

Local Wisdom of Economics and Business Overseas Traders Minang Community in Jakarta

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Abstract

Minang people are adherents of matrilineal societies in the world. In addition, it also has implemented ethnic proto-democratic system since pre-Hindu with the customary density to determine important matters and legal issues. Local wisdom of Minang community should be strengthened in order to solve the problems of the social system in the face of global issues and also have a huge influence for the sustainability of local communities.

The purpose of research examines the economic and business dimensions of indigenous peoples overseas Minang traders in Jakarta, understand the kinds of local wisdom economy and the business value that can be maintained and any factors that may shift or increase local wisdom of economic values and the business overseas traders Minang community. This method is descriptive qualitative method, by conducting surveys and Focused Group Discussion (FGD) to document, record, visualize and disseminate digitally to produce information technology products for the e-book merchants seacoast Minang community in particular and the people of Indonesia in general.

Keywords: local wisdom, economic, Minangkabau, overseas traders

1. Introduction

Socio-economic alteration affected system in community, such as the values system, customs, attitudes and behavior patterns in that society groups. The alteration in society according to Soekarno (1993) can be social norms, institutional arrangements of society, a layer of society, power and authority, social interaction, economic and others. Furthermore, if the constituent elements of culture change so there will be a change in perceptions, attitudes and social behavior. There are four elements that make up culture such as the tools of technology, economic systems, family and political power.

Government, NGOs and business actors have taken the time and energy-related to the policies, strategies and poverty reduction programs, although poverty in indigenous communities is still a lot going on. Micro-economic empowerment can be one of poverty alleviation efforts, including the population in the overseas area.

Minangkabau society is one of the ethnic groups in Indonesia which have some moral values of economic and business contained in the form of Minangkabau culture. Economics moral values and Minangkabau business are identity of the Minangkabau ethnic group which comes from the beliefs, values and economic principles Minangkabau referenced in economy act in daily life.

Economics and values which made up in Minangkabau society is a form of behavior creativity patterned and contain of values system and business moral norms as a form of business ethics and economics are interconnected and attached to Minangkabau society believed to be true and implemented in history of Minangkabau people's lives, so it is still considered valuable, important and serves as a guide of daily life in society, religion, nation and state (Navis, AA, 1984).

Environmental community life became a local implementation of the economic strength of existing local wisdom. Local wisdom economy in Minangkabau can have a significant impact in growth of Minangkabau society life based on *Adat Basandi Syarak Syarak Basandi Kitabullah* so there will be a multiplier effect on other lives. Local wisdom economy application of Minangkabau society which is so important in development, certainly it should be a concern and a portion to use values of local wisdom Minangkabau society listed in the existing customs.

This research examines economic and business dimensions of local wisdom Minang overseas merchants community in Jakarta, by understanding the types of local wisdom economy and business that can be maintained and any factors that may shift or increase the local wisdom economy and business Minang overseas merchants community.

2. Research Method

This research is a qualitative descriptive. Research activities generally consist of 1). Primary data collection of local wisdom proverbs Minang economy and business community in Jakarta, 2). Develop a data base for the study area overseas merchant community in Jakarta, 3). Making E-book about local wisdom economy and business proverbs of overseas Minang community in Jakarta.

The research method used survey method and checklist. This research combined multiple disciplines such as literature, economics and synergize with the disciplines of computer / information technology. The research steps are as follows: (1) develop / revise the questionnaire research instruments, (2) conduct to field study as the first step of survey method in several areas in Jakarta to obtain primary data.

Primary data collection is conducted in Srengseng Sawah, Blok M, Cibubur, Depok and Bekasi. Through questionnaires, researchers want to know the habits of overseas merchants in using proverb (*petatah/papatah*), known as the *patatah/petitih* which researcher sorted alphabetically and enriched with secondary data. Data collection was performed several times within 3 months.

3. Discussion

3.1 Local wisdom proverbs of Economics and Business in the Community Life Still Brought Minang Merchants Overseas

Based on field data which obtained from interviews with informants, the existence of Minangkabau ethnic merchants in Jakarta started since the history and development of economic activities, around the early 1960s. Minangkabau ethnic merchants who came from various cities and districts in West Sumatera. Basically, Minangkabau ethnic merchants who came to city and they opened its trading business, by opening stores or selling in-overhang city streets. The arrival of Minangkabau ethnic merchants to the city can not be separated from the basic attitude of Minangkabau people who want to migrate to other areas to seek better business in another region. Either consciously or unconsciously by Minangkabau merchants wander outside their home areas, they have dauntless attitude and good looking for business opportunities elsewhere. It's based on communal attitude of Minangkabau community itself that will mutually reinforce each other Minangkabau community so they will invite his relatives to come and go start a business together so that the total number of Minangkabau community who came and settled in Jakarta is greater.

Minang area needs people who have entrepreneurial tough. Until now, local wisdom which attached to Minangkabau nomads society often used jargon and terms of Minangkabau in talking, discussing and trading. There are many Proverb (*petatah*) which is used based on designation and also overseas merchants who brought the habit in reviving the art of dance, singing, chanting and gather together in Minang Martial art exercises.

3.2 Local Wisdom and Shift Factor of Economy and Business Value in Minangkabau Overseas Merchants Community

Reid, Anthony 2001 describes the overseas areas; some economic traditions attached to Minangkabau community previously need to be preserved. The tradition is still relevant with modernization and improvisation although there are many shifting.

H.D. Evers in Damsar (2000: 90-92) argues that the moral economy of merchants arises when they faced problems in trading activities. Moral economy of merchants arises due to opposition within his own traders. If the selling price is high, then the merchandise will not be sold. If the merchant sells his wares at low prices, while capital is very expensive, so they get the losses.

The problem which is faced by merchants, there are solutions such as Immigration minority population, Formation of ethnic groups or religious, Accumulation status of honor / culture, The emergence of small merchants are characterized by "no money no goods" and Depersonalization economic relations.

In this case, the concepts of Minangkabau moral economic can be seen that merchants have problems when they have to sell goods at exorbitant prices to buyers. In other hand the merchants should take an advantage so the moral aspects of economy in this research is economic measures undertaken by the ethnic Minang traders in accordance with the ethical code of conduct or behavior in acting and thinking that are considered good and true in economic activity.

According to Granovetter, in Damsar (2002) Depersonalization is an economic act can be situated socially and embedded in personal social networks of ongoing among them. Elements of adhesive depersonalization relationship among ethnic Minang merchants in Jakarta can be viewed from economic, social and community values and presence of charismatic unifying figure. In economic aspect, adhesive depersonalization relationship between ethnic Minang merchants fellow in Jakarta is common identity of Minang community who migrated as merchants. This resulted in the emergence of shared identity awareness to people who work as traders Minang for solid and equally strive to achieve a better level of life.

Minang ethnic communities of merchants who lived in Jakarta is the growth of the merchant community members continue to grow, because they come first then will invite their family, relatives and friends to join sell. Now, the number of traders who are members of this community is more than a hundred thousand people.

Network pattern formed among ethnic Minang traders in Jakarta is a network of many villages, it take places because not all traders are from the same village that is derived from Pariaman, Maninjau, Bukit Tinggi, Sawah Lunto and so on. Inequality regional origin resulted traders who are the nomads form a pattern in the form of networks of kinship and friendship, forming an extensive network that is incorporated in the ethnic Minang merchant community. These networks make it easier for traders to live a good activity associated with economic activities as well as in daily life.

Based on observations and interviews with informants, the network formed between the ethnic Minang merchants and the other ethnicities traders can be seen from the relationship between the merchant. It can be measured intensity strength based relationship with Javanese merchants and ethnic Batak traders on location. In the field evaluation shows that the relationship between the ethnic Minang merchant and the ethnic Javanese traders closer than the relationship between ethnic Minang merchants and ethnic Batak traders so that the network is stronger links between ethnic Minang merchants and ethnic Javanese traders compared between ethnic Minang traders with traders Batak.

One form of social capital exists in Minang ethnic merchants especially some areas in Jakarta, namely the system of lending and borrowing money that goes amongst the traders. For traders, one of the obstacles in going concern is the availability of sufficient capital but with the lending and borrowing system, then the problem is insurmountable capital and this is proven by their efforts still survive and exist until now. In the language of traders, the system's lending and borrowing as they were called *Salang* (In Minang language which means borrowing in advance). When traders will buy goods on Wednesday, Friday or after the home sells, the traders will go to another dealer who is a *salang* friend to borrow money as additional capital to buy merchandise. This loan will be returned when the traders who had lent money to shop for the next week.

In addition to lend money as additional capital to buy merchandise, traders are also to lend in the form of merchandise to other merchants. Usually traders will take merchandise to vendors who lend goods, when the merchandise has been sold out or it will be returned or paid for the price of capital to merchant who lend it.

3.3 Build and Presence Mutual Benefit Trust

From interviews and observations that have been committed against ethnic Minang traders in Jakarta, the establishment of mutual trust among the Minangkabau ethnic traders are easiness or their perceived utility, among others, the traders find it easy to borrow money either for shopping or other purposes, friendship and intimacy become more closely, Minang fellow traders become more solid, lasting silaturrahmi fixed brotherhood, mutual help fellow traders stronger and fellow traders will help each other in solving the problems faced. For ethnic Minang merchants, these benefits are valuable capital to maintain their commercial enterprise pioneered together. From interviews that have been made to the trader, it is known that the establishment of trust between ethnic Minang traders in Jakarta are easiness or traders perceived benefits include ease of getting goods, traders will be helped as it gets a bill of goods from the wholesaler, when the days of easy to get a certain traders stocks because the goods are usually hard to find in the great days, in addition to the trade relations between the two sides will go smoothly so that their enterprises can be great together. For traders Minang ethnic, these benefits are valuable capital to maintain their commercial enterprise pioneered.

Moral economy is an economic act committed by economic actors in accordance with the ethical code of conduct or behavior in acting and thinking that are considered good and true in economic activity. Moral economy experienced traders appear when traders dilemma is choosing between moral obligations to relatives and neighbors to enjoy along with the income he earned himself while one hand is to accumulate capital in the form of goods and money, in other words their fulfillment of economic interests. So in this study, the moral economy is economic behavior arising from trading activities undertaken Minang ethnic traders in Jakarta that show collective-oriented attitude in comparison with the attitude of self-oriented, meaning that traders prefer the interests of these groups in terms of ethnic Minang fellow traders compared individual interests.

Results of interviews that have been carried out against ethnic Minang traders in Jakarta is known that the principle of *samo-samo tagak* traders who held firm by traders based on the realization that as a fellow crew or Minang people who go abroad to be solid and help each other so that they can be equally successful in overseas regions, in addition to the identity of the village and his fellow crew members also supported the principle of due brother linkage among traders that it is the duty of the trader to help other traders who need help. Motivations setting the selling price of goods set traders are motivated economic and non-economic motivations. In setting the selling price of goods by economic motivations then traders will give the price by taking advantage of high enough, it is based on the calculation of capital goods plus the cost of expenditure and operating costs and profit targets to be achieved. Whereas in determining the selling price of goods by non-economic motivations, then traders will pay attention to the purchasing power of the buyers who are workers and farm laborers. The traders will anticipate purchasing power of plantation that is not too high to find goods with cheap price of capital goods but by the capital and goods enough quality based on the buyer request

4. Conclusion

Local wisdom values of economic and business carried in community life Minang overseas traders in Jakarta is inseparable from rationality and the dialectic of history that is still attached to the merchant community seacoast. The types of local wisdom and the factors that shift the economic value of the business community and overseas Minang traders in Jakarta is the number of socio-cultural influences from outside the region and abroad that changed the thinking of children and youth overseas resulting in dilution of their independence in maintaining behavior economics and business who have mandated by custom Minang

The arrival of traders to Jakarta has resulted in the emergence of economic and social impact around the area of Jakarta. The economic impact is economy movement around a particular area with the advent of food traders and others who are the society in that area, so it can be revenue extra for some workers who were there

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