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VARIOUS MYTHS IN MINANGKABAU CULTURE: THE IMPACT OF RELIGIOUS RITUALS FOR MILLENNIAL GENERATION IN WEST SUMATERA

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HIGHLIGHT

The mythical phenomenon in Minangkabau Culture towards the religious rituals of the Millennial generation in West Sumatera.

ABSTRACT

This study aims to analyze the mythical phenomenon in Minangkabau Culture towards the religious rituals of the Millennial generation in West Sumatera. The method used is based on mix method research; first, researchers identify quantitatively to examine the impact of mythical truth from the perspective of the millennial generation; second, the researchers adopted a qualitative method to identify the response and impact of myths on the religious rituals of the Millennial generation. Researchers used a random sampling technique with 107 respondents. This study identified that 77 people admitted that there were myths that developed in the Minangkabau community and 30 people admitted that they were not aware of the existence of myths. The findings of this study showed the millennial

generation in particular does not believe in myths, it only leads to the preservation of education of local cultural values. This research is limited to the sample and research methods used, so that further research is needed regarding the social and religious impacts when myths become the basis of people's lives.

KEYWORD

Millennial Generation, Myths, Minangkabau, Religious Rituals

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A. INTRODUCTION

Myth is information knowledge of something beyond the five human senses and relates to knowledge about the relationship with the current situation and also life after death. From the social side, myth is also considered as a way to unite the social views of people who are in one environment (Sardjuningsih, 2015). Knowledge of these myths is often associated with truth and understanding of religious values and teachings because all of them focus on the relationship between humans and God (Ariyadi, 2021).

Levi-Strauss explains that myth is used to change the mindset of humans against empirical reality that cannot be understood by reason into an illusion that exists within itself so that judging it is in accordance with human logic. Myth can eventually become a sacred value or a value that is forgotten because it has been considered a mere fairy tale (Rosa, 2016). This makes myths have a position in human life such as those directly related to religious beliefs and other activities such as political and economic behavior in one area. Salomon Reinach explained that a myth does not have a proper basis but in reality it is associated with people's lives and the truth cannot be properly validated (Humaeni, 2012).

Each region has its own myth, including in the Minangkabau region which is still held by the community today. Myths have created order and the personality of the Minangkabau people who are reluctant to violate all the prohibitions contained in the existing myths. People try to follow what is contained in the myth as a form of cultural preservation and this can ignore the existing formal rules (Yunis, 2014). Myths are passed on from generation to generation in the form of values and beliefs from things that are sacred and will turn into stories among the people for generations (Viora, 2018). According to Ryan, as quoted by Mia Angeline, myths must be able to adapt to their environment in order to be sustainable. If the myth has lost its meaning to society, it is considered incompatible with new knowledge and the shifting of human thought patterns in one environment and society (Angeline, 2015). Myth is a phenomenon that cannot be avoided. Even though it has

experienced rapid development in all fields, a myth will still develop in the midst of society. Even in the era of digitalization, myths never die and do not disappear over time. (Khosiah & Muhammad, 2019)

In research conducted by Minangkabau historians, what is contained in the tambo which is the philosophy and way of life of the Minangkabau people is merely mythology. Only a small part of the story can be proven and become a social fact in the Minangkabau community (Djamaris, 2002). Buya Syafi'i Ma'arif explained that Minangkabau culture chose not to be influenced by the growing mythology and had more faith in nature as a source of inspiration in exploring the value of life (Maharjo, 2011).

The use of myth at this time is more about expressing a common language that can be easily understood by the public, including myths in Minangkabau. This is done to minimize the views of the people who still believe in existing myths. They assume that what already exists, whether it is a myth or not, is a fact that is allowed to be disturbed and explored in order to maintain and preserve the culture and values contained in it (Sahrul, 2017). The truth of the myth that cannot be validated is basically used as a control in society, uniting perceptions, strengthening solidarity among citizens and creating a harmonious social environment (Markhamah et al., 2020).

In an era full of technology-based science, myths have shifted and no longer have a strong power in influencing human personality. The trust is not lost but dims along with the existing developments. Moreover, the younger generation who are not used to dealing with myths will think that it is just a fairy tale (Andheska, 2018). This change of view is a necessity so that it will affect changes in the social structure in society. Changing social structures will demand cultural change sooner or later. Culture will continue to change along with changes that exist in humans themselves (Rais et al., 2018). Different views of generations who do not interact directly with mystical things and different behavior in responding to things related to myths will make myths less impactful for society.

The millennial generation who has an interest in elements that are different from the older generation in music tastes, the types of sports they like and technology that is developing rapidly using the internet (Juditha & Darmawan, 2018). Based on several previous studies, further fundamental research is still needed regarding the variety of myths that exist in the Minangkabau tribe from the perspective of the millennial generation, so this study aims to analyze the phenomenon of myths in Minangkabau Culture towards the religious rituals of the Millennial generation in West Sumatera.

B. METHOD

Research design

This study used a mix method approach by adopting quantitative research to identify the effects obtained through questionnaires. While qualitative research is to explore information related to the impact on spiritual activities carried out by the millennial generation from the existence of myths that develop in society.

Data collection technique

Researchers collect research data using several steps; through limited observation, in-depth interviews and documentation from various sources of information. Observation aims to identify activities that people believe in myths. Observation activities are limited to celebrating Islamic holidays as a hereditary tradition. The interview was conducted by distributing a list of questions via google form with 19 items of questions related to the myths that developed in the Minangkabau community and their impact on the millennial generation. Respondents obtained randomly as many as 107 people. Respondents came from several universities in West Sumatera and DKI Jakarta with an age classification ranging from 20-25 years. The following is the distribution of respondents.

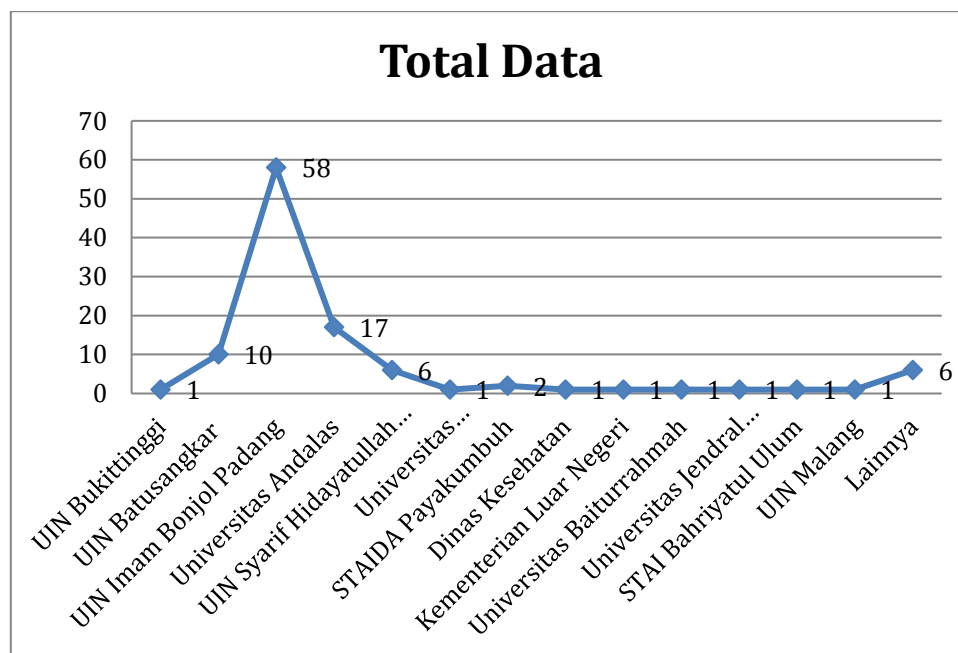


Figure 1. Respondents

Based on Figure 1, the respondents are also part of the Minangkabau community who have lived in West Sumatera and they are Minangkabau ethnicity with an age

range of 20-25 years. The distribution of female respondents was 69 people, while for men there were 38 people. While documentation aims to analyze phenomena based on written sources such as articles, books and photos related to the required data.

Data analysis technique

Researchers used data analysis techniques with the stages of data collection, data classification, data presentation and conclusion drawing for qualitative methods. While the quantitative data analysis used SPSS 16.00. The validity of the data was carried out based on the theory of Miles & Huberman (Miles & Huberman, 1992) to check the triangulation of data sources that had been obtained. The research instrument designed has been discussed by experts intensively.

C. RESULT AND DISCUSSION

The existence of myths in Minangkabau society is one of the cultures that has been preserved from generation to generation. The preservation process is carried out orally from generation to generation. The process of delivering messages from parents and elders in the indigenous community. The existence of myths is basically aimed at the learning process for the millennial generation. The stories presented are also varied, which include individual and social ethical lessons. The information related to the impact of myths on the religious rituals of the millennial generation in the Minangkabau tribe can be informed through the following points.

Millennial Generation's Belief in Myths in Minangkabau Society

The existence of myth is a color for the Minangkabau tribe. There are those who believe it is a cultural heritage from generation to generation and there are also those who do not believe in the existence of myths as just stories that color the customs and culture of the Minangkabau people. However, based on the distribution of data on the Millennial generation, there are 30 people who admit that they are not aware of the myths that develop in Minangkabau society. However, as many as 77 people admitted that there were myths that developed in Minangkabau society. The respondents explained the variety of myths that existed because of the stories passed down from their ancestors. However, the millennial generation believe in the truth of myths as many as 19 respondents, this shows that 20.3% of the millennial generation respondents believe in the truth of myths in Minangkabau society.

The data obtained shows that the various myths in the Minangkabau community can be classified into several parts, namely behaviors that need to be

avoided and mystical stories that are spread in various activities related to animals. One of the informants revealed that one of the myths that developed was:

Such as the ban on three photos, the sound of an eagle as a sign that someone has died and so on (Informant 1st, Ir 2022).

The process of batagak house must be done by slaughtering a chicken (Informant 15th, Aru, 2022)

For example, taking care of a cat and its fur is inhaled, so it is difficult for women to get pregnant, and if you leave someone who is eating, you who go can have an accident. (20th Interview, Pr, 2022)

Based on several statements of informants, the myths obtained are in the form of prohibitions to avoid bad behavior. This shows the limits of attitudes and ethics towards social activities. However, the existence of myths cannot be confirmed because there is no scientific process to be able to validate the meaning contained. The millennial generation's belief is trying to preserve it as part of a culture that has been preserved from generation to generation.

The sacredness of religion in this era

Based on the impact of myths on the sacredness of religious rituals in society, the millennial generation has a variety of perspectives. The data shows that the sacredness of religion in modern times has faded as technology advances rapidly. One of the informants also gave the following statement.

In my opinion, the sacredness of religion in this modern era is fading, the sacredness of this religion can even be lost if we follow outside cultures and abuse various social media (Interview 6th, Eh, 2022)

Based on the above statement, efforts are still needed to increase the trust of the millennial generation even though currently technological developments are increasingly sophisticated. However, belief in religion and carrying out religious rituals is still being improved. As such efforts can be done through social media to learn religion. One of the informants also said that:

"The sacredness of religion in this modern era has developed very much, and even to search about religion we can do and search on social media,

basically religious information or knowledge is not as difficult as it used to be." (8th Interview, Ais – 2022).

Through the statements of the informants above, facilities in this modern era are very abundant with the help of social media such as Facebook, Instagram, YouTube, Twitter, Telegram and others. This media can be used as an option to internalize religious values in the millennial generation, but still within the corridor of tolerance and mutual respect for religion, culture and other differences. as one informant stated that:

"The sacredness of religion, especially fanaticism, is important. Because religion is the main focus in life. But in fact the phenomenon that occurs in this modern era is that many people are more concerned with culture than religion. Much of that culture is at odds with religion. So when someone is so fanatical about religion, it is considered radical even though it is an expression of love for Islam. So that the sacredness of religion, the more modern the order of life, the more people think that religion is not too important." (Interview 10th, Rs)

The existence of culture that is spread in Minangkabau society is very identical. The existence of the slogan "Adat basandi syarak, syarak basandi Kitabullah" has become the focus of the Minangkabau community that religion remains number one in their activities. So that the developed customs are adapted to the prevailing religious law. However, the existence of rapid information becomes a threat to the existence of the existing culture. As one informant explained that:

"The sacredness of religion in this modern era is increasing, as many Islamic studies are disseminated through social media so that the myths that develop will become extinct." (Interview 16th, Rs, 2022).

The existence of myths is also a material for conveying advice from one generation to the next. The mythical analogy that exists can also reflect the creativity of the Minangkabau tribal community in preserving the teachings of goodness for the family to form a civil society. The sacredness of religion felt by the millennial generation can be described through the following statement.

The sacredness of religion is currently very concerning, because I think that religion is only in the mosque has developed in society, otherwise known as liberal Islam. (Interview 21st, Dm, 2022)

The millennial generation's belief in religious symbols has also decreased. This is marked by the spread of radical and liberal Islam. There needs to be filtering from the ulama, the government and the Minangkabau tribal community. So that the millennial generation's belief in the religion they believe in is getting stronger. Several mythical issues that develop also mark the strengthening of the morale of the community to limit activities or attitudes that are not relevant to Minangkabau culture. As one informant stated that:

At this time, we must strengthen our belief in monotheism, so as not to waver in faith and belief in religion because of the myths that exist in the midst of the local community. (Interview 39th, Ps, 2022)

Although the existence of myths in the Minangkabau community is evidence of cultural wealth, it is necessary to strengthen the classification of myths and religious rituals that need to be carried out.

Millennial Generation's Response to Myths in Minangkabau Society

Several respondents described that the myth that developed in the millennial generation was a cultural treasure. So that the preservation of a positive culture of moral messages continues to be preserved. As millennials reveal that:

While the myth is related to the formation of noble values, it must be preserved (Interview 10th, Rs, 2022)

However, several informants also explained that differences in understanding between religion and culture must be separated. So that it does not become a trusted unit. This is shown by some of the informants' explanations as follows.

It is no longer preserved, because culture must be in accordance with the right religion and arguments (Interview 15th, Aru, 2022).

"You should not believe in such myths because it can damage one's self-confidence and mentality." (Interview 1st, Ir 2022).

"It's better to avoid these things, deepen your religious knowledge more, so that you understand which myths are not" (Interview 8th, Ais, 2022).

The millennial generation's different interpretations of the existence of myths show their logical line of thinking. However, the millennial generation has experience with developing myths. The percentage can be shown through the following diagram.

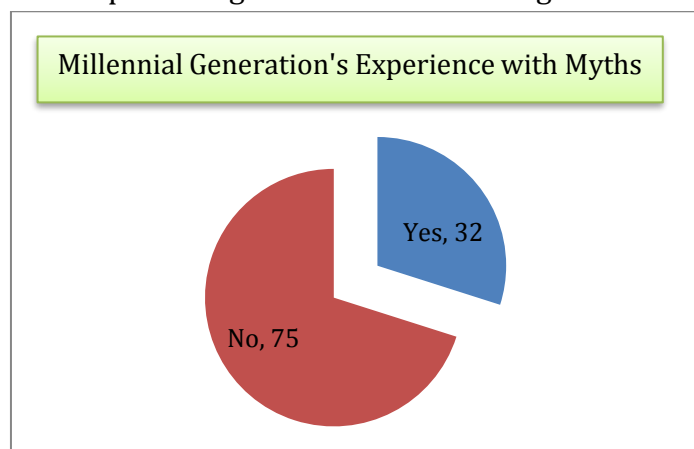


Figure 2. Millennial Generation Experience Percentage on Myth

Based on Figure 3, the process of preservation from generation to generation is also a strength for the existence of myths. Although the existence of myths cannot be scientifically proven, respondents claimed to have experience with these myths. The percentage as much as 82.5% of the millennial generation has no experience with developing myths, but there are 32% who claim to have experience with developing myths. Basically, the existence of myths can be used as an effort to internalize positive values in moral formation through previous stories. This process can be used as a positive analogy to shape the morals of the Minangkabau community based on religion and culture. So that cultural preservation is maintained as a form of Minangkabau cultural assets. One of the respondents admitted that the community environment also affects their belief in myths as the following argument.

"Most people believe and don't believe it because this has been passed down from generation to generation" (Informant 90th, Ysd, 2022).

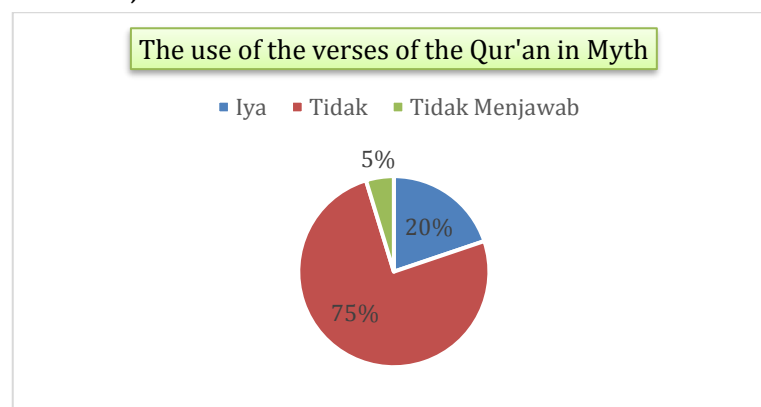
The story between being and not being (Interview 83th, Ha, 2022).

Through various responses to the existence of myths, the authors identify that there are two differences in beliefs, the millennial generation considers myths to be the result of cultural thought that has been passed down from generation to generation, so that the benefits obtained are to provide ethical and moral education to the millennial generation. So basically myth as a medium for delivering messages on

good behavior. However, from a religious perspective, myths are not justified, where belief in things other than God is an act of shirk. However, belief in myth can be used as an alternative to the inheritance of Minangkabau culture for stories that are useful in the formation of ethics.

The Millennial Generation's View on the Use of the Qur'an on Myths in Minangkabau Society

Some respondents gave legitimacy that the use of verses of the Qur'an against existing myths was a mistake. They consider the Qur'an to be sacred and of high value, while myths are fabrications and embellishments. From the data collection that has been carried out, it is obtained



As they reveal that:

If you think about it, the Qur'anic verse is certain, while the myth is not necessarily certain, so if there is a Qur'anic verse on myths, it will be confusing too, those who uphold custom must think it's okay (12th interview, LLA, 2022).

Meanwhile, there are also those who agree with the use of the verses of the Qur'an because the myths that exist in Minangkabau are also part of the culture, while Minangkabau culture focuses on making all decisions based on the book of Allah.

The use of Qur'anic verses against myths in Minangkabau is a form of realization of the Minangkabau philosophy of adaik basandi, syarak syarak, basandi, Kitabullah (Interview 15th, RS, 2022).

Several respondents described that the myths that developed in the millennial generation were cultural treasures. So that the preservation of a positive culture of moral messages continues to be preserved.

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Several respondents described that the myths that developed in the millennial generation were cultural treasures. So that the preservation of a positive culture of moral messages continues to be preserved. As the story of Malinkundang is closely related to the position of Minangkabau women who are considered high in society, in Islamic traditions and values that are exposed by the Minangkabau community (Fitriana, 2018). In addition, behavior that shows and uses symbols that contain moral (religious) discipline values to internalize in building a cultural formula for the myth of blessing (Rokhmah, 2019).

The local wisdom of the Minangkabau community is found in structures, meanings and functions that represent the culture they have inherited (Andheska, 2018); (Suhanti, 2021); (Wardizal, 2022); (Happy et al., 2021); (Ningsih et al., 2020). The values of cultural integration and Islam can also provide knowledge for society (Asrizal & Armita, 2021). Culture also provides space for the community to internalize educational values from generation to generation (Miftah & Musmuallim, 2021). Through the findings of this study, the millennial generation in particular does not believe in myths, it only leads to the preservation of education of local cultural values. However, they still follow the prohibitions and orders of the myth itself if it affects a more harmonious social life in accordance with the *syara', syara' basandi adat*, which guides the Minangkabau community.

All cultures contain social values and norms that encourage people to behave in everyday life and to achieve certain satisfactions. Value is a measure of the attitudes and feelings of individuals or groups about good or bad, good or bad, or liking or disliking tangible or intangible objects. Other systems of human behavior at a more concrete level, such as certain rules, laws, and norms, are also all governed by cultural value systems. Functionally, the value system encourages individuals to act as designed. They believe that they will succeed only if they behave the way they want (Parwata et al., 2016).

Every society develops an ideal set of cultural patterns, and these cultural patterns are reinforced by cultural constraints. This idealized cultural pattern includes what most societies perceive as obligations that must be performed under certain circumstances. Such ideal patterns are often called norms. Since humans were born on earth, they have been surrounded and infused with certain beliefs and values. In fact, certain beliefs, assumptions, or principles are elements of culture. In addition, there is another factor - the norm. Assumptions and beliefs cover situations, while norms cover actions (Parwata et al., 2016).

When describing unseen realities, people tend to refer to culture as a set of symbols that articulate the environmental phenomena they encounter. Humans always try to understand and sort out the phenomena that exist in their environment for their survival. By referring to culture as an abstraction of past experiences, people seek to categorize existing phenomena and put their minds in order. Attempts to classify them cannot be separated from the culture that governs their thinking and mental attitudes. Myths are a reflection of the supporting culture, because people seem to see, hear, and think about the phenomena around them on the basis of what they hold. The function of myths is as a way to provide education, inspire creativity (Iswidayanti, 2007).

Myth is defined as a symbol that contains rationality. If those in the center of attention of modern science find irrationality in myth, then understanding is simply a matter of proper translation or interpretation. Myths can be a stimulus to the most distinctive human nature. The more irrational it is, the more people are interested in knowing and discovering it. This proves that many people and civilizations developed from myths. (Rahardjo, 1996).

A fully understood myth will produce a perfect belief system. And a perfect belief system will lead to a perfect value system. In the end, there is a value system itself that explains right and wrong that underlies the activities of civilized society. (Madjid, 1992) Millennials are the younger generation who have a view of the existing reality and are actually accepted through education. The increasing educational background makes the view of something that cannot be understood logically. They assume that if the myth is true then they will believe it, if not then it will be abandoned. Most of the millennial generation, especially those who live in urban areas, think that the myths that develop in society hinder progress.

D. CONCLUSION

This study identified that as many as 77 people admitted that there were myths that developed in the Minangkabau community and 30 people admitted that they were not aware of the existence of myths. However, the millennial generation believes in the truth of the myth as many as 19 respondents. Through the findings of this study,

the millennial generation in particular does not believe in myths, it only leads to the preservation of education of local cultural values. However, they still follow the prohibitions and orders of the myth itself if it affects social life that is more harmonious in accordance with the adat syara 'basandi, syara' basandi Kitabullah which guides the Minangkabau community. This research is limited to the sample and research methods used, so that further research is needed regarding the social and religious impacts when myths become the basis of people's lives.

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