

ISLAM AND LOCAL WISDOM IN THE MINANGKABAU PROVERB

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Abstract: *Islam is the rahmat li al-'alamin religion that spreads goodness to all human beings. Islam is a religion that covers all aspects of human life. Whatever human problems in the world, Islam can give solutions. The community only needs to be connected with Islam to be able to know all the solutions that will be given. A community also has local wisdom that can be a motto in its life. One of the local wisdom possessed by the Minangkabau community is the saying. Minangkabau people must be able to capture the meaning and make the life philosophy of these proverbs so that these proverbs can be used as the fighting spirit in life. These Minangkabau proverbs have existed since time immemorial and people did not know who the creator was. This raises concerns about its unclear origin. However, after analyzing the Minangkabau proverbs, although it is not known who the author is, it was found that the message conveyed in these proverbs did not contradict the Qur'an and Hadith. Minangkabau and Islamic proverbs also mutually reinforce and even the proverbs come from Islam.*

Keywords: Minangkabau proverbs, hermeneutic, cooperation, beliefs.

الملخص: الإسلام هو دين رحمة للعالمين التي تنتشر العطف إلى كل ركن من أركان إنسان، والإسلام هو الدين الذي يشمل جميع جوانب حياة الإنسان، بغض النظر عن مشاكل الإنسان في العالم يمكن حلها في الإسلام، الناس بحاجة للتواصل مع الإسلام لتكون قادرة على معرفة كل الحلول سوف تقدم، والمجتمع أيضا المعرفة المحلية التي يمكن أن يكون شعار

أو القوة الدافعة في حياته، واحدة من المعرفة المحلية تمتلك المجتمع مينانغكابو هو يجب على، المجتمع المينانجكاباو-مكسيم المثل تكون قادرة على استيعاب معنى وفلسفة الحياة القول المأثور، المثل، بحيث يمكن أن يكون الروح صراع في الحياة، وقد وجدت-حكمة المثل مينانغكابو منذ زمن سحيق الذين لا يعرفون من هو الخالق، وهذا يثير مخاوف حول أصله ليس واضحا، ومع ذلك، وبعد إجراء تحليل للمينانجكاباو-حكمة المثل، على الرغم من أنه لا يعرف من هو المؤلف، ولكن تم العثور على بكالوريوس رسالة هوا سلمت في المثل المأثور ذلك، يتعارض تماما مع القرآن والحديث، قائلا المثل مينانغكابو الإسلام أيضا يعزز بعضه بعضا والقول المأثور حتى، مثل أن مصدر يأتي من الإسلام

Abstrak: *Islam adalah agama rahmat li al-'alamin yang menyebarkan kebaikan kepada seluruh pelosok manusia. Islam adalah agama yang meliputi segala aspek kehidupan manusia. Apapun permasalahan manusia di dunia ini bisa ditemukan solusinya di dalam Islam. Masyarakat hanya perlu terhubung dengan Islam untuk bisa mengetahui segala solusi yang akan diberikannya. Suatu masyarakat juga mempunyai kearifan lokal yang bisa menjadi motto atau penggerak dalam hidupnya. Salah satu kearifan lokal yang dimiliki masyarakat Minangkabau adalah pepatah-petitih. Masyarakat Minangkabau harus bisa menangkap makna dan menjadikan filosofi hidup pepatah-petitih tersebut, sehingga bisa dijadikan semangat juang dalam kehidupan. Pepatah-petitih Minangkabau ini telah ada sejak dahulu kala yang tidak tahu siapa penciptanya. Ini menimbulkan kekhawatiran akan asalnya yang tidak jelas. Namun, setelah melakukan analisis terhadap pepatah-petitih Minangkabau, meskipun tidak diketahui siapa yang pengarangnya, tetapi didapati bahwa pesan yang disampaikan dalam pepatah-petitih tersebut, sama sekali tidak bertentangan dengan al-Qur'an dan Hadits. Pepatah-petitih Minangkabau dan Islam juga saling menguatkan dan malahan pepatah-petitih tersebut sumbernya berasal dari Islam.*

INTRODUCTION

Religion was originally in the form of God's text, descending into human life to lead humans to live a life by following the values, rules, and ethical rules that God has outlined. Religion has taken a very

long history, survived from generation to generation, and shaped various expressions of human life from the moderate, radical to the fundamentalist. In the context of Islam religious fundamentalism is a matter that has become a hereditary reality to this day. Fundamental values in Islam are very broad looking forward, accepting all forms of reform and reform while progressing and improving.¹ These values are not embedded in the milestones and fanaticism. Islam is an order that can provide food to the human soul, fulfill all material and spiritual needs, bring life together in the real world with supernatural nature.²

The society also has local wisdom. Local wisdom has proven to provide permanent solutions to many local and regional problems. Among the local wisdom, there are customs and customary law. Customs are more of a more abstract value system. Whereas customary law has become a social norm that has reward and punishment. Customary law in the trajectory of the archipelago has for so long devoted itself to solving many problems in the community, including related horizontal conflicts, both ethnic and religious. Besides, local wisdom or cultural value system is the highest level and the most abstract of customs. This is because cultural values are concepts about something that is in the mind of most people they consider valuable, valuable, and important in life so that it can function as a guide that gives direction and orientation to the lives of the citizens.³

Minangkabau is the territory of Indonesia which has a lot of local wisdom, one of which is a saying that is full of meaning and advice. This not only serves as a guideline for the community but also as an ancestral cultural heritage. These sayings sometimes contain suggestions, orders, allusions, invitations, and motivations for life. This means that the rich meaning that Minangkabau proverbs present can be a reference for life. These beautiful sayings are unfortunately unknown to the author in an anonymous sense. This raises concerns about its origin. Therefore, these proverbs need to be researched and analyzed whether they are contradictory or not with the Qur'an. Indeed, if the sayings are not contrary to the Qur'an and Hadith, then there is no mistake in being local wisdom that should be protected

¹ Nurcholish Madjid, *Islam Universal* (Yogyakarta: Pustaka Pelajar, 2007), v-vi.

² Anwar Jundi, *Islam Agama Dunia* (Jakarta: Gema Insani, 1994), 42–43.

³ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2009), 427.

from modern influences and developed its meaning following the times.

This research is library research which is a research carried out using literature (literature) in the form of books, notes and research reports from previous researchers.⁴ In this case the Minangkabau proverbial literature. The initial step taken in this study is to classify the data related to the research, then describe and express the meaning contained in the object that is examined according to the facts as they are. Then, do data analysis by sorting between one adage and another saying to get the desired meaning. The source of this research data is the source of primary data and secondary data sources. The primary data source is 3 kinds of Minangkabau proverbs. Whereas the secondary data sources are other works related to these proverbs.

HERMENEUTIC THEORY

The theory used in this study is the Schleiermacher hermeneutic theory. The etymology of hermeneutics comes from the ancient Greek, *hermeneuein* as a verb. Ancient Greeks called *hermeneuein* an interpreting activity. They use the word as a representation of interpreting activity because it is inspired by the name of one of the gods they believe in, Hermes. Hermes is the name of the god who has to translate celestial language into the language of the earth. Thus, by starting with the word interpretation, they use the name Hermes which eventually becomes *Hermeneuein* as an interpretation activity. Furthermore, the word *Hermeneuein* was absorbed into the German language as a *hermeneutic* and into English became hermeneutics.⁵ As for terminology hermeneutics is a set of rules or patterns that must be followed by someone mufassir in understanding religious texts. However, in the course of its history, hermeneutics was not only used to understand sacred texts but extended to all forms of text, both literature, artwork and community traditions.⁶

For Schleiermacher, hermeneutics is the art of understanding, which is to understand one's mind through writing and verbally. This

⁴ M. Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya* (Jakarta: Ghalia Indonesia, 2002), 11.

⁵ Edi Mulyono, *Belajar Hermeneutika: Dari Konfigurasi Filosofis menuju Praksis Islamic Studies* (Yogyakarta: IRCiSod, 2013), 15.

⁶ Erik Sabti Rahmawati, 'Perbandingan Hermeneutika dan Tafsir', Fakultas Psikologi UIN Maliki Malang, 2018.

means that the extent to which the interpreter can capture what the author means and what he wants. The best understanding of a text is the same as what the author understands even better than the author. This means placing the text at the time and place of its compilation. The interpreter can place himself in the author, which means feeling as the position of the author. According to Schleiermacher each text has two sides: 1) the linguistic side which refers to the language that enables the process of understanding to be possible, 2) the psychological side that points to the contents of the author's mind which are manifested in the language style used. These two sides reflect the author's experience, which the reader then confronts to understand the author's thoughts and experiences.⁷

In this case, the 3 kinds of Minangkabau proverbs are analyzed by the meaning of the word, so that a new understanding of the meaning of the word is obtained. From the meaning of the word will be known about the socio-cultural society of Minangkabau.

UNDERSTANDING LOCAL WISDOM

According to *Kamus Besar Bahasa Indonesia* wisdom comes from the word wise which means wise, smart and knowledgeable. While wisdom is wisdom and scholarship.⁸ The local means local.⁹ Thus the meaning of local wisdom etymologically is the wisdom that exists in the local area or regional region. According to Duski Samad conceptually local wisdom is human wisdom which relies on traditional institutionalized values, ethics, ways and behaviors. This means that local wisdom is the identity of a society. Through the local wisdom possessed by a community, it can be known how the philosophy and behavior of the community. Local wisdom is knowledge, understanding, and habits that direct the lives of people in ecological communities. Local life is useful both as life knowledge, as well as human behavior in preserving the environment. Local wisdom develops in everyday life through direct teachings from parents to their children and '*ninik mamak*' to their niece's grandchild.¹⁰

⁷ Rahmawati.

⁸ Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, 'Kamus Besar Bahasa Indonesia' (Jakarta: Balai Pustaka, 1989), 48.

⁹ Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, 530.

¹⁰ Deni Fatma Sari, 'Kearifan Lokal Masyarakat dalam Melestarikan Batang Aie Lunang di Kenagarian Lunang Kecamatan Lunang Kabupaten Pesisir Selatan', *Jurnal*

Local wisdom has proven to provide permanent solutions to many local and regional problems.¹¹ Local wisdom has characteristics, namely: 1) being able to withstand external cultures, 2) having the ability to accommodate elements of external culture, 3) having the ability to integrate elements of external culture into indigenous culture, 4) having the ability to control, 5) able to give direction to cultural development. Local wisdom always seems to be haunted by the images of foreign culture, which at any time might influence or even change the order of a society.¹² Call it the modernization that unwittingly changes the order of society. Indeed all nations and the world community are always involved in the modernization process, although the speed and direction of change vary between one community and another. Modernization is a form of social change. Usually, it is a targeted social change based on planning commonly called social planning. Modernization is also a problem that must be faced by the community concerned because the process covers very broad fields, concerning the process of disorganization, social problems, conflicts between groups, obstacles to change and so on.¹³

Society has a very important role in maintaining local wisdom. Experiencing modernization is not prohibited, but leaving the local which is the identity of a society must be avoided. The meeting point between modernization and local wisdom is adjusting local wisdom with current guidance. The Minangkabau region has many sayings which become local wisdom for the Minangkabau people. These sayings have values and are full of meaning, which can disappear at any time in the earth. However, if the community can cultivate these proverbs and introduce them to the world, the saying will survive and adapt to the times, so that it will always be present in the Minangkabau community.

ISLAMIC RELATIONS AND LOCAL WISDOM

Islam is present to the earth to carry the divine (divine) and humanity (insaniyah) mission. Universal values in Islam are very important to

Spasial Program Studi Pendidikan Geografi STKIP PGRI Sumatera Barat 2, no. 1 (2015): 34–35.

¹¹ Nasaruddin Umar, 'Islam dan Kearifan Lokal', *Nasaruddin Umar*, 2018.

¹² Ellya Rosana, 'Modernisasi Perubahan Sosial', *Jurnal TAPIS* 7, no. 12 (2011).

¹³ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2013),

be instilled as a view of life to present human values in social life.¹⁴ While local wisdom is a conceptual idea that lives in society, grows and develops continuously in public awareness, which functions to regulate people's lives in terms of both sacred and profane. Because Islam is a universal religion, here is needed the role of local wisdom which is the closest thing to humans as a bridge to the path of goodness desired by Islam, so that a noble culture is born. Islam gives freedom to humans to determine their own desired culture. Local wisdom in society can be maintained by humans as long as it is not contrary to the Qur'an.

That truth is one. Islam comes from the Qur'an and the Hadith which are undoubtedly (absolute) truth. While local wisdom comes from a healthy human mind. Between the Qur'an and Intellect, it is impossible to contradict. According to M. Abduh revelation does not bring things that are contrary to reason, if the end of the verse contradicts reason must be sought interpretation so that the verse does not contradict the opinion of reason.

In the current era of globalization, local wisdom is increasingly needed. Not only for the object of tourism promotion, but also to solve certain problems that cannot be resolved properly by formal law. Local wisdom can also resolve conflicts with religious themes. Usually, the warring parties have different religions, streams, and schools but have the same ancestral culture. This noble culture has the potential to bridge the warring parties. This sublime culture, which is another term of local wisdom, can melt the relationship back apart.¹⁵ This means that with the existence of local wisdom is expected to be an approach in maintaining a harmonious relationship between human beings.

Thus an understanding is found, both Islam and local wisdom are the same to regulate human life. Islam is present in its universal values to regulate human life. While local wisdom is present, grows and develops in society to regulate human life. Local wisdom can be said to be a breakdown of the universal values of Islam that are present in society.

¹⁴ Maman Imanulhaq, 'Islam dan Kearifan Lokal', *Kompasiana.com*, 2018.

¹⁵ Umar, 'Islam dan Kearifan Lokal'.

LOCAL WISDOM IN THE MINANGKABAU PROVERB

The Minangkabau ethnic group is known as an ethnic who adheres to Islamic teachings and is strong in holding customary rules. This statement is contained in the adage of the customary *Adat Basandi Syara', Syara' Basandi Kitabullah, Syara' Mangato Adat Mamakai* (Custom based on the Shari'a, Shari'a-based on Kitabullah, Shari'at Say Adat Uses). This expression implies that the teachings of Islam are the basis of every behavior of Minangkabau people in all lines of life, both social, political and economic.¹⁶ In a search on the internet on Armen Zulkarnain's blog featuring 1000 Minangkabau proverbs.¹⁷ This may be only a small part of the Minangkabau plots, and many others have not been exposed. These sayings are in the form of orders, allusions, invitations to the Minangkabau people to change in a better direction. As for the Minangkabau proverbs, namely:

1. The Proverb about Cooperation

The requirements of a group, group, organization or association will be successful or successful if it is done together. Like a game of football, if it wasn't for teamwork, it wouldn't have produced a beautiful goal. If one of the soccer players prefers to do individual action then what will happen is not a success, even the opposite. Insulting, ridicule will come in person. Putting things in place is something that humans must do so that life goes according to desire. Knowing and understanding the position in a group will benefit the group itself.

Not only in terms of groups or organizations, but humans must also cultivate themselves to be responsive in helping others. The Minangkabau saying about cooperation or feeling of help is:

Nan barek samo dipikua

Nan ringan samo dijinjiang

The same heavy shouldered

The light one is carried along

¹⁶ Jufri Naldo, 'Islam dan Kapital Sosial Orang Minangkabau di Yogyakarta', *Diskusi Ilmiah Dosen Tetap UIN Sunan Kalijaga Tahun ke-38*, 2018, 8-9.

¹⁷ Armen Zulkarnain, '1000 Pepatah Petitih Minangkabau', *Armen Zulkarnain* (blog), 2018.

There are two meanings contained in the Minangkabau proverb above, namely the special meaning and general meaning. Its specific meaning is for group collaboration, while its general meaning is help in daily life. The explanation is:

a. The special meaning of intergroup cooperation

The meaning *nan barek samo dipikua, nan ringan samo dijinjang* (The same heavy shouldered, The light one is carried along) that is something that will not be resolved easily except together, whether the problem is heavy or light. It seems that this proverb wants Minangkabau people to do group work to be able to do it with collaboration between all group members so that the work can be easy, and it can be done quickly. A work that is the group in nature cannot be completed unless all components are involved in it. According to Johnson and Johnson (1991) in a journal entitled *Improving Cooperation Ability in Teams Through Lesson Study-Based Learning* by Bekti Wulandari, et al. said the characteristics of a cooperative group can be seen from the five components inherent in the cooperation program, namely: 1) The existence of positive interdependence among individuals in the group to achieve goals, 2) the presence of face-to-face interactions that can increase success each other among group members. 3) the existence of personal accountability and responsibility, 4) the existence of interpersonal communication skills and small groups, 5) the existence of working skills in groups.¹⁸

Based on the data above it can be understood that to create a good collaboration, harmony, and the achievement of the desired goals in a group, organization or association, it is impossible to do the five components above. The role of a leader is very much needed in managing its members so that a harmonious relationship is established.

b. The general meaning of help in daily life

In particular, the saying is associated with the ability to collaborate between groups. However, we can understand this saying too, that in daily work it is necessary to do it. The purpose of cooperation here is to help others who are experiencing very difficult hardships

¹⁸ Bekti Wulandari, Fatchul Arifin, and Dessy Irmawati, 'Peningkatan Kemampuan Kerjasama dalam Tim melalui Pembelajaran Berbasis Lesson Study', *Journal Electronics, Informatics and Vocational (ELINVO)* 1, no. 1 (2015): 12.

so that the distress can turn into convenience. Not only help in terms of weight/difficulty, even mild problems faced by others, but the sense of help must also be presented. Presenting a culture of help among fellow human beings will give birth to social harmony, many benefits will be felt by the community. Social deviations will fade, poverty levels will decline, and the environment will be safe.

This culture of cooperation or help in Minangkabau is a culture that originates from Islam. Allah Swt. says:

“And help you in doing good and piety, and do not help in committing sins and transgressions. And fear Allah, for Allah is very heavy in punishment.” (QS al-Maidah: 2)

Quraish Shihab provides help in the goodness which is all forms and kinds of things that bring to the worldly and ukhrawi benefit. While help in the devotion is all efforts that can avoid worldly or ukhrawi disasters, even with people who are not believers with you.¹⁹Based on the interpretation of the Quraish Shihab above it can be understood that Allah commands his servants to always cultivate a culture of help in goodness and devotion, so that benefit can be created in human life. So, both Islam and local archeology both want human beings to always present a sense of help in everyday life.

2. The Proverb about Nothing in Vain in This World

Allah Swt. has created what is in the heavens and on earth, all of them must have benefits, surely there is no point for human needs in carrying out their duties on this earth. Humans only need to examine everything that is exposed to nature so that they can know the meanings of natural phenomena and use them for their daily needs and ease of life. As the word of Allah Swt.

“(Ie) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (while saying):” Our Lord, You have not created this in vain. keep us from the punishment of hell” (QS Ali Imran: 191).

Abu Ja'far interpreted the word of Allah it means *“you did not create this in vain”* the meaning is that Allah does not create what is

¹⁹ Quraish Shihab, *Tafsir Al-Mishbah Pesan dan Keresasian al-Qur'an*, vol. 3 (Jakarta: Lentera Hati, 2002), 13.

in the heavens and on the earth in vain and jest and Allah does not create it except for great things, namely reward, torture, calculation, and retribution.²⁰ This means that everything created by God in this world is something that has brought benefits or uses of each. Allah cannot play around in creating something, unless he is useful, all of whom will be held accountable in the afterlife, whether to get reward or torture.

In the Minangkabau proverb, there is also a saying that explains all in this world has its benefits, or nothing is in vain. This verse can be said as the foundation for the ancestors of the Minangkabau people in making the saying. Although it is not known for sure whether the author is Muslim or not, it is seen from the cultural context of respect that makes it seem like a Muslim ancestor. The Minangkabau people must be Muslims, not Minangkabau if they are not Muslims. So, of course, the Qur'an becomes a guide in matters that will be conveyed to the public in this matter through the proverbs. There is a saying that is

Nan buto pahambuih saluang

Nan pakak palapeh badia

Nan patah pangajuik ayam

Nan lumpuah paunyi rumah

Nan bingung kadisuruah-suruah

The blind becomes a flute player

The deaf become gunners

The broken one becomes the chicken's barrier

The paralyzed guard of the house

Who are confused to behold

The meaning of *nan buto pahambuih saluang* (the blind becomes a flute player), which is the skill for the blind, is as a player in this case because the flute player does not want an activity that needs to use the eyes. A flute player only needs to understand and understand playing the flute so that he can sound flute beautifully. Furthermore, *nan pakak palapeh badia* (the deaf become gunners) because deaf people do not have good hearing so as a firing expert is a right job for him. *Nan patah pangajuik ayam* (The broken one becomes

²⁰ Imam Abu Ja'far Muhammad bin Jarir ath-Thabari, *Tafsir Ath-Thabari*, trans. Ahmad Abdurraziq al-Bakri, 5 (Jakarta: Pustaka Azzam, 2008), 307–308.

the chicken's barrier), people who have broken bones call it his legs, can still do movement activities even though not much, so being a chicken hinder when at home is a great job for him. The Minangkabau people generally raise chickens in their homes, to keep the house from entering chickens, the benefits of broken people are needed here. *Nan lumpuah paunyi rumah* (The paralyzed guard of the house), means that the person is paralyzed because his paralysis can only remain silent at home, the existence of him will be an honor because he can be at home and keep it as much as possible so that the house is not empty. *Nan binguang kadisuruah-suruah* (Who are confused to behold), this matter is related to because of the ignorance that does not know what to do, so that giving him activities that will make him move is something that will make him no longer confused.

If people understand, this saying does not only mean that all things in the world have benefit, but there is also another meaning. With the presence of mosquitoes, humans can be rich because of mosquitoes. The present of mosquitoes make humans think of creating insect repellent so that humans can avoid bites. Mosquitoes alone can be objects of human thought to be rich, let alone a human. Man has two components in him that will make him knowledgeable and faithful, namely mind and heart. Ibn Qayyim al-Jauziyyah said "*Most holy is Allah who has granted mankind all glory: reason, knowledge, clever speech, beautiful and noble form, moderate stature, can absorb the sciences by investigating propositions, can have noble characters like filial piety, obedience, and obedience. It is so extraordinary that humans if ignored/abused, can be said to be a violator of human rights.*"²¹

If viewed from the side of the author, with this proverb, the intruder wants to say that the Minangkabau are people who appreciate the human name. However, the situation of a human being in the Minangkabau realm is all useful, useful. This means that Minang people give high appreciation to humans. The author also wants to give insinuation to the Minangkabau people who do not respect themselves, who do not feel useful, so lazy in life, so the author hopes that this saying will arouse the fighting spirit of the Minangkabau people.

²¹ Ibnu Qayyim al-Jauziyyah, *Kunci Kebahagiaan*, trans. Abdul Hayyic al-Katani (Jakarta: Akbar Media Eka Sarana, 2004), 450.

3. The Proverb about Being Smart in Dealing with Problems

Takuruang nak di lua

Tahimpik nak di ateh

Confined to outside

Squeezed up above

If it is understood textually it will come to mind, that the Minangkabau are cunning people. Because if you want to stay outside, if you squeeze, you want it above. There is no such thing as being confined outside, and there is no one whose name is crushed above. That's how the Minang people want as they wish, it seems cunning. However, if it is understood contextually, this proverb means that inviting Minangkabau people in particular and non-Minangkabau people, in general, to be able to become resourceful people and seek a win solution, a way out, a meeting point of all existing problems. Whether it's a very complicated problem or a simple problem. Staying silent with problems or running away from problems is not a solution. Keep trying your best to get out of unpleasant conditions, use reason to get the problem resolved.

The proverbial *Takuruang nak di lua, Tahimpik nak di ateh* (Confined to outside, Squeezed up above) that this shows that there must be an effort for Minangkabau people in any situation and condition to be able to escape from anything that incriminates them. Do not want to be oppressed or intimidated at all, if it is true step forward even if others refuse. From this saying, the author seems to want the Minangkabau to be able to endure all the problems of life. Whatever problem is faced, whether it's economy, education, unemployment, etc., Minangkabau people must be patient and accept sincerely while looking for a way out and resign to Allah Swt. God has never tested his servant beyond his limits. God says:

“God does not burden a person but according to his ability” (QS. al-Baqarah: 286).

According to Sayyid Qutb this verse describes the grace of God and His justice. God made humans as caliphs on this earth to protect and preserve the earth. Allah also gave a reply to his deeds after his assignment was completed. Humans feel calm and at ease with God's mercy and justice while carrying out their duties. Furthermore

according to Sayyid Qutb, in this verse, Allah wants to say that Allah knows the nature of human abilities and humans must believe in that. God will not require something for humans if humans aren't able to do it. Because God does not burden human beings beyond their limits, this can comfort and calm the human heart and can make people enthusiastic in carrying out their duties. If humans feel weak, tired, and feel a great burden, then humans must realize that it is his weakness, not the burden that is too heavy, so that they are encouraged with the fighting spirit in carrying out his duties on earth.²² From this interpretation, it can be understood that there are no problems that cannot be resolved. Whatever the problem is, there is the solution.

From the above explanation about the proverbs in Minangkabau several points can be captured: 1) the Minangkabau proverbs come from the Qur'an. 2) Minangkabau proverbs and Islam strengthen each other. 3) there is no opposition between Minangkabau proverbs and Islam.

CONCLUSION

Local wisdom in the Minangkabau proverb is local wisdom originating from Islam. Therefore, the two are not contradictory. Minangkabau people only need to preserve the local wisdom so that it is not lost in time. Grounding these proverbs in everyday life is one way that these sayings can survive. Modernization, which is a scourge of local wisdom, will not mean anything if the Minangkabau people are united and continue to practice these proverbs. It is because the values of local wisdom in Minangkabau proverbs do not conflict with Islam. Thus, it means the same as practicing the values of Islamic spirit. Among the values of local wisdom in Minangkabau proverbs are 1) cultivating a culture of cooperation or helping each other as part of community, 2) believing that there is nothing in this world which does not have any benefits, 3) commanding to be smart in dealing with all the problems that exist, whatever the problem is, be sure there must be a solution.

²² Sayyid Qutb, *Tafsir fi Zhilalil Qur'an: Di Bawah Naungan al-Qur'an*, trans. As'ad Yasin, 1 (Jakarta: Gema Insani Press, 2000), 402–403.

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