Gema Wiralodra

Gema WIRALODRA

Editor-in-Chief: Yudhi Mahmud

Publisher: Universitas Wiralodra

Dilemma in Merantau tradition and culture in Minangkabau for adult men viewed through symbolic interactionism

Joko Utomo Hadibroto[a]*, Azriel Adam Noermansyah[b], Bintang Zamani Novanski[c], Muhammad Nur Alfandi[d]
[a]*Universitas Pancasila, Indonesia, joko.utomo@univpancasila.ac.id
[b,c,d]Universitas Pancasila, Indonesia

Original Article

Dilemma in Merantau tradition and culture in Minangkabau for adult men viewed through symbolic interactionism

Joko Utomo Hadibroto[a]*, Azriel Adam Noermansyah[b], Bintang Zamani Novanski[c], Muhammad Nur Alfandi[d]

[a]*Universitas Pancasila, Indonesia, joko.utomo@univpancasila.ac.id
[b,c,d]Universitas Pancasila, Indonesia

Abstract
This research is entitled The Dilemma in the Tradition and Culture of Migrating in Minangkabau for Adult Men Viewed Through Symbolic Interaction. In this study, the authors used a descriptive qualitative research approach. The tradition and culture of migrating - especially in Minangkabau, West Sumatra - is unique and distinctive. This is marked by literary works in the form of rhymes, rules, and customary norms, which contain the need to go abroad. The tradition and culture of migrating to Minangkabau is obligatory for adult men to leave their hometown. The goal is to be able to live independently and be able to adapt to their new environment. However, some adult men do not migrate for certain reasons. This becomes a dilemma: choose (choose) to migrate or not to migrate. Through the study of symbolic interactionism theory, the author tries to reveal the spot for adult men when each has reasons to choose between two options. However, the obligation to wander is a law or customary regulation that has been going on for generations. Wandering or not migrating does not matter when each individual has reasons that support his choice. In this study, the research subjects were immigrants and non-migrants. Data sources were collected as primary data for customary heads, as well as migrants who have various employment and educational statuses. Likewise, for non-migrants to get complete data and information. For data analysis, the authors use the results of interviews, field notes, and documentation related to research problems.
Keywords: dilemma, wandering tradition, adult men, symbolic interactionism

1. Introduction

In general, most tribes and ethnicities in Indonesia have a variety of unique and distinctive cultures or traditions. One of the traditions that is interesting to observe is the "migratory/ *merantau*" tradition. The rule of migrating has become the philosophy or way of life for some tribes in Indonesia, including the Batak, Minangkabau, Javanese, Madurese, Bugis, and others (Amelia, 2021).

However, in this study, the authors only focus on the dilemma of migrants and non-migrants towards the tradition of migrating in Minangkabau, West Sumatra. The rule of migrating from the Minangkabau tribe through cinema films was also captured in the action genre with the title "Merantau," released in 2009. The film received positive reviews from critics on IMDb and Amazon. It featured actors such as Iko Uwais, Chika Jessica, Christine Hakim, Donny Alamsyah, and Yayan Ruhian.

In principle, the tradition and culture of migrating has been a part of the Minangkabau tribe since ancient times and continues to this day. The traditional practice of migrating amidst globalization and a continuously developing and changing era has been maintained and remains stable, predominantly by men in Minangkabau (Hidayat, 2021).

In a definitive context, according to Scott (2013: 254), tradition is a cultural object - a system of meaning or idea - that is passed on from the past to the next generation. Tradition, as a meaning, is upheld by every member of society and communicated from one generation to

Original Article

another in a chain of meanings, which includes collective memories, collective representations, and habits of doing something.

Meanwhile, the classical opinion about culture by E.B. Tylor (1832-1971), as mentioned in Ziuddin Sardar and Borin Van Loon (2005: 4), the complexity of various aspects, including knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by humans as members of society.

However, in the context of globalization, culture can be interpreted as intertwined with the problematic signs of society, forming an interconnected unit that designates a political zone, typically a country, and encompasses the manifestation of individual meaning within the boundaries of the social and political realm (Hidayat, 2023). The relationship of globalization is apparent that it threatens the conceptualization of culture, not only because of various pressures on locality but also because it eliminates the idea or thought that culture and the place of origin of culture are naturally parallel (Tomlinson, 1999: 27-28).

The statement above is per the traditions and culture of "migrating" that prevail in Minangkabau. As mentioned earlier, the rule of migrating is an obligation for adult men in Minangkabau to leave their hometowns and migrate to live independently and adapt to their new social environment. However, adult Minangkabau men choose not to migrate (known as "mamilih" in Minangkabau terminology) for specific reasons.

Quoting from an official dictionary of the Indonesian language, "wandering" means sailing or making a living in overseas lands or going to other countries to earn a living, seek knowledge, and so on. However, among Indonesia's various migrating traditions and cultures, it is exciting to discuss the migrating practice of the Minangkabau tribe. The tradition of migrating in Minangkabau, unlike that of other tribes in Indonesia, influences Minang rhymes which are spoken as follows:

> *Karatau madang di hulu*
> *Babuah babungo balun*
> *Merantau bujang dahulu*
> *Di rumah baguno balun*
> *(Karatau madang di hulu*
> *Berbuah berbunga belum*
> *Merantau bujang dahulu*
> *Di rumah berguna belum)*

In the opinion of Hildred Storey Geertz (1967), a lecturer, researcher, and social anthropologist from the United States (February 12, 1927 - September 30, 2022), as cited in Kato (2005:147), the tradition of migrating in the Minangkabau realm holds significance as a process of mutual relations among the Minang community beyond their original environment. Migrating is a battleground for navigating life's challenges and serves as a lesson. Merantau represents the maturity of an individual (specifically males) as they navigate the tested waters of life. Additionally, migrating has the potential to enhance the status of men within their traditional community. It has become necessary for adult men in the conventional Minang tribe because migrating increases their chances of success in terms of marriage, tribal position, honor, and other aspects.

Therefore, it is unsurprising that in various cities or regions in Indonesia, many men from Minangkabau pursue studies, engage in trade, and work as employees in offices or institutions far from their hometowns. For instance, they may attend university as students, open Padang restaurants for business, become teachers or lecturers, work as seamstresses, booksellers, politicians, civil servants, or even drive city transportation, all as immigrants.

Original Article

Migrants from the Minang realm are renowned for their adaptive abilities, swiftly assimilating into their new environments. The community spirit, focused on blending among different tribes, ethnicities, and races, is instilled by traditional and cultural leaders. This sentiment can be expressed through the following poem:

> *Kalau buyuang pai marantau*
> *Induak cari dunsanak cari*
> *Induak samang cari dahulu*
> *Kalau buyung pergi merantau*
> *Cari orang tua (dituakan) cari saudara*
> *Terlebih dahulu mencari induk semang*

This line of rhymes catalyzes Minangkabau men when they migrate, guiding them to seek their elders, find their relatives, and seek out someone to adore (induk semang). In a sense, it provides a guarantee or a foundation in the new area to make their presence more solid. This teaching is passed down from generation to generation.

In connection with the aforementioned phenomenon, the authors are interested in researching, studying, and analyzing the dilemma surrounding the traditions and culture of migrating to Minangkabau, using a communication discipline approach, specifically the Symbolic Interactionism theory developed by George Herbert Mead and Herbert Blumer.

Symbolic Interactionism theory aims to unveil that group behavior precedes individual behavior, as Mead explains through a social psychological approach. The social collective precedes personal thinking logically and chronologically (Ritzer & Goodman, 2008:271). Furthermore, Symbolic Interactionism fundamentally revolves around the activity inherent to humans, which is communication or the exchange of symbols that hold meaning (Mulyana, 2004:68). Specifically, meaning has importance in human behavior, self-concept, and interpersonal relationships with society (West & Turner, 2008: 98).

Based on the above description, the author has chosen the following title for their research: "The Dilemma in Merantau Tradition and Culture for Minangkabau Adult Men Viewed Through Symbolic Interaction."

This research refers to the tradition of migrating in Minangkabau, West Sumatra, which has unique characteristics. According to this custom, adult men must migrate to other areas or even across the ocean to equip themselves with experiences, knowledge, honor, and dignity. However, some adult men choose not to migrate for various reasons. Therefore, the research problem is: "How is the Dilemma in Merantau Tradition and Culture for Minangkabau Adult Men Viewed Through Symbolic Interactionism?" This study sheds light on the dilemma within the migration tradition for adult men in Minangkabau.

In terms of quantity, a considerable amount of research has been conducted on the tradition of migrating in Minangkabau, encompassing various fields such as linguistics, sociology, culture, and law. However, research specifically focused on symbolic interaction theory concerning the dilemma faced by adult men deciding whether to migrate or not is relatively scarce. To provide more details, here are some previous studies that have been undertaken:

A thesis by Ely Desnalia titled "The Meaning of Migrating for Minangkabau People in Palembang City" (Study on Minang Migrants in Pipa Reja Village, Kemuning District/2019), which was carried out in the Faculty of Social and Political Sciences, majoring in Sociology, at Sriwijaya University in Palembang. This thesis employed a descriptive qualitative research method, utilizing a case study research design. The research analyzed the problem using Alfred Schutz's Phenomena theory. The findings of this study demonstrated that the awareness of past

Original Article

experiences and motives for migrating to Palembang City significantly influenced the formation of meaning. It also highlighted the importance of strengthening social cohesion, particularly for Minangkabau migrants residing in Pipa Reja. Migrants from Minangkabau interpreted their own identity as being accountable, and migrating contributed to their value in their hometown.

Welsi Damayanti presented a scientific paper entitled "Cultural Values in Minangkabau Proverbs Based on the Meaning of Merantau: Ethnolinguistic Studies" at the Riksa Bahasa International Seminar 2019. The research results revealed that the cultural values embedded in Minangkabau proverbs, which center around migrating for the Minangkabau people, serve as life principles and benchmarks for Minang migrants adapting to new environments. The study aimed to explain the meaning of Minangkabau proverbs related to wandering, employing the theory of ethnolinguistics and utilizing a descriptive qualitative research approach. The findings identified seven proverbs that are oral traditions still adhered to by the Minangkabau people. These proverbs guide Minang migrants' interactions with the local community, emphasizing the need to establish good relations, mingle, avoid conflicts, and adapt to new environments.

Suci Marta published another study, titled "Construction of the Meaning of Merantau Culture among Overseas Students, " published in the Journal of Communication Studies, volume 2, No.1/2014, at Padjadjaran University. The research focused on overseas students from Minangkabau who were members of the Minangkabau Culture Lovers Unit at Padjadjaran University. The study aimed to explore the meaning of migrating culture for overseas students, their motives, and their experiences during the migration process. Phenomenology was employed as the research method. The findings highlighted that migrating for overseas students had become a habitual activity, with motivations determining their goals and experiences shaping their overall journey. These experiences encompassed both positive and negative aspects.

Regarding written studies on migrating, an example is the folk song titled "Tradition of Migrating Minang People in the Song Kelok Ampek Puluah Ampek," written by Azka Azkia Amelia, Yostiani Noor Asmi Harini, and Memen Durachman, as documented in the journal "Articulation of Indonesian Language and Literature Education." This research was inspired by the tradition of Minang people migrating for a better life, leading to the creation of a Minang language song called "Kelok Ampek Puluah Ampek," often sung by Minang people residing abroad. The article provides a detailed description of the song's structure and its function. The research adopted a qualitative research method. The findings revealed that the song's structure followed proper formulas, making it easy to remember. Moreover, the song served as a projection system reflecting the tradition of migrating, which, on the one hand, was viewed as an opportunity for a better life and, on the other hand, a necessity resulting from separation from relatives and hometowns. Additionally, the song served as a source of solace for migrants experiencing homesickness for their loved ones and hometowns.

Etymologically, the word "dilemma" originates from the English word "dilemma." In the KBBI, "dilemma" refers to a difficult situation or condition that requires individuals to choose between two possibilities, both of which are unpleasant or unprofitable. It denotes a difficult and confusing situation. The Merantau tradition that applies to adult men in Minangkabau often encounters a difficult situation when a Minangkabau man has to decide between two options: to migrate or not.

Desnalia (2019: 19) writes that migrating is closely related to the Minangkabau people. "merantau" originates from the Minangkabau language and culture, specifically "rantau." Originally, "rantau" referred to areas outside Minangkabau's core zone, which connotatively represented the center of civilization.

Historically, Minangkabau civilization has undergone various periods of fluctuation. The core zone, known as Darek (land) or Luhak nan Tigo, is where people from the core area embark

Original Article

on activities towards outer regions, referred to as "marantau" or going overseas. Over time, these overseas areas became part of Minangkabau territory. Eventually, these areas expanded further, and even in the modern era, Minangkabau people have migrated throughout the world, despite these areas not falling within the category of Minangkabau territory. Nevertheless, they are still referred to as "rantau."

Many individuals from various tribes and ethnicities migrate, including the notable example of the Minangkabau people. When a Minangkabau man reaches young adulthood, typically between the ages of 20 and 30, he is compelled by the longstanding Minangkabau customary culture to migrate.

Merantau represents a form of population movement that has become deeply rooted as a cultural behavior and tradition among the Minangkabau tribe in West Sumatra. As previously mentioned, "merantau" originates from the Malay term in Indonesia. Minangkabau has the same meaning and usage as the root word "rantau," which refers to the coastal areas (along rivers).

Although the tradition of migrating may appear as a necessity or obligation for adult men, it also presents a dilemma. If all adult men migrate, who will be the teachers to educate the children in elementary, middle, and high schools in Minangkabau? Or who will go to sea in search of fish to support their children and wives by selling them in the market? The tradition of migrating prevalent in Minangkabau society conflicts with other equally significant interests.

Fundamentally, Symbolic Interactionism theory emerged following the theory of Social Action and served as an umbrella for symbolic interaction theory (see Mulyana, 2004: 60), which originated from Max Weber (European Sect). This study focuses on the Symbolic Interactionism theory and encompasses the thoughts of two sociologists: George Herbert Mead and Herbert Blumer. It is worth noting that prior to Mead and Blumer, John Dewey and Charles Horton Cooley opposed the radical Behaviorism theory pioneered by Watson.

George Herbert Mead was born in Massachusetts, United States, on February 27, 1863. Mead was recognized as a sociologist and psychologist at the University of Chicago. He was academically influenced by his colleague, John Dewey, and with Charles Horton Cooley, Mead worked on a scientific project called social psychology in 1891.

Herbert Blumer, born on March 7, 1900, in Missouri, United States, attended Webster Groves High School for his secondary education, followed by college at the University of Missouri from 1918 to 1922. After graduation, he began teaching at the University of Missouri but transferred to the University of Chicago in 1925. At the University of Chicago, Blumer was influenced by social psychologist George Herbert Mead, as well as sociologists W.I. Thomas and Robert Park. In 1928, he earned his doctorate from the University of Chicago and remained a professor until 1952.

The explanations provided by these two thinkers significantly contribute to the theory of Symbolic Interactionism. According to the Indonesian Thesaurus lexicon (Endarmoko, 2007: 252), the term "interaction" is synonymous with "relationship" or "correlation." As defined by KBBI, interaction involves mutual action, connection, influence, and interrelationship.

The term "symbolic" carries the meaning of symbolizing something. It is derived from the Latin word "Symbolicus" and the Greek word "symbolicos" (Effendy, 1989: 352). The underlying assumption of Symbolic Interactionism theory is that communication or the exchange of symbols endowed with meaning is a fundamental characteristic and uniqueness of human beings (Mulyana, 2004: 68).

Furthermore, drawing from the ideas of George Herbert Mead, there are three fundamental concepts within Symbolic Interactionism (refer to West & Turner, 2008: 96; Mulyana, 2004: 73-88):

Mind: The capacity to use symbols that hold similar social meanings. Each individual needs to develop an understanding of the mind through interaction and relationships with others.

Self: The ability to reflect upon oneself from the perspective or viewpoint of others. Symbolic Interactionism fundamentally explores the relationship between the self and the external world.

Society: The arrangement of social interactions that are created, developed, and constructed by each individual within society. Every individual actively and genuinely engages in chosen behaviors, ultimately assuming roles within society.

Referring to Mead's three concepts mentioned above, the following fundamental principles can be derived from the basic Symbolic Interactionism's theory:

The significance of meaning in human behavior.
The importance of the self-concept.
The relationship between the individual and society.

Essentially, Symbolic Interactionism theory is closely intertwined with the process of communication. Initially, meaning is devoid of significance until it is interpretively constructed by individuals through interactions, thereby establishing conventional purposes. This aligns with Herbert Blumer's assumptions (West & Turner, 2008: 99), namely that humans act towards others based on the meanings conveyed by others. Meanings are forged through interaction and can be modified through interpretive processes. Individuals develop their self-concepts through their interactions with others.

Expanding on Herbert Blumer's ideas, he emphasized the three main principles of Symbolic Interactionism: meaning, language, and thought. According to Blumer, humans are conscious and reflective actors who unite known objects through self-indication. This involves communication when an individual comprehends something, evaluates it, attributes meaning to it, and decides to act based on that meaning.

The process of self-indication occurs within a social context, where individuals attempt to anticipate the actions of others and adjust their actions accordingly, interpreting their actions. Human activity, therefore, is imbued with interpretation and understanding.

In detail, Blumer emphasizes the priority of interrelationships to the structure by stating that social processes within group life create and dismantle rules rather than rules dictated by each society. Supporters of symbolic interactionism emphasize that they actively create and undermine norms or rules of conduct within group life. Individuals cooperate to uphold these norms.

2. Method

This study employs a qualitative research method approach. Qualitative research methods, as defined by Creswell (2009: 323), rely on text and image data, involve unique stages of data analysis, and utilize diverse designs. Qualitative research methods, in their independent sense, rely on text or image data, which undergo unique stages of data analysis, and draw conclusions based on different designs.

Referring to the literature review presented, this research falls under the qualitative descriptive research type. Descriptive research, as argued by Neuman (2003: 30), focuses on research questions pertaining to "How" and "Who." Descriptive research aims to provide a detailed and specific description of a situation or social setting. In line with this statement, the author also focuses on understanding the dilemma within the traditions and culture of migrating in Minangkabau as a form of symbolic interaction, through information obtained from the

Original Article

customary chief of the Minangkabau tribe, migrants, and non-migrants, who serve as the main data sources or key informants.

The author obtained data from informants who were interviewed in accordance with the research problem concerning the dilemmas faced by adult men or youth in Minangkabau in relation to the traditions and culture of migrating. The research was conducted in Padang, West Sumatra. The data sources for this study consist of nomads, non-migrants, and customary heads.

This study utilized two data sources: primary and secondary. Primary data, as defined by Sugiyono (2008: 62), refers to data obtained directly from data collectors. The author obtained primary data through interviews with immigrants, non-migrants, and customary heads. The reason for selecting migrants, non-migrants, and customary heads as the primary data sources is to obtain direct information about the reasons behind the nomads, non-migrants, and traditional heads' adherence to the tradition of migrating in Minangkabau.

To gather the necessary information, the author conducted unstructured interviews. Unstructured interviews are flexible, allowing researchers to ask questions without strictly following a predetermined interview guide (Sugiyono, 2008: 74). The interview guide used consisted of main issues to be addressed.

During the interviews, the author followed several steps, including: (1) determining the interviewees; (2) explaining the main issues to be discussed; (3) initiating or opening the flow of the interview; (4) conducting the interview; (5) providing a summary of the interview results and concluding the interview; (6) taking field notes on the interview results; and (7) identifying any follow-up information obtained from the interviews (Sugiyono, 2008: 76).

Secondary data, on the other hand, were obtained from various documents. According to Sugiyono (2008: 82), documents are records of past events and can take the form of writings, pictures, or monumental works of individuals or groups. Examples of document types include diaries, life histories, stories, biographies, regulations, policies, photographs, sketches, etc.

To complete the data collection, the author utilized secondary source data in the form of documents, including references, policies, biographies, and writings from the internet related to the tradition of migrating in Minangkabau.

The data analysis method employed in this research is qualitative data analysis. As described by Sugiyono (2008: 89), data analysis is the process of systematically finding and compiling data obtained from interviews, field notes, and documentation. This process involves organizing and categorizing the data, describing them in units, synthesizing the information, identifying patterns, selecting important elements for further examination, and providing conclusions that are easily understood by the researcher and others.

In qualitative research, data is gathered from multiple sources using various data collection techniques (triangulation), and the analysis is conducted continuously. The data were analyzed based on transcripts of interviews. The author continually conducted interviews, resulting in a series of interview transcripts. Additionally, data in the form of documents or other textual sources were also analyzed.

3. Results and Discussion

In the introductory section of this discussion, an explanation is needed from one of the traditional leaders in Minangkabau, whom the author considers a key informant regarding the tradition of migrating. This key informant is Datuk Tasril. According to Datuk Tasril, "Merantau" carries two meanings: one based on dialect and the other based on terminology. The former refers to moving from one place to another, while the latter refers to moving from one place or country of origin to another, considering the closest distance between provinces and a specified time period of at least one or two years.

Original Article

The tradition of migrating, deeply rooted in the Minang realm, is shaped not only by customary norms but also by religious norms. In this regard, Datuk Tasril stated, "In my opinion, from a religious perspective, migrating has become a necessity and it is logical to do so. If we look at our prophet, the Prophet Muhammad, he migrated from Mecca to Medina. Moreover, according to religion, the argument can be found in Surah Ar-Ra'd, verse eleven, which states that Allah will not change the fate of a people unless they themselves make the decision to change. Thus, they have to migrate."

Questions arise: Is the tradition of migrating a necessity for adult men? According to Datuk Tasril, "Indeed, it has become a necessity for every adult male in Minangkabau to migrate. In Minangkabau, high heirlooms are not inherited by men but by women. This means that men do not possess these high heirlooms, but they can observe and appreciate them. Therefore, men in Minangkabau need to seek a livelihood elsewhere, and the only option is to go abroad."

Although the tradition of migrating has been known to the Minangkabau people for a long time, the exact origins of this tradition are not well-documented. However, historical phenomena indicate that nomadic lifestyles were present among the ancestors. Consequently, migrating has become a traditional practice within the village.

Even so, migrants, particularly those who have completed vocational or high school education, receive guidance, recitations, procedures, and ethical teachings from their parents, either in the village or in the foreign land. When they succeed, they feel a sense of duty to support their relatives and friends back home and contribute to the development of their hometowns.

Upon closer examination, there are differences between Minangkabau migrants and migrants from other tribes or regions, such as China. While Chinese migrants tend to settle permanently in their new location, Minangkabau migrants typically return to their hometowns, especially during Eid. However, Datuk Tasril expresses concerns about the potential cultural assimilation experienced by Minangkabau migrants, which may lead to the gradual abandonment of ancestral culture, customs, and heritage in favor of the prevailing culture in the foreign lands. He questions, "Who will inherit the ancestral heritage if the younger generation abandons the traditions and culture passed down by their ancestors?"

As mentioned earlier, migrating is closely associated with adult men in Minangkabau, West Sumatra, although there are some who choose not to migrate. Uda Tegar, a sports teacher who teaches or trains soccer, swimming, and several other sports, explains his decision not to migrate, stating, "For me, back to the basics of the family earlier, it's better to stay here with my family. I have five siblings, and we are all in this city. Our parents taught us the value of staying together, and we believe that we can find fortune here. It's better to be with our relatives."

Uda Tegar's rationale for not migrating is based on his comfort and proximity to his family. Then, are there any consequences to choosing not to migrate? He responds, "There are no consequences in my family. Going abroad is not obligatory."

While many individuals from Uda Tegar's village have achieved success and improved their lives through migrating, he finds solace in being close to his relatives. It is a personal choice, especially considering that teaching is a profession needed in the village, just like his father, who is also a lecturer.

On the other hand, Amril, a farmer who has been working in the field for 40 years, shares his perspective on not migrating, "I was also once a migrant. However, about twenty-five years ago, I realized that life on the coast wasn't progressing for me personally, perhaps because of my wasteful habits. I started to think that it would be better for me to return to my hometown in Minangkabau. I became a farmer because it brings me peace." Are there any reasons or

Original Article

exceptions for not migrating? Amril responds, "There are no specific reasons or exceptions. Migrating or not migrating, there are no exceptions."

Migrating holds a unique significance for the Minangkabau people compared to other tribes who also have migration traditions. Both culturally and economically, migrating has distinct meanings for them. Datuk Tasril explains, "The cultural meaning of migrating for Minang people is different from that of other tribes, such as the Javanese or Sundanese. When Javanese or Sundanese migrants achieve success, they carry the name of their village with them, such as Jalan Wonogiri in Dharmasraya, Kampung Wonogiri in Lampung, or Kampung Bali. But Minang people are different. First, when Minang people migrate, they bring their adat (customs) with them. Wherever they step foot, they uphold their traditions (Di mana tanah dipijak, di situ langit dijunjung). Minang migrants do not mention their hometown. Second, When Minang people migrate, at least they go "inside", it means they merge with the place they migrate to. Minang people abroad seek economic opportunities, friendships, and good relations."

To provide further insights into the tradition of migrating among the Minangkabau people, let's listen to Hilal, a student, who explains, "In my opinion, migrating is an activity undertaken by individuals to change the economic circumstances of their families and change their fate."

Why do adult men have to adhere to the tradition of migrating? Is it an obligation? Hilal responds, "In my opinion, migrating is not an obligation but a process that individuals undertake to improve their lives. If conditions are more favorable in their hometowns, there is no need to migrate."

Junaidi, a spice trader, shares his experience of wandering since he dropped out of high school at 16. In 1999, he and four friends migrated to improve their lives. "Alhamdulillah, everything worked out for us," he admits.

4. Conclusion

From the perspective of symbolic interaction theory, the migrants bring their deeply held values and principles of life with them. When they go abroad, they communicate and exchange symbols with the people in the foreign land. They maintain their original language, adhere to Minangkabau customs and traditions, and preserve the rich cultural heritage. This is essential for maintaining stable and sustainable symbol exchange and interactions when they return home, aligning with their self-concept.

Judging from the symbolic interaction theory, nomads firmly uphold their values and principles of life. When they go abroad, they communicate and exchange symbols with specific meanings. They interact with the people in the overseas lands where their symbols take root. For instance, they continue to use their native language and adhere to Minang customs and traditions. This is, of course, done by non-natives. They diligently preserve their rich traditions and ancestral culture, ensuring that the exchange of symbols and interactions between the nomads and their hometowns remain stable, sustainable, and harmonious with their self-concept.

In this context, self-concept motivates their behavior. Both individuals and certain groups are influenced by cultural and social processes. Social structure is a product of social interaction. The motives of nomads revolve around seeking a decent and independent life, which aligns with their self-concept. Similarly, those who do not migrate also have self-concept motives, as they maintain the prevailing social and cultural values and norms passed down from generation to generation.

Original Article

Both migrants and non-migrants have their respective roles in social and cultural life, which is to preserve the values and norms of their customs to ensure their continuity and preservation. This is the social and cultural role applied by both migrants and non-migrants.

In essence, it can be concluded that migrants continue to uphold their culture and the values and norms inherited from their ancestors in the land of migration, allowing for a broader exchange of symbols and social interactions. On the other hand, non-migrants preserve the values and norms within their family and place of residence, ensuring their continuity and passing them down through generations.

5. References

Amelia, A. A. (2021). Tradisi Merantau Masyarakat Minang Dalam Lagu Kelok Ampek Puluah Ampek . *Jurnal Artikulasi Pendidikan Bahasa dan Sastra Indonesia*, 83-92.

Desnalia, E. (2019). Makna Merantau Bagi Orang Minangkabau di Kota Palembang. Fakultas Ilmu Sosial dan Politik, jurusan Sosiologi, Universitas Sriwijaya,Palembang

Effendy, O. U. (1989). *Kamus Komunikasi*. Bandung: Mandar Maju

Endarmoko, E. (2007). *Tesaurus Bahasa Indonesia*. Jakarta: PT. Gramedia Pustaka Utama.

Hidayat, N. (2021). Literasi Digital dan Bela Negara: Sebuah Upaya Untuk Mencegah Hoax dalam Sistem Pertahanan Negara. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 32-41.

Hidayat, N. (2023). Media Sosial sebagai Social Engineering untuk Membentuk Mindset Masyarakat dalam Penyelamatan Lingkungan Hidup. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 954-965.

Ida, R. (2014). *Studi Media dan Kajian Budaya*. Jakarta: Prenada Media Grup

Kato, T. (2005). *Adat Minangkabau dan Merantau dalam Perspektif Sejarah*. Jakarta: Balai Pustaka

Mulyana, D. (2004). *Metodologi Penelitian Kualitatif: Paradigma Baru IlmuKomunikasi dan Ilmu Sosial Lainnya*. Bandung: PT. Remaja Rosdakarya.

Ritzer, G., Douglas J. G. (2008). *Teori Sosiologi Modern*. Jakarta: Kencana Prenada Media Group.

Scott, J. (2013). *Sosiologi the Key Concepts* (*terjemahan*). Jakarta: Raja Grafindo

Sobur, A. 2003. *Psikologi Umum*. Bandung: C.V. Pustaka Setia.

Tomlinson, J. (1999). *Globalization and Culture*. Oxford: Polity Press

West, R. & Lynn H. T. (2008). *Pengantar Teori Komunikasi:Analisis dan Aplikasi*. Jakarta: Salemba Humanika

Ziauddin, S & Borin, V. L. (2007). *Seri Mengenal dan Memahami Cultural Studies*. Jakarta: Scientific Press.