

Executive Summary

Khairani, L. 2023. “Nilai-nilai Sosial dan Eksistensi Ungkapan Larangan Minangkabau di Kalangan Generasi Muda di Kenagarian Sariak Laweh, Kecamatan Akabiluru Kabupaten 50 Kota” Skripsi. Pendidikan Bahasa dan Sastra Indonesia, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Bung Hatta.

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Minangkabau memiliki cara berbahasa yang unik. Dalam bahasa Minangkabau, terdapat sejumlah arti kias (metaforik). Kebiasaan masyarakat Minangkabau dalam menggunakan bahasa kias atau ungkapan dalam percakapan disebabkan karena struktur kekerabatan yang dekat sehingga setiap orang saling menghargai dan memahami. Sifat dan tingkah laku serta kepribadian seseorang akan tergambar dari bahasa dan tutur kata yang diucapkan, terutama dalam bentuk ungkapan tradisional Minangkabau (Nurmasni, 2005:5).

Karya sastra dalam Minangkabau terdiri atas sastra lisan dan sastra tulis. Sastra lisan di Minangkabau terdapat beberapa jenis yaitu *carito kaba*, pantun, petatah-petitih, dan mantra. Pemilihan bahasa yang tepat, serta penyusunan kata secara teratur, membuat sastra Minangkabau sangat indah untuk didengar. Pada sastra Minangkabau makna yang terkandung di dalam setiap katanya juga memiliki keindahan sehingga banyak orang yang menyukainya, karena terdapat pesan yang terkandung memiliki keindahan tersendiri.

Dilihat dari keberadaan ungkapan larangan, generasi muda sudah sedikit yang melestarikannya. Menurunnya eksistensi ungkapan larangan Minangkabau di kalangan generasi muda menyebabkan perlu dilakukan penelitian untuk mengetahui

seberapa besar eksistensi ungkapan kepercayaan rakyat yang terdapat di Kenagarian Sariak Laweh. Ungkapan larangan tidak hanya dimiliki oleh masyarakat Sariak Laweh akan tetapi seluruh masyarakat Minangkabau. Yang membedakan hanyalah dari akibat yang ditimbulkan jika seseorang melanggar ungkapan tersebut. Hal inilah yang memotivasi penulis untuk meneliti ungkapan larangan agar tetap ada dan dikenal oleh masyarakat. Tujuan penelitian ini adalah mendeskripsikan nilai-nilai sosial dan eksistensi ungkapan larangan Minangkabau di kalangan generasi muda di Koto Malintang, Kenagarian Sariak Laweh, Kecamatan Akabiluru, 50 Kota.

Ungkapan larangan termasuk kedalam folklor isan. Folklor lisan mengacu pada tradisi yang disampaikan melalui lisan dan diturunkan dari satu generasi ke generasi berikutnya. Folklor lisan sering disampaikan dengan gaya lisan tradisional. Ciri yang sering ditemukan dalam folklor ini adalah pencerita (sumber) biasanya akan menyajikan karyanya kepada pendengar dengan mengadakan pertemuan langsung, sehingga menghasilkan beberapa jenis pewarisan budaya yang mungkin juga pertukaran cerita dalam pertemuan tersebut. Menurut Danandjaja (1991:17-20), folklor lisan memiliki beberapa fungsi dalam kehidupan sehari-hari bagi masyarakat

umum, yaitu: (1) mengungkapkan norma-norma perilaku masyarakat, (2) sebagai suatu ungkapan kritik atau dapat berupa protes sosial terhadap suatu kondisi kehidupan, (3) ungkapan pendapat masyarakat terhadap pemerintah, dan (4) mendidik dan menghargai nilai-nilai, gagasan, ide dari sebuah kearifan lokal ke lainnya. Jenis-jenis yang termasuk ke dalam folklor lisan yakni: (1) bahasa rakyat (2) ungkapan tradisional (3) sajak (4) cerita rakyat (5) nyanyian.

Nilai sosial adalah segala sesuatu yang dianggap baik dan benar, yang diinginkan masyarakat. Agar nilai-nilai sosial dapat tercipta dalam masyarakat, diperlukan norma sosial dan sanksi-sanksi sosial. Alfian (2013:243) mengatakan bahwa nilai sosial dapat dibedakan atas nilai sifatnya, yaitu nilai kepribadian, nilai kebendaan, nilai biologis, nilai kepatuhan hukum, nilai pengetahuan, nilai agama, dan nilai keindahan.

Penelitian ini menggunakan metode *mixed methods*. Penelitian ini merupakan suatu langkah penelitian dengan menggabungkan dua bentuk penelitian yaitu penelitian kualitatif dan penelitian kuantitatif. Untuk pengumpulan data kualitatif sebagai berikut: *Pertama* menentukan informan yang memenuhi kriteria yang baik. *Kedua*, merekam dan mencatat pemakaian ungkapan larangan yang diperoleh ketika waktu wawancara dengan informan. Pengumpulan data kuantitatif sebagai berikut: *Pertama* mendata jumlah generasi muda yang berusia 17-25 tahun di Kanagarian Sariak Laweh, Kecamatan Akabiluru, 50 Kota, *Kedua* membagikan kuesioner kepada informan perwakilan generasi muda yang berusia 17-25 tahun di Kanagarian Sariak Laweh, Kecamatan Akabiluru, 50 Kota. Responden pada penelitian ini adalah masyarakat serta generasi muda yang berdomisili di Kanagarian Sariak Laweh, Kecamatan

Akabiluru, 50 Kota. Setelah data diperoleh, maka selanjutnya dilakukan analisis data menggunakan metode kualitatif dengan langkah-langkah berikut: (1) menterjemahkan data ke dalam bahasa Indonesia, (2) mengelompokkan data ke dalam nilai-nilai sosial, (3) menyesuaikan data dengan kata kunci dari ungkapan larangan Minangkabau sesuai dengan pendapat Alfian (2013). Setelah data kualitatif diperoleh, maka selanjutnya dilakukan analisis data menggunakan metode kuantitatif. Untuk mengetahui tingkat pencapaian responden (TCR) dan menghitung tingkat capaian responden digunakan rumus yang dikembangkan Sugiono (2010:74)

Berdasarkan pengumpulan data, ditemukan sebanyak 40 ungkapan larangan Minangkabau. Ungkapan larangan Minangkabau di Kanagarian Sariak Laweh, Kecamatan Akabiluru, Jorong Koto Malintang, 50 Kota mempunyai nilai-nilai sosial yaitu: nilai kepribadian, nilai biologis, nilai pengetahuan, nilai agama, dan nilai keindahan. Nilai kepribadian yang ditemukan sebanyak 14 data yaitu data. Nilai kebendaan tidak ditemukan pada ungkapan larangan di Kanagarian Sariak Laweh, Kecamatan Akabiluru, Kabupaten 50 Kota. Nilai kepatuhan hukum tidak ditemukan pada ungkapan larangan di Kanagarian Sariak Laweh, Kecamatan Akabiluru, Kabupaten 50 Kota. Nilai pengetahuan yang ditemukan sebanyak 3 data. Nilai keindahan ditemukan sebanyak 4 data. Hasil dari responden tingkat TCR untuk mendengar 0.59. Untuk tingkat TCR generasi muda dalam memahami ungkapan larangan adalah 0.63. Untuk tingkat TCR generasi muda dalam menerapkan ungkapan larangan adalah 55.28.

Berdasarkan informasi di lapangan, ungkapan larangan di Kanagarian Sariak Laweh, 50 Kota sudah hampir hilang dikalangan generasi muda. Ungkapan

larangan di Kanagarian Sariak Laweh, 50 Kota hanya diketahui oleh pemuka masyarakat, orang yang mengerti adat, dan orang tua terdahulu. Ungkapan larangan yang jarang dipahami adalah *Jan lalok sanjo, sakik beko* ('jangan tidur senja, sakit nanti'), selain itu terdapat juga ungkapan larangan yang dipahami *Indak buliah managakan rumah diateh parumahan lasuang, beko disamba patuih* ('tidak boleh mendirikan rumah diatas perumahan lesung, nanti disembar petir'), dan terdapat ungkapan larangan yang jarang diterapkan yaitu ungkapan larangan *Jan mamotong kuku dimalam hari, beko rabun mato* ('jangan memotong kuku dimalam hari, nanti buta mata'). Beberapa ungkapan di atas sulit dipahami, jarang didengar, dan jarang diterapkan lagi oleh generasi muda karena generasi muda karena generasi muda tidak percaya dengan akibat yang ditimbulkan karena mereka melanggar ungkapan-ungkapan larangan tersebut.

Jika dibandingkan dengan hasil penelitian Nella Nurdia (2015) di Kenagarian Lubuk Pandan Kecamatan 2 X 11 Enam Lingkup Kabupaten Padang Pariaman, ditemukan perbedaan bentuk ungkapan di kedua nagari, walaupun larangannya sama. Misalnya, di Kanagarian Sariak Laweh, Kecamatan Akabilur, 50 Kota terdapat ungkapan *Indak buliah mangarek kuku dimalam hari beko rabun mato* (Tidak boleh memotong kuku malam hari nanti buta mata). Di Kenagarian Lubuk Pandan Kecamatan X 11 Enam Lingkup Padang Pariaman berbentuk *Indak buliah mangarek kuku dimalam hari beko dek bajang awak* (Tidak boleh menggunting kuku malam hari nanti gores-gores badan kita). Adapun faktor penyebab terjadinya

perbedaan pada ungkapan larangan Kenegarian Lubuk Pandan Kecamatan X 11 Enam Lingkup Padang Pariaman adalah adanya variasi penduduk di dua Nagari tersebut. Dengan kata lain, perbedaan yang terjadi karena seorang atau sekelompok orang penutur bahasa yang memiliki kepercayaan yang berbeda sehingga menyebabkan perbedaan pada ungkapan larangan. Fungsi dari ungkapan larangan di Pada penelitian di Kenegarian Lubuk Pandan Kecamatan X 11 Enam Lingkup Padang Pariaman dengan Kenagaraian Sariak Laweh Kecamatan Akabiluru, 50 Kota sama sama memiliki fungsi untuk melarang dan mengajar anak serta kemenakan. Selanjutnya penelitian dilakukan oleh Sri Puspita Willa (2016) "Ungkapan Larangan Dalam Bahasa Minangkabau Masyarakat Koto Berapak Kecamatan Bayang Kabupaten Pesisir Selatan". Berdasarkan temuan dan pembahasan ditemukan empat puluh ungkapan larangan pada masyarakat Koto Berapak Kecamatan Bayang Kabupaten Pesisir Selatan. Penelitian ini mendeskripsikan tentang kategori, fungsi dan makna yang ada dalam ungkapan larangan, dimana kategorinya difokuskan pada lingkaran hidup manusia. Pada ungkapan larangan di Koto Berapak Kecamatan Bayang Kabupaten Pesisir Selatan dengan Kanagarian Sariak Laweh, Kecamatan Akabiluru, 50 Kota memiliki 4 perbedaan ungkapan larangan salah satunya pada ungkapan larangan *Urang hamil jan duduak di pintu, tasakang anak* (orang hamil jangan duduk di pintu susah melahirkan). Fungsi yang ditemukan pada penelitian ini terdiri atas: sebagai penebal emosi keagamaan, sebagai alat pendidikan anak.

Kata Kunci : nilai-nilai sosial, eksistensi generasi muda, ungkapan larangan Minangkabau

Executive Summary

Khairani, L. 2023. "Social Values and the Existence of Minangkabau Banning Expressions Among the Young Generation in the Sariak Laweh District, Akabiluru District, 50 Cities District" Thesis. Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Bung Hatta University.

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Minangkabau has a unique way of speaking. In the Minangkabau language, there are a number of figurative (metaphoric) meanings. The habit of the Minangkabau people in using figurative language or expressions in conversation is caused by a close kinship structure so that everyone respects and understands each other. The nature and behavior and personality of a person will be reflected in the language and speech spoken, especially in the form of traditional Minangkabau expressions (Nurmasni, 2005:5).

Literary works in Minangkabau consist of oral literature and written literature. There are several types of oral literature in Minangkabau, namely carito kaba, rhymes, proverbs, and mantras. The choice of the right language, as well as the orderly arrangement of words, makes Minangkabau literature very beautiful to listen to. In Minangkabau literature, the meaning contained in each word also has beauty so that many people like it, because there is a message that has its own beauty.

Judging from the existence of prohibition phrases, the younger generation has preserved them a little. The decline in the existence of expressions of Minangkabau prohibition among the younger generation makes it necessary to conduct research to find out how much the existence of expressions of people's beliefs is found in Kanagarian Sariak Laweh. The expression prohibition is not only owned by the Sariak Laweh community, but the entire

Minangkabau community. The only difference is the consequences if someone violates this expression. This is what motivates the writer to examine the expressions of prohibition so that they exist and are known by the public. Based on this description, the purpose of writing this thesis is to describe social values and the existence of expressions of Minangkabau prohibition among the younger generation in Koto Malintang, Kenagarian Sariak Laweh, Akabiluru District, 50 Kota. Judging from the existence of prohibition phrases, the younger generation has preserved them a little. The decline in the existence of expressions of Minangkabau prohibition among the younger generation makes it necessary to conduct research to find out how much the existence of expressions of people's beliefs is found in Kanagarian Sariak Laweh. The expression prohibition is not only owned by the Sariak Laweh community, but the entire Minangkabau community. The only difference is the consequences if someone violates this expression. This is what motivates the writer to examine the expressions of prohibition so that they exist and are known by the public. Based on this description, the purpose of writing this thesis is to describe social values and the existence of expressions of Minangkabau prohibition among the younger generation in Koto Malintang, Kenagarian Sariak Laweh, Akabiluru District, 50 Kota.

Prohibited expressions are included in folklore. Oral folklore refers to traditions that are passed down orally and passed down from one generation to the next. Oral folklore is often delivered in a traditional oral style. The characteristic that is often found in this folklore is that the narrator (source) will usually present his work to listeners by holding face-to-face meetings, resulting in several types of cultural inheritance which may also exchange stories in the meeting. According to Danandjaja (1991:17-20), oral folklore has several functions in everyday life for the general public, namely: (1) expressing the norms of societal behavior. For example, in Sundanese society there is a proverb "I am proud of you" which means someone who recognizes other people's property as private property with the intention of wanting to own it, (2) as an expression of criticism or can be in the form of a social protest against a condition of life, (3) the expression of public opinion against the government. Fourth, educating and appreciating values, ideas, ideas from one to another. The types included in oral folklore are: (1) folk language (2) traditional expressions (3) poetry (4) folklore (5) songs. Social value is everything that is considered good and right, what society wants. In order for social values to be created in society, social norms and social sanctions are needed. Social values can be created in society, social norms and social sanctions are needed. Alfian (2013: 243) says that social values can be distinguished by their character values, namely: (1) personality values, namely values that can shape a person's personality, such as emotions, ideas, ideas, and so on, (2) material values, namely values which is measured by the efficiency of human effort to meet the needs of their daily life. Usually this type of value is called economic value, (3) biological value, which is a value that is closely related to human

health and biological elements, (4) legal compliance value, namely value related to laws or state regulations. This value is a guideline for every citizen to know their rights and obligations, (5) the value of knowledge, namely the value that prioritizes and seeks the truth in accordance with their scientific concepts, (6) religious values, namely values related to religion and beliefs held by members public. This value originates from religious teachings which explain attitudes, behavior, deeds, commands and prohibitions for mankind, (7) the value of beauty, namely the value related to aesthetic needs (beauty) as one aspect of cultural values.

This study uses a mixed *methods method*. This research is a research step by combining two forms of research, namely qualitative research and quantitative research. For collecting qualitative data as follows: First determine the informants who meet good criteria. Second, recording and recording the use of prohibited expressions obtained during interviews with informants. Quantitative data collection is as follows: First, it collects data on the number of young people aged 17-25 years in Kanagarian Sariak Laweh, Akabiluru District, 50 Kota. 50 Cities. Respondents in this study were the community and the younger generation who live in Kanagarian Sariak Laweh, Akabiluru District, 50 Kota. After the data is obtained, then data analysis is carried out using qualitative methods with the following steps: (1) translating the data into Indonesian, (2) grouping the data into social values, (3) adjusting the data with keywords from expressions the Minangkabau ban is in accordance with the opinion of Alfian (2013).

After qualitative data are obtained, then data analysis is carried out using quantitative methods. To determine the level of respondent achievement (TCR) and calculate the level of respondent

achievement, the formula developed by Sugiono (2010: 74) is used as follows:

Calculating the Respondent's

Achievement Rate:

$$TCR = \sum_{i=1}^n (T_i \times SL_i)$$

Information :

TCR : Respondent

Achievement Rate

T_i : Total respondent's answer likert score

SL_i : Likert score according to the number of respondents' answer choices

Calculating the TCR Index:

$$\text{Indeks TCR} = \frac{\text{TCR}}{Y} \times 100\%$$

Information :

Y : TCR highest score (highest score likert \times n)

N : Number of respondents

In this study it was analyzed based on social values and the existence of Minangkabau prohibitions among the younger generation in Kanagarian Sariak Laweh, Akabiluru District, Jorong Koto Malintang, 50 cities, found as many as 40 Minangkabau prohibitions. Expressions of Minangkabau Prohibition in Kanagarian Sariak Laweh, Akabiluru District, Jorong Koto Malintang, 50 cities have social values, namely: personality values, biological values, values of knowledge, religious values, and the value of beauty. Personality values found as many as 14 data, namely data. The material value is not found in the expressions of prohibitions in Kanagarian Sariak Laweh, Akabiluru District, 50 Kota Regency. The value of legal compliance is not found in the expressions of prohibitions in Kanagarian Sariak Laweh, Akabiluru District, 50 Kota Regency. The value of knowledge found is 3 data. The value of beauty was found as

many as 4 data. The results of the TCR level respondent to hear 0.59. For the TCR level of the younger generation in understanding the prohibition expression is 0.63. For the TCR level of the younger generation in applying the prohibition expression is 55.28.

Based on information in the field, an expression of prohibitions in Kanagarian Sariak Laweh, 50 cities have almost disappeared among the younger generation. Expressions of prohibitions in Kanagarian Sariak Laweh, 50 cities are only known by community leaders, people who understand customs, and previous parents. Expressions of prohibitions that are rarely understood are Jan Lalok Sanjo, Sakik Beko ('Don't Sleep Dusk, Pain later'), besides that there is also an expression of prohibitions understood by Indak Buliah Management of Houses of Dieteh Parumahan Lasuang, Beko Disamba Patuih ('may not establish a house above the housing complex Lugs, later on the lightning '), and there is an expression of prohibitions that are rarely applied, namely the expression of the prohibition of nails at night, beko rabun mato (' do not cut nails at night, later blind eyes'). Some of the above expressions are difficult to understand, rarely be heard, and are rarely applied again by the younger generation because the younger generation does not believe in the consequences because they violate the expressions of these prohibitions.

In previous studies conducted by the library study that has been conducted, there is research on traditional expressions. Padang: Indonesian Language and Literature Department, Bung Hatta University. The findings of his research are the form of an expression of prohibition, the meaning of the expressions of prohibitions and social functions of the prohibition. What distinguishes from this research is the form of an expression of prohibitions, the

meaning of expressions of prohibitions and social functions of an expression of prohibitions. One example that distinguishes from the phrase in Kanagarian Sariak Laweh, Akabilur District, 50 cities in the expression of the nail buliah buliah at night the Rabun Mato day (not allowed to cut the nails at night later eye blindness). In the study at Kenegarian Lubuk Pandan District X 11 Six Padang Pariaman Scope was Indak Buliah Mangarek Kuku at night Beko Bajang Dek Bajang Awak (not allowed to cut nails at night later scratches our bodies). The factors causing differences in the expression of the prohibition of the Lubuk Pandan sub - district X 11 Six Six Scope of Padang Pariaman is the variation of the population in the two nagari. In other words, the differences occur because a person or group of people speakers who have different beliefs, causing differences in the expressions of prohibitions. The function of the prohibition expression in the study in Kenegarian Lubuk Pandan, District X 11 Six Padang Pariaman Scope with Kenagaraian Sariak Laweh Akabiluru District, 50 cities equally have a function to prohibit and teach children and nephews. Furthermore, research was conducted by Sri Puspita Willa (2016) "Expressions of Prohibition in the

Minangkabau Language of the Koto Berak Community, Bayang District, Pesisir Selatan Regency". Based on the findings and discussion, forty prohibition expressions were found in the Koto Berak community, Bayang District, Pesisir Selatan Regency. This study describes the categories, functions and meanings in the expressions of prohibition, where the categories are focused on the human life cycle. In the expression of the prohibition in Koto Berak, Bayang District, Pesisir Selatan Regency and Kanagarian Sariak Laweh, Akabiluru District, 50 the City has 4 different prohibition expressions, one of which is the expression prohibiting Pregnant Urang don't sit at the door, tasakang child (pregnant people don't sit at the door difficult to give birth) . The functions found in this study consisted of: as a thickener of religious emotions, as a child's educational tool. Looking at the function of the prohibition phrases in Koto Berak, Bayang District, Pesisir Selatan Regency, it can also be found in the prohibition phrases in Kanagarian Sariak Laweh, Akabilur District, 50 Kota. The expression prohibition in Kanagarian Sariak Laweh, Akabilur District, 50 Kota also found religious and educational values.

Keywords: social values, existence of the younger generation, the expression of the prohibition of Minangkabau

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