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## Empowering the Values of Minangkabau Local Wisdom in Preventing the Activity of Women Trafficking in West Sumatera

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## 2 Empowering the Values of Minangkabau Local Wisdom in Preventing the Activity of Women Trafficking in West Sumatera

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**Abstract:** Woman trafficking is a kind of fatal action in which women are regarded as goods that can be traded. This writing is aimed at identifying the values of the local wisdom potentially used to minimize and to prevent the activity of women trafficking in West Sumatera. The research is conducted in West Sumatera (Padang, Lima Puluh Kota, Tanah Datar). The data are any information related to Minangkabau local wisdom. To collect the data, an observational method with note-taking, recording, and in-depth interviewing are applied. Referential and pragmatic identity method is used to analyse data related to the concept proposed by Ebe, Das, Oktavianus and Revita. The result of the analysis is descriptively-narratively presented. Having analyzed the data, it is found that there are four values of Minangkabau local wisdom could be used to prevent the activity of women trafficking namely (1) wisdom; (2) togetherness; (3) cooperation; and (4) carefulness.

**Keywords:** Woman trafficking, local wisdom, Minangkabau

### 1. Introduction

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Woman trafficking<sup>6</sup> is a kind of the activity in which women are regarded as things that can be traded. The activity of the women trafficking is like the peak of the ice mountain. The peak looks very small, but the foot is huge. This implies that this women trafficking is regardless. It is viewed as something commonly happen in the world. As the second most profitable industry in the world, after drug are. The business of women trafficking has low risk. This business runs very smoothly and seemingly cannot be prevented. Women are exploited without being able to stay away. Once these women are trapped in women trafficking, it is very difficult for them to leave it. Even, they spend all of her time being trafficked till they are dead.

The activity of women trafficking must be prevented. So far, the government has done some kinds of actions but only in terms of recovering. The victims of women trafficking are just recovered but no more preventive action yet. Thus, the prevention of the women trafficking must be done because based on the statistical data of *International Organization for Migration* (IMO), Indonesian Government, and NGOs that in 2011 43-50% of Indonesian workers were indicated the victims of trafficking. 90 % of them are women. Even the fund rotated for the circle of trafficking is estimated reaching 32 million US dollar. This fact demonstrates that how fantastic the number of the women trafficking in Indonesia and the business is. The victims domestically and cross- country occur. This happens continuously and secretly. The persuasion by various modus either orally or printed keep going on. One of them is what happened to Memey (Rochtriyati) who was deceived by the international syndicate of women trafficking in Singapore and Malaysia. From 33 provinces in Indonesia, West Java is significantly recorded as the highest rank but not West Sumatera. However, there is a report from media that there was found the victim there. This implies that there is potentiality that women trafficking might also exist in West Sumatera.



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West Sumatera is identical with Minangkabau ethnic. As the four biggest number of ethnic in Indonesia, Minangkabau people are well known with the tradition of *merantau* 'wander about'. This *merantau* is followed by the tradition to prepare the children to be ready to leave away from their family. Since childhood, the son sleeps at *surau* 'small mosque'. Only daughter is allowed to sleep at home. Even, this daughter gets their own roommate. The tradition is in line with the system owned by Minangkabau people called matrilineal in which the tracing of the descent through the female line. As the girl gets married, her husband will stay at her home. That is why every parent in Minangkabau will build the bedroom as many as the number of daughters they have. For the boy, they do not only learn in formal education but also informal one. They are taught the way to defend their self from the enemy named *silek*. In this *surau*, the process of preparing the Minangkabau male to *merantau* is done. Thus, as they get matured, nothing to worry about to let them go. For Minangkabau female, even though staying at home, they learn how to be 'manager'. One main role of Minangkabau woman is to be the manager of her own treasures. They also become *bundo kanduang* 'real mother'. The *bundo kanduang* is of obligatory to educate and to create the generation. Thus, they must enrich their knowledge since they are put in a prestigious position in the society.

This local condition might reflect the impossibility of the existence of women trafficking in West Sumatera. However, the media sounds that the trafficking occurs in this area. The variation of modus, the change of lifestyle, the competence of the panders in persuading the women (potential victims) are some factors that influence the smooth of the business of women trafficking. The society does not realize this fact. They sometimes think that all is commonly done. Even, they do not realize that they might be part of the syndicate of women trafficking. This is due to their not understanding. That woman trafficking is closely related to the deceiving, transporting, displacing, and exploiting is not familiar yet in the society. Some actions have been done by the government but mostly in terms of appealing. Preventive actions do not come up yet. In line with this, Oktavianus and Revita stated that the comprehensive prevention, thus, is urgently needed. There must be swift and immediate action to be done. The protection of women as well as children must be executed.

## 2. Method

The writing is aimed at describing the activities of women trafficking in West Sumatera. The objective is to identify the local wisdom in West Sumatera that can be empowered in order the activities of women trafficking can be prevented. The research is conducted in one city, Padang, and two regencies, Lima Puluh Kota and Tanah Datar. The areas are selected since the previous two are regarded as the two highest ranks of women trafficking in West Sumatera, and the last one is the place where the tradition of Minangkabau people is still kept and practically implemented is their social life. The data are collected by the observational method<sup>[14]</sup> with interviewing, note-taking, and recording technique. The respondent is 39 comprising six traditional leaders, six religious leaders, two panders, nine potential victims of women trafficking, six community leaders, three ex-victims, six members of societies. Each of them is interviewed and asked related to the activities of women trafficking. The data are analysed by using pragmatic and referential identity method. In this case, the data are linked with the external aspect of the utterance like culture, tradition, and social habit. Besides, the psychological aspects of ex-victims, their families, and the societies are also considered. The result of the analysis is descriptively and narratively done.

## 3. Findings and Discussion

Minangkabau people are well known for their ability to adapt with new situation. This can be proved by the spread of Minangkabau restaurant in every part of the world. The taste can be accepted by various tongues. This is what Djamaris stated that the philosophy of the Minangkabau to learn from nature teaches them to be adaptable. Even to the new people, they tend to be friendly. This is much more influential to the activity of the women trafficking. The process of the panders looks for the victims to be is helped by this attitude. However, the local wisdom is supposed to control it.

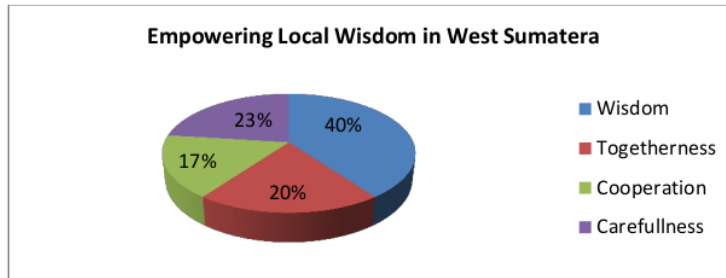
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There is at least four local wisdom of the Minangkabau in West Sumatera to prevent the activity of women trafficking. The first one is the wisdom. Wisdom is related to the <sup>12</sup> or values comprising the wisdom and ethical values followed and implemented by the society. Philosophy of Minangkabau society is *adat basandi syarak, syarak basandi kitabullah* in which Holy Quran becomes the joints for their lives. The customs are based on Quran and the Minangkabau, are Moslems. Furthermore, in the way of interaction, there is a proverb in Minangkabau language "*alun takilek alah takalam, manggarik ikan dalam tabek lah jaleh jantan jo batinonyo*". It means 'before the light comes, the dark had already been there, as the fish moves in the pool, whether it is male or female can be identified'. This is in line with the <sup>16</sup> wisdom of Minangkabau people in speaking. One of the ways is an implicit way of communication. Minangkabau people tend to speak implicitly. The implicitness is closely related to the ability to gain the hidden meaning. In the sense that, as the panders tries variously to persuade the women in West Sumatera, they might easily catch the point. No Minangkabau woman is supposed to be trapped as the victims to be exploited in ways. The second is togetherness. Togetherness is defined as the warm fellowship, as among the members of the family. As the community embracing the matrilineal system, there is a rule of uncles to their nephew and nieces. This is in line with the proverb *anak dipangku, kamanakan dibimbiang* 'the son is lapped, and the niece/nephew is guided'. The proverb is one of Minangkabau wisdom indicating the responsibility of an uncle to educate and protect his niece/nephew. The third is cooperation. One of the prototypes of Minangkabau is the tradition of *merantau* 'wander about'. One proverb in Minangkabau is that *dunsanak dicari, induak dicari, induak samang dicari dulu* 'as ones wander about they will find boss first before looking for relatives and mother'.

This does not mean that they do not care or sound selfish. What they mean is that they try to ingratiate the people in the place where they are living. The adaptation to the new place reflects the feature of the Minangkabau to be adaptable. As they are established, they will seek for their village-mate. They will also help other Minangkabau people to get a better life. This is the Minangkabau. Even though they stay away, they keep dedicating to their hometown. They will cooperate with those who stay at home. Sending things needed <sup>13</sup> their hometown. The wisdom of togetherness is demonstrated by one of Minangkabau proverb *Nan buto pahambuih lasuang, nan lumpuah pengajuik ayam, nan pakak palatuih badia* 'the blind blows the mortar, the paralytic chases the chickens eating the rice, and the deaf pulls the trigger of the gun'. In Minangkabau, therefore, everybody has a certain function based on their capability. All work together to come to an end. The last is carefulness. Carefulness means the Minangkabau must beware of the situation. The situation does not only refer to the environment but also the surrounding; this includes the way of behaving.

The Minangkabau <sup>14</sup> identical with the four '*nan ampek*. A Minangkabau has a distinctive feature in which they must have *raso, pareso, malu jo sopan* 'feeling, rechecking, being shy, and being polite'. These four items are to be integrated into their lives. In their daily lives, Minangkabau people are supposed to keep eyes on others but do not insult them. Even when they suspect others, they will seek information wisely. Thus, those people do not get hurt. The harmonious relationship still can be maintained. For Minangkabau women, they are going to be a mother and *bundo kanduang* in which they are forced to behave wisely. *Bundo kanduang* plays a very important role in society. They are going to be the one to discuss with <sup>13</sup>. That is why in Minangkabau proverb, *Minangkabau women or Bundo Kanduang* is reflected like *limpapeh rumah nan gadang, umbun puro pegangan kunci, umbun puruak aluang bunian, hiasan di dalam kampuang, sumarak dalam nagari, nan gadang basa batauah, kok hiduik tampek ba nasa, kalau mati tampek ba niaik, ka unduang-unduang ka madinah, ka payuang panji ka sarugo*. Thus, being careful is significant for the Minangkabau especially the women.

The four local wisdoms of Minangkabau society in West Sumatera area partially implemented nowadays. Some aspects influence the shifting of traditional values. For examples are the development of technology, no regeneration from the old to the young, and the change of the mindset that being implicit is not effective.

Among the four, the first wisdom that is being wisdom is regarded urgently empowered. There are 40 % or respondents commented. The wisdom may cover all aspects of human's life. It is followed by carefulness (23%), cooperation (20%), and togetherness (17%). This can be seen in the following chart 1.



**Chart 1.** The Local Wisdoms in West Sumatera

Cooperation is regarded as the last since the current situation creates people to think more about their family. The hard life and the difficulty of fulfilling their own needs make people have to pay attention more to their family. However, these wisdoms actually had been declared by the previous governor of West Sumatera, Gamawan Fauzi, to go back to the root of Minangkabau namely *Kembali Ke Surau*. *Kembali ke Surau* means that Minangkabau people have to go back to their tradition created by the ancestor. All the wisdom must be implemented comprehensively in their lives. Furthermore, there needs to be the formal education for things related to the action of women trafficking.

#### 4. Conclusion

The activity must be minimized since it is impossible to prevent. There must be a real action done by every line. The government which is great responsibility to protect their citizens must do progressive tactics. The activity of women trafficking has become the social disaster. Women must be saved from the actor of women trafficking. The society must be educated with the information and its link. Otherwise, more women will fall and be trapped in the hole of exploitation. How will the country be as the creature of generation has collapsed? One of the ways out is by empowering the local wisdom of each province or ethnics in Indonesia. Returning to the tradition is great possibility to be applied. The collaboration of governments, societies, and NGOs may prevent the step of the women trafficking. This may run well as there is a commitment. When everybody has willingness, nothing is impossible.

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