

# CHAPTER I

## INTRODUCTION

### **A. Background of The Research**

In the world there is no country which has monoculture, every country absolutely has multi cultures, and so has Indonesian culture. The Indonesian culture is not the real culture anymore, there are mixed cultural back grounds, not only cultures from Indonesian itself, but also from India, china, Arab and Europe. Historically, Indonesian cultures have been mixed by those above countries in the interactions of the Indonesian people in the past.

Acculturation is a major change that occurs within the culture as a result of contact between cultures that happens in long time. It happens when there are groups which have different cultures interact directly and intensively. This resulted in the emergence of the great changes in the cultural patterns on one or both groups. Cultural changes due to acculturation process does not lead to a total change in culture is concerned, this is because there are cultural elements that still survive, people in there that receive most or make adjustments to elements of the new culture. In other words, the process of acculturation would happen if each culture that blends mutually balanced. In Indonesia there is interaction between Hinduism, Buddhism and Islam cultures with local culture, this raises the acculturation with the local culture. It can be seen

from the art building, the system of marriage, birth, local arts etc that exist in Indonesia.

In the process of acculturation there is a process called the assimilation, where assimilation is a process where there are two cultural groups, majority cultures and minority cultures, both cultural groups that interact directly and intensively, resulting group of minority cultures adapt to the culture of the majority, so sooner or later they losing their cultural identity and get into the majority culture.

The long history of Indonesian society life journey marked by numerous associated with foreign societies such as China, India, Persian, Portuguese, English, Dutch, and Japanese; where they turned left many cultural elements some of which were later adopted in the local culture.

The influence of the first to touch the people of Indonesia in the form of Hindu and Buddhist cultural influence of India since first century, it is based on Forshee (2006 : 9) explained that By way of ocean routes, India had established trade with Java from about the first century and the outermost Indonesian islands received goods from China and India many centuries ago. Because of the rhythms of the monsoons in island Southeast Asia, traders moving between India and China generally needed to spend a season in port somewhere near the Straits of Melaka to wait for the winds favorable for an onward journey.

Hinduism and Buddhism, at that time spread cover a wide area in Indonesia, as well as melting together with the original culture that has a

long life. However, especially in Java and Bali, Hindu and Buddhist influence was embedded with powerful until today.

Stories such as the Mahabharata or Ramayana very popular until now, even in some ethnic groups such as the Sudanese, Javanese, and Bali, the influence of the stories that have been considered as a part or characteristic of the culture; some films Indonesia was much oriented properties of Indian films, which include singing and dancing; *dangdut* music which is so popular for specific segments of society, can be said to be rooted in Indian culture. The most prominent influence of Hinduism can be found in the people of Bali, although there is a little difference because of course the cultural elements of the original is retained, but the influence of Hinduism firmly planted on public confidence in Bali.

The influence of Western culture began to enter the Indonesian people through the arrival of the Portuguese in the early 16th century, they came to Indonesia because of Indonesian natural wealth in the form of spices in the Maluku, and these spices are the things that hard sell in Europe at that time. Missionary activities that accompany their trading activities, with immediate successfully implanting the influence of the Catholic religion in the area. When the Dutch successfully urged the Portuguese to leave Indonesia in about the year 1600 AD, the influence of the Catholic religion was soon replaced by the influence of the Protestant religion. However, the attitude of the Dutch softer in the matter of religion when compared with Portuguese, it was successfully influenced the Protestantism in the areas

that were previously not sufficiently strongly influenced by Islam and Hinduism, although the Dutch succeeded to impose the political power no less for 350 years in Indonesia.

In the process of contact between the elements of one culture and the other cultures, there was a mutual influence (interaction) between cultures, in the process of interaction that will rise issues of cultural change, that is the weakening of cultural values themselves. So, when our nation's culture interact with foreign cultures which have a strong influence would result in a change in our culture that do not fit with the personality of our nation's culture. In the context of modernization, a state loaded with imitation foreign life style, because people want to be called modern they did not hesitate to emulate the lifestyle of the West, though probably for most people considered contradictory values.

*Minangkabau* is one of the Indonesian ethnic that still up hold their culture and it has the unique way to show their identity. *Minangkabau* is not only as a place of life and death, and neither just a place to live nor developing, but *minangkabau* has a philosophical meaning. As in the proverbial phrase *minangkabau "Alam Takambang Jadi Guru"*, *Alam* has deep meaning in every form, nature, and everything that happens in it, is something that can be used as guidance, teaching, and teachers. *Alam* as doctrine and philosophy of life of words that become a way of life for people in the blend, act, and behave. In *minangkabau* even so, they make all forms proverb in the universe as the base of their life, then they use it as

the rules, laws, and customs regulations that they apply those in everyday of their life, and then it is called the doctrine of *Minangkabau*.

Basically, nature has the two most basic characteristic. First, nature is fixed, means that nature has never changed since the beginning until now. All things do not change it serve as the basis of *Minangkabau* society or the legal basis and customary formulation, this foundation is called "*Adat Babuhua Mati*". Second, the nature is not fixed, means that nature can change according to the God's will. Those all were caused by the circumstances, the situation and the weather. Those two most basic characteristic are also used by the *Minangkabau* as create custom formulation, called "*Adat Babuhua Sintak*". All of those serve as the philosophy of "*Alam Takambang Jadi Guru*."

'*Urang Minang*', a term commonly used to indicate the identity of *Minangkabau* society and inhabit most areas of West Sumatra province. Original areas are three indigenous territorial unities called *nan luhak tigo* (region three), namely: Luhak Agam, Luhak Limapuluh Koto, and Luhak Tanah Datar.

One of the great cultures in *Minangkabau* is the Traditional House – *Gadang* House. In terms of philosophy, *Gadang* mean is not because of its large, but the functions of *Gadang* House are huge. The function of the *Gadang* House is to cover part the overall life of the *Minangkabau* daily, either as a family home and caring for the family, the center carrying out various traditional ceremonies, as a place to get the advices of the

*Penghulu* (tribe's leader), to discuss all member problems together in a tribe, as a place of education tradition, religion and culture people and villages etc. It is a function of the *Gadang* House is when we understand well.

J.J. Hoenigman said in Koentjoroningrat (2013 : 150) there are three cultural elements, mean :

1. Cultural existence refers to a complexity of ideas, suggestions, values, norms, rules, etc.
2. Cultural existence refers to a complexity of activities, patterned actions of human being in societies.
3. Cultural existence refers to tools which created by human.

Ideas form of culture is a culture in the form of a collection of ideas, ideas, values, norms, rules, and so on which are abstract cannot be felt or touched. This culture form located in heads or in the nature of thinking citizens. If the community expressed their ideas in writing, then the location of the ideal culture was in essays and books the work of writers such citizens.

Activity is a form of culture as a pattern of human action in that society. This form is often also referred to as a social system. The social system is composed of human activities interact with each other, make contact, as well as associating with other human beings according to certain patterns are customary code of conduct.

Artifacts are physical culture form the form the results of the activities, actions and work of all people in the community in the form of objects or things that can be touched, seen and documented of its most concrete manifestation of the three cultures. In the reality of social life, including culture form one inseparable from the other culture form. For example: the ideal culture form organizes and gives direction to the action (activity) and work (artifacts) man.

Culture is a way of life that developed and shared by a group of people and passed down from generation to the next generation. Culture is made up of many complex elements, including religious and political system, customs, languages, tools, clothing, buildings, and works of art.

When someone tried to communicate with people of different cultures and adjust differences, it is proving that culture is learned. Culture is a holistic lifestyle. Culture is complex, abstract, and spacious. Many aspects of culture help determine communicative behavior. Elements of socio-cultural spread and cover many human social activities.

Some of the reasons why people have difficulties when communicating with people from other cultures is seen in the definition of culture: Culture is a set of complex values are polarized by an image containing a view on its privileges alone. "The image that force" that take different forms in various cultures such as the "rugged individualism" in America, "the individual harmony with nature" in Japan and "collective compliance" in China. Image coercive culture is to equip its members with

guidelines on proper behavior and sets the logical meaning and value that can be borrowed members of the most understated to gain a sense of dignity and affinity with their lives. Thus, the Culture which provides a coherent framework for organizing the activities of a person and allow predict the behavior of others.

Culture is human knowledge that is believed to be true by the person concerned and covered with enveloped the feelings and emotions of man as well as a source for the assessment system is something that is good and bad, something valuable or not, something is clean or dirty, and etc.

Culture produces behavior and certain cultural objects, as required by the motivation that belongs or stimuli encountered. The ideas that exist in every culture consists of a series of instructions for organizing, selecting, and assembling the symbols necessary, so that the symbols have been screened it together and arranged in such a way embodied in the form of behavior or cultural objects as desired by the perpetrator.

From the above data, the writer gives one sample:

*Gonjong (Gadang House, Gajah Maharam:Luhak Tanah datar).*

The above datum which describes about *Gadang* house of Minang people who live in the three *Luhak* located in the Agam, Lima Puluh Koto and Tanah Datar. The house is very special means it is different from other houses located in cultures of this country. Differences in sorts, philosophy, and background cultures. One of those differences is *Gonjong*. *Gonjong* is



described in the three cultural elements, ideas, activities and artifacts. They are :

*Gonjong* in the Minangkabau cultural house is the highest side of the roofs forms spears to the sky created of zinc with circled pattern, the upper the smaller, ended by stars sorts or buffalo head sorts with horns located in the left, right and the forward of the house. *Gonjong* possesses philosophy meanings *Adat basandi syara, syara basandi kitabullah*, the idea means cultures of Minang people must be based on Islamic Sara in *muamalah, munakahat* which ruled or set through Alqoran and Hadist- hadist Rasul in their daily lives.

*Gonjong* refers to the descriptions of Minang people from the roots to the top, means from the *Nagary* people, local government, *Datuk/Pemangku adat* and *Kitabullah*. All of them refer to the real, alive activities in the Minangkabau people lives.

*Gonjong* refers to the artifacts , too means the description of architectural patterns, that is the highest side of the roofs forms spears to the sky created of zinc with circled pattern, the upper the smaller, ended by stars sorts or buffalo head sorts with horns located in the left, right and the forward of the house.

## **B. Scope of the research**

In this research, The analyze just focuses on how to analyze The Three Cultural Elements : Ideas, Activities, and Artifacts of *Minangkabau*

Traditional Houses. For the theory, it will analyze those three cultural elements with the theory of culture by Koentjaraningrat (2013)

### **C. Research Question**

1. How many kinds and parts of *Gadang* House in the *Minangkabau* regions ?
2. What does each part of *Gadang* House mean, function, and symbolize to *Minangkabau* culture ?
3. How does the Three Culture Elements (Ideas, Activities, and Artifact) explain the *Gadang* House ?

### **D. The Objectives of the Research**

Based on the problems of the research mentioned above, the objectives of this research are described as the following:

1. This research is for knowing the kinds and parts of *Gadang* House in *Minangkabau* Regions.
2. This research is for understanding the meanings, functions and symbols of *Gadang* House Parts.
3. For knowing the implementations of The Three Cultural Elements in those *Gadang* Houses.

### **E. The Significant of the Research**

Hopefully this writing of paper can be useful only for the writer himself / herself but also for the reader mainly who learn at least who has relation with English in direct activities

a. For The Writer

The writer hopes this paper can add the knowledge of Indonesian Culture, especially *Gadang* House, and make the writer still remember that Indonesia had the greatest culture and can help preserve the Indonesian culture.

b. For the reader

The writer hopes this paper can be the reference of the reader to knowing more about the Indonesian Traditional House – *Gadang* House, make realize that we have to preserve the Indonesian culture. In additional, this paper can be the guidance of the reader who wants to know more about *Gadang* House.

## **F. The Systematic of The Paper**

The systematic of the paper means to present the paper in well –edited composition, this paper is divided into 5 chapters as follow:

Chapter I explains about the background about the research, the scope of the problem, the question of the research, the objective of the research, the significant of the research, and the systematic of the paper

Chapter II consists of the *Minangkabau*, Culture, and *Gadang* House

Chapter III consists of Setting of the research, Subject of the Research, The Method of the Research, Technique of Data Analysis, and Procedure of the Research

Chapter IV consists of the data description, Data analysis, the data interpretation and the discussion.

Chapter V the writer gives the conclusion of research and gives some suggestion.