>ganggam bauntuk, pagang bamansiang</i>	<i>tanah ulayat</i> from the matrilineal line cannot be pawned unless a reason is provided and the principle of utilization of customary land.	economics principle

No	Minangkabau Terms	Definition	Local Wisdom Values
7	<i>Nagari</i>	A legal community unit having its own boundaries/ the lowest level of government institutions in the West Sumatra Province (the same level as ward)	political and government system
8	<i>Kerapatan Adat Nagari (KAN)</i>	Institution discussing all problems in Nagari	democracy
9	<i>sako pusako</i>	Sako is a leader's title of greatness, <i>pusako</i> refers to inheritance in the form of <i>ulayat</i> and property.	human resources, economic, and custom
10	<i>tanah ulayat</i>	Plots of inherited land and the natural resources contained therein.	natural resources
11	<i>ulayat Nagari</i>	Nagari's wealth outside <i>ulayat</i> generation	natural resources
12	<i>ulayat kaum</i>	Land and property passed down from generation to generation	natural resources
13	<i>Wali Nagari/Kapalo Nagari</i>	Leader of Nagari	human resources
14	<i>Penghulu</i>	Leader of Nagari/ community	human resources
15	<i>Penghulu Andiko</i>	Nagari leader for the world and hereafter, called "Datuk"	human resources
16	<i>Tungku Tigo Sajaringan</i>	Three representatives of the Nagari community who can be elected and chosen to fill positions in KAN, the Nagari Government, and the Nagari Judiciary consisting of <i>Ninik mamak, Alim Ulama, Cadiak Pandai</i>	human resources
17	<i>Datuk Kaampekk Suku</i>	Leader of four tribes in a Nagari	human resources
18	<i>Alim Ulama</i>	Member of the expert tribe in the field of religion	human resources
19	<i>Cadiak Pandai</i>	Member of tribe expert in general science/ knowledge	human resources
20	<i>Bundo Kanduang</i>	Woman Minangkabau leader with wisdom to preserve Minangkabau custom	human resources
21	<i>Manti</i>	Nagari staff helping the administration and correspondence	human resources
22	<i>Dubalang</i>	Nagari security and order guard.	human resources
23	<i>Malin</i>	Another name for the theologian or people good at religion	human resources
24	<i>Bandaro Nagari</i>	Nagari treasurer	human resources
25	<i>Parik paga</i>	Nagari youth guard peace and security	human resources
26	<i>Jorong</i>	Part of Nagari, the same level as <i>dusun</i>	government system
27	<i>kapalo jorong/korong/kampung</i>	Jorong leader	human resources
28	<i>Lelaki tua pewaris Rajo</i>	Oldest uncle from mother's side	human resources
29	<i>Kato putuih</i>	Word of agreement	democracy
30	<i>Limbago</i>	Institution	government system
31	<i>batang air</i>	River	natural resources
32	<i>Tebat</i>	Fish pond	natural resources
33	<i>galanggang pamedanan</i>	Court to hold a meeting/ ceremony involving crowd	natural resources
34	<i>medan nan bapaneh</i>	Nagari field/ land	natural resources

No	Minangkabau Terms	Definition	Local Wisdom Values
35	<i>pandam pakuburan</i>	Cemetery for people and Nagari	natural resources
36	<i>jurai/paruik</i>	Maternal relations	kinship relationships
37	<i>niniak mamak</i>	Selected leader of a community in a Nagari	human resources

Based on Table 1, there are eleven form of local wisdom values and seven important terms in all regional regulations. An eleven form of local wisdom values in the regional regulations are: 1) religion and customs, 2) local regulations, 3) political and government system, 4) government system, 5) economics/trading principle, 6) economics principle, 7) democracy, 8) customs, 9) human resources, 10) natural resources, and 11) kinship relationships. The seven important terms found in special regional regulations are: 1) *Adat Basandi Syarak, Syarak Basandi Kitabullah*, 2) *tanah ulayat/ulayat Nagari*, 3) *jua ndak makan bali, gadai ndak makan sando*, 4) *Adat Salingka Nagari*, 5) *bajanjang naiak, batanggo turun*, 6) *ganggam bauntuak*, and 7) *sako pusako*.

Those Minangkabau terms are the hearts of the local wisdom in Minangkabau society. The values manifest the organization of the Minangkabau people, involving the *Nagari*, protection of *tanah ulayat*, the utilization of *tanah ulayat*, and *sako pusako*. Seven important of Minangkabau term used in the regional regulation are explained below.

- (1) Nagari is a society's customary law that has particular border areas and has an authority to manage the society's businesses based on Minangkabau customary philosophy (*Adat basandi Syarak, Syarak basandi Kitabullah*) and based on the origins and customs (article 1 paragraph 7, Number 2,

year 2007 about the principles of Nagari governance).

First term is *Adat Basandi Syarak, Syarak Basandi Kitabullah*. The term is examples of Minangkabau philosophy guiding the society. The principle promoted in *Adat Basandi Syarak, Syarak Basandi Kitabullah* refers to Islamic principles regulating behaviors and life values (Anggun, 2016). This philosophy is the basic framework that governs social life, both horizontal-vertical and horizontal-horizontal, which becomes Minangkabau identity. This identity was born from the historical awareness and struggles of the Minangkabau people. The philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* is mentioned repeatedly in each WSRR. The repeated mention shows that this term is essential as the foundation, perspective, and guiding values of the rules of life that shape the characteristics or personality of the Minangkabau people. These values are fundamental principles to survive wherever they are, especially overseas. This philosophy makes the Minangkabau people believe in the struggle for life to achieve success abroad without ignoring Islamic religious values as a way of life.

Furthermore, other Minangkabau regional language terms are used to explain the position of *tanah ulayat*, i.e. *jua ndak makan bali, gadai ndak makan sando* as shown in the data below.

- (2) 1. The principle of customary land utilisation is permanent based on the Minangkabau customary philosophy, “*jua ndak makan bali, gadai ndak makan sando*”.
2. The principle of the utilisation of communal land is the maximum benefit for indigenous peoples, fairness, and responsibility following the philosophy “Adat Basandi Syarak, Syarak Basandi Kitabullah” (Chapter II article 2, Number 6, year 2008 about *tanah ulayat* and its utilization)

This term means that *tanah ulayat* may only be utilized to the fullest extent for the benefit of the indigenous people who own the land by referring to the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. *Tanah ulayat* is collective land known as communal land. There are two types of land in West Sumatra Province—private land is known as state land, and collective land is known as communal land (Nurdin, 2022). *Tanah ulayat* cannot be sold because it is stated as *ndak makan bali*, which means it cannot be traded. Tanah ulayat is heritage lands cannot be sold, as it is a great heirloom recognized through the norm “*Jua indak dimakan bali, Gadai indak dimakan sando*” (Land may not be sold, and it may not be used as collateral in any transaction (debt) (STS. Dt. Rajo Indo, n.d.) (Iska, at.all., 2023). If it is pawned, *tanah ulayat* cannot be used to party collateral. The pledge of customary land is done only to make things easier for landowners, not to take collateral or make things difficult for landowners. The property category (*harta pusako*) has clear implications regarding inheritance arrangements and access to village political offices in adat law (Benda-Beckman, Franz von, 2010).

- (3) Utilization of *Tanah Ulayat* by other parties who are not members of the customary law community concerned is carried out on the principle of mutual benefit and sharing risks with the principle of “*adat diisi, limbago dituang*” through deliberation for consensus (Chapter II Article 3 of Regional Regulation Number 6 of 2008 concerning *Tanah Ulayat* and its Utilization)

Other parties’ utilization of *tanah ulayat* must also be based on the principle of “*adat diisi, limbago dituang*” meaning communal land may only be used while continuing to issue mandatory contributions related to common needs or interests related to customs. *Tanah ulayat* in Minangkabau may not change its ownership status and cannot be used for Land Cultivation Rights (LCR) because LCR on *tanah ulayat* violates customary law. Customary land may only be used through profit-sharing systems, leasing, equity participation, and usufructuary rights.

Adat Salingka Nagari is also used in the WSRR discourse. This term implies that the customs only apply to the Nagari area. The word *Nagari* is defined as several villages that form an area led or headed by a leader; district (Sudarsono, 2013). Thus, *adat salingka Nagari* means that the customs in Nagari A do not apply in Nagari B, and vice versa. Each Nagari respects each other and upholds the different customs of each, following the boundaries (circumference) of each area, totaling 106 Nagari (*Jumlah Nagari/Desa di Sumbar resmi bertambah 929*, 2022). The phrase *adat salingka Nagari* is a form of tolerance and part of the local wisdom values of the Minangkabau people, as shown in the data below.

(4) *Adat Salingka Nagari* is a custom that applies in a Nagari following general customary principles or *adat sabatang panjang* and has been hereditary in Minangkabau (Chapter I Article 1 Paragraph 11 Regional Regulation Number 7 of 2018 Concerning Nagari)

Adat Salingka Nagari means that the customs that exist in a Nagari only apply within that Nagari circle and do not apply to other Nagari in West Sumatra. Although the custom only applies to the Nagari, some similarities exist between the customs of one Nagari and another in West Sumatra Province. The similarity is that both adhere to *Adat Basandi Syarak, Syarak Basandi Kitabullah* as the philosophy of life for the Minangkabau people who adhere to Islam. Then, the principle of the *Adat salingka Nagari* is to uphold tolerance, even tolerance towards people with different customs and religions, such as those in the Mentawai Islands Regency, which adhere to Mentawai customs and Christianity. The district is part of the province of West Sumatra, although it has different customs and religions from the Minangkabau people, who are generally Muslim. Tolerance can be seen in the sample data below.

(5) The Consultative Representative Institution in the Mentawai Islands Regency is adapted to the institution that grows and develops in the local community (Article 35 of Regional Regulation Number 2 of 2007 concerning Principles of Nagari Government).

The data above is a special article that regulates the Mentawai Islands Regency as part of the territory of West Sumatra Province. The Mentawai Islands Regency has differences in religion and culture from the

Minangkabau people. The people of the Mentawai Islands Regency are generally Christians with Mentawai customs and culture. This article shows the values of local wisdom in the discourse of a typical regional regulation that respects religious and cultural differences as a form of tolerance. This attitude of tolerance is in line with the values of Pancasila, especially the first principle of Belief in One Almighty God, which respects religious and cultural differences and upholds the plurality or diversity in Indonesia.

The next term is *bajanjang naik, batanggo turun*. This term is multilevel communication patterns or indirect communication found in the leadership of *Kelarasan Koto Piliang*. This term implies respect for the leadership hierarchy in Minangkabau, namely the *Kelarasan Koto Piliang* and *Kelarasan Bodi Caniago* systems. These two alignments are forms of customary leadership in Minangkabau that have existed and have become a reference for the Nagari leadership and government system in Minangkabau. These two systems were initiated by two brothers, Datuk Katumanggungan and Datuk Parpatih Nan Sabatang, who were the sons of *Bundo Kanduang* or Princess Panjang Rambut II, who once ruled Minangkabau in 1407 AD (Mudo, 2019). The two alignments are the initial foundation of the aristocratic and democratic system of government in Nagari in Minangkabau. The legacy of democratic values applied in the Nagari government is *musyawarah for mufakat* (reaching a mutual agreement). Deliberation to find consensus as the basic foundation of democracy is one of the essential solutions in Minangkabau's custom in solving problems (Undri, 2014). Aristocratic values refer to any value that must follow the path/rule/order/order'. These two concepts originate from the two alignments/leaderships of Koto Piliang and

Bodi Caniago that existed in Minangkabau in the past.

Furthermore, the term *adat diisi limbago dituang* is stated in Regional Regulation No. 6 of 2008 concerning *tanah ulayat* and its utilization. This term means that the utilization of communal land by residents, not the customary law community concerned, is carried out on the principle of mutual benefit and sharing of risks in the event of a loss in the utilization of the customary land. It can be seen in the data below.

(6) Utilization of *Tanah Ulayat* by other parties who are not members of the customary law community concerned is carried out on the principle of mutual benefit and sharing risks with the principle of *adat diisi limbago dituang* through consensus deliberations. (Chapter II Article 3 Paragraph 2 of Regional Regulation Number 6 of 2008 concerning Ulayat Land and Its Utilization)

Then, *ganggam bauntuak, pagang bamansiang* are found in Regional Regulation No. 6 of 2008 concerning *tanah ulayat* and its utilization. This term means that the use of communal land by the heirs to members of their clan is hierarchically carried out according to the mother's lineage for plant cultivation, housing, and other businesses supervised by the chief heirs. This

is regulated in Chapter I of General Provisions Chapter I, Paragraph 18 of Regional Regulation Number 6 of 2008 concerning Tanah Ulayat and its Utilization. Local wisdom is born from the order of life of the local community, which is often ignored in intercultural discussions at the global level (Maldonado & Lazrus, 2019).

Finally term is *sako pusako*. *Sako pusako* are combination of two terms, namely *sako* and *pusako*. *Sako* is the title of greatness of the leader and *pusako* refers to inheritance in the form of *ulayat* and property. Both of represent local wisdom values related to the ownership of honorary titles for Minangkabau men in matrilineal families and ownership of heirlooms (*pusako*). *Pusako* is divided into two, namely *pusako randah* and *pusako tinggi*. *Pusako randah* 'low *pusako* property' referred to *harato pancaharian* or result of own effort designating inherited property that had become *pusako* only one or two generations ago to be distinguished from the *pusako tinggi* 'high *pusako* property' that had the status of *pusako* for a longer period (Von Benda-Beckmann & Von Benda-Beckmann, 2014).

Furthermore, the meaning of linguistics units of local language terms based on Halliday's concept of socio-cultural context as part of a social semiotic system (Michael Alexander Kirkwood Halliday, 1978) can be seen in the table 2 below.

Table 2. Linguistic Units of Minangkabau Terms in the Regional Regulation

No	Local Language in Regional Regulation Discourse of West Sumatra Province		
	words	phrases	Sentences
1	Nagari	Bundo kanduang	Adat Basandi Syarak, Syarak Basandi Kitabullah
2	penghulu	Urang ampek jinih	Bajanjang naik, batanggo turun
3	Manti	Batang air	Jua ndak makan bali, gadai ndak makan sando

4	Malin	Galanggang pamedanan	-
5	dubalang	Tanah ulayat	-
6	sako	Datuk kaampepek suku	-
7	pusako	Penghulu andiko	-
8	limbago	Koto Piliang	-
9	Jorong	Pandam pakuburan	-
10	Tebat	-	-
11	Jurai	-	-

Based on the table 2, it can be seen that each linguistic unit in the table above can represent the form of socio-cultural context that exists in the discourse of regional regulations of West Sumatra province. Parts of words and phrases are types of local wisdom in the form of natural resources, (pusako, tebat, tanah ulayat), human resources (*penghulu, bundo kanduang, malin, manti, dubalang*), government systems (*nagari, jorong, limbago*), and kinship relationships (*jurai/paruik*) including socio-cultural contexts that reflect the self-identity of local language speaker. Then, the sentences as linguistic units reflect the socio-cultural context that represents ideology in the form of Islamic religious principles and values embraced by the Minangkabau people (*adat basandi syarak, syarak basandi Kitabullah*). In addition, there are also democratic principles in the government system (*bajanjang naiak, batanggo turun*), as well as business principles in utilizing *tanah ulayat* (*jua ndak makan bali, gadai ndak makan sando*).

From the analysis above, it can be concluded that several forms of local wisdom values are found in the regional regulations typical of West Sumatra Province. First, the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* is a philosophy of life and perspective of the Minangkabau people in West Sumatra Province. Second, regulations regarding the procedures for managing *Nagari* as the lowest government

in West Sumatra Province. Third, values regarding *tanah ulayat* ownership and its use to support the economic life of members of indigenous peoples. Fourth, the values of local wisdom regarding the responsibilities and rights of members of the customs community over utilizing *tanah ulayat* in a sociocultural manner.

CONCLUSION

Using the Minangkabau regional language in the discourse of regional regulations typical of West Sumatra Province represents local wisdom values and an effort to preserve the use of the regional language in the public space. The use of regional languages aims to explain the various philosophies contained in typical regional regulations whose meaning is not represented when using Indonesian. For this reason, regional language terms are still used in regional regulation discourse and are not translated into Indonesian. Those terms in the Minangkabau regional language will lose their sense of language and meaning if they are forced to be translated into Indonesian. It is also possible to cause misinterpretation and cause conflict in society. All terms in regional regulations as part of legal discourse represent the social identity, cultural associations, and stereotypes of the Minangkabau people.

The shortcoming of this research is that it cannot explain in more detail the socio-cultural context in the regional regulations of

West Sumatra Province. As a legal discourse, West Sumatra regional regulations that maintain local language in its writing is an interesting phenomenon because regional regulations function to regulate and control people's lives and whose writing is required to use the Indonesian language. The shortcomings of this study can be a recommendation for other researchers to analyze local languages used in other legal documents to reveal local wisdom values in order to develop legal discourse studies in relation to the socio-cultural context.

ACKNOWLEDGEMENTS

I would like to thank the Centre for Higher Education Funding (BPPT) of the Ministry of Education, Culture, Research, and Technology, the Indonesian Endowment Fund for Education (LPDP), and Andalas University for facilitating the study. This work is a part of the first author's dissertation at the Faculty of Cultural Sciences, Universitas Gadjah Mada.

REFERENCES

- Anggun, Teguh Gunung. (2016). *Falsafah Budaya Minang Adat Basandi Syarak, Syarak Basandi Kitabullah*. Retrieved from <https://sumbarprov.go.id/>.
- Benda-Beckman, Franz von, K. von B.-B. (2010). *Multiple Embeddedness and Systemic Implications: Struggles over Natural Resources in Minangkabau since the Reformasi*. 38 (2), 172–186.
- Benu, N. N., Artawa, I. K., Satyawati, M. S., & Purnawati, K. W. (2023). Local language vitality in Kupang city, Indonesia: A linguistic landscape approach. *Cogent Arts & Humanities*, 10(1), 2153973. <https://doi.org/10.1080/23311983.2022.2153973>
- Chadwick, R. J. (1991). *Matrilineal Inheritance and Migration in a Minangkabau Community*. 51, 47–81. Cornell University Press; Southeast Asia Program Publication. <https://www.jstor.org/stable/3351065>.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed). Thousand Oaks: SAGE Publications.
- Gunn, E. M. (2007). Introduction to *Local Language in Contemporary Chinese Media and Literature*. *Comparative Literature: East & West*, 8(1), 15–30. <https://doi.org/10.1080/25723618.2007.12015621>
- Halliday, M.A.K, & Martin, J. R. (1993). *Writing Science: Literacy and Discursive Power*. London, Washington, D.C: Routledge, Taylor & Francis Group.
- Halliday, Michael Alexander Kirkwood. (1978). *Language as social semiotic: The social interpretation of language and meaning*. London: E. Arnold.
- Halliday, Michael Alexander Kirkwood, & Hasan, R. (1991). *Language, context, and text: Aspects of language in a social-semiotic perspective*. Oxford: Oxford university press.
- Harris, Z. S. (1952). *Discourse Analysis*. 38 (1). Retrieved from www.jstor.org/stable/409987.
- Hartini, L. (2014). *Bahasa dan Produk Hukum*. Jakarta: Refika Aditama.
- Hazen, K. (2002). *Identity and Language Variation in a Rural Community*. 78 (2), 240–257.
- Ibrahim, A. S., Suyitno, I., Suyitmo, L., Suwarna, & Phillips, L. (2010). *Analisis Wacana Teori dan Metode/ Marianne W. Jorgensen*. Yogyakarta: Pustaka Pelajar.

- Iska, S., Jubba, H., Epicandra, E., & Yusuf, M. (2023). The construction of an Islamic capitalism through *Pagang Gadai* amongst the Minangkabau people. *Cogent Social Sciences*, 9(1), 2154547. <https://doi.org/10.1080/23311886.2022.2154547>
- Izhar, I., Rokhman, F., Rustono, & Pristiwati, R. (2023). Linguistic Etiquette of Serving Food in Local Wisdom of Indonesia's *Manjau Maju* Lampung Tribe Society. *Cogent Arts & Humanities*, 10(1), 2183610. <https://doi.org/10.1080/23311983.2023.2183610>
- Jumlah Nagari/Desa di Sumbar resmi bertambah* 929. (2022). Retrieved from <https://sumbar.antaranews.com/berita/530757/jumlah-nagaridesa-di-sumbar-resmi-bertambah-929#>.
- Kongprasertamorn, K. (2007). Local Wisdom, Environmental Protection and Community Development: The Clam Farmers in Tambon Bangkhunsai, Phetchaburi Province, Thailand. *MANUSYA*, 10(1), 1–10. <https://doi.org/10.1163/26659077-01001001>
- Kosonen, K. (2008). Literacy in Local Languages in Thailand: Language Maintenance in a Globalised World. *International Journal of Bilingual Education and Bilingualism*, 11(2), 170–188. <https://doi.org/10.2167/beb492.0>
- Kumar, A. (2022). *Observation Method*. Retrieved from https://www.researchgate.net/publication/360808469_OBSERVATION_METHOD
- Kusairi, S., Muhamad, S., Razak, N. A., & Trapsila, A. P. (2022). The role of local wisdom “Ugahari” and the impact of internet and mobile technology on work-life-balance during COVID-19 outbreak: Data set from Malaysian workers. *Data in Brief*, 40, 107779. <https://doi.org/10.1016/j.dib.2021.107779>
- Labov, W. (1963). The Social Motivation of a Sound Change. *WORD*, 19(3), 273–309. <https://doi.org/10.1080/00437956.1963.11659799>
- Landry, R., Allard, R., Deveau, K., & St-Onge, S. (2022). Minority Language Learning and Use: Can Self-Determination Counter Social Determinism? *Journal of Language and Social Psychology*, 41(3), 240–269. <https://doi.org/10.1177/0261927X211041153>
- Maldonado, J., & Lazrus, H. (2019). A Story of “Rising Voices” and Intercultural Collaboration. *Practicing Anthropology*, 41(3), 34–37. <https://doi.org/10.17730/0888-4552.41.3.34>
- Martin, J. R. (2016). Meaning matters: A short history of systemic functional linguistics. *WORD*, 62(1), 35–58. <https://doi.org/10.1080/00437956.2016.1141939>
- Moeis, I., Febriani, R., Sandra, I., & Pabbajah, M. (2022). Intercultural values in local wisdom: A global treasure of Minangkabau ethnic in Indonesia. *Cogent Arts & Humanities*, 9(1), 2116841. <https://doi.org/10.1080/23311983.2022.2116841>
- Mudo, E. J. D. R. (2019). *Bundo Kandung dalam Tambo Silsilah Rajo-Rajo Minangkabau di Balai Gudam Pagaruyuang: Kaba dari Pasisie*.

- Retrieved from <https://www.boyyendratamin.com>
- Mulyawan, I. W. (2021). Maintaining and revitalising Balinese language in public space: A controversial language planning regulation. *Indonesia and the Malay World*, 49(145), 481–495. <https://doi.org/10.1080/13639811.2021.1910356>
- Nasution, K. (2018). *Onang-onang in Mandailing culture and its local wisdom: A Pragmatic study*. 23 (2). <https://doi.org/10.9790/0837-2302034653>
- Nurdin, Z. (2022). Legal protection of customary rights under legal pluralism and its impact on the minangkabau society: An empirical study in the district of Lima Puluh Kota, West Sumatra. *Cogent Social Sciences*, 8(1), 2045722. <https://doi.org/10.1080/23311886.2022.2045722>
- Primayanti, N. W., & Puspita, V. (2022). Local wisdom narrative in environmental campaign. *Cogent Arts & Humanities*, 9(1), 2090062. <https://doi.org/10.1080/23311983.2022.2090062>
- Sobel Cohen, M., & McIntyre, K. (2019). Local-Language Radio Stations in Kenya: Helpful or Harmful? *African Journalism Studies*, 40(3), 73–88. <https://doi.org/10.1080/23743670.2020.1729830>
- Stubbs, M. (1983). *Discourse Analysis The Sociolinguistic Analysis of Natural Language*. Chicago: The University of Chicago Press.
- Sudarsono. (2013). *Kamus Hukum*. Jakarta: Rineka Cipta.
- Sugono, Dendy, A. R. (2001). *Bahasa Daerah dan Otonomi Daerah*. Jakarta: Pusat Bahasa.
- Tegnan, H. (2015). Legal pluralism and land administration in West Sumatra: The implementation of the regulations of both local and *nagari* governments on communal land tenure. *The Journal of Legal Pluralism and Unofficial Law*, 47(2), 312–323. <https://doi.org/10.1080/07329113.2015.1072386>
- Trudell, B. (2010). Language, culture, development and politics: Dimensions of local agency in language development in Africa. *Journal of Multilingual and Multicultural Development*, 31(4), 403–419. <https://doi.org/10.1080/01434632.2010.497216>
- Undri. (2014). *Orang Minangkabau dan Budaya Berdemokrasi*. 14 (18). Retrieved from <https://repositori.kemdikbud.go.id/11292/>.
- Von Benda-Beckmann, F., & Von Benda-Beckmann, K. (2014). Temporalities in property relations under a plural legal order: Minangkabau revisited. *The Journal of Legal Pluralism and Unofficial Law*, 46(1), 18–36. <https://doi.org/10.1080/07329113.2014.886869>
- Wardhaugh, R., & Fuller, J. M. (2015). *An introduction to sociolinguistics* (Seventh edition). Hoboken, NJ: John Wiley & Sons Inc.
- Warman, K. (2010). *Hukum agraria dalam masyarakat majemuk: Dinamika interaksi hukum adat dan hukum negara di Sumatra Barat* (Ed. 1). Jakarta: HuMa.
- Whitney-Squire, K., Wright, P., & Alsop, J. (Gaagwiis). (2018). Improving Indigenous local language opportunities in community-based tourism initiatives in Haida Gwaii

(British Columbia, Canada). *Journal of Sustainable Tourism*, 26(2), 173–191.

<https://doi.org/10.1080/09669582.2017.1327535>