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by Remiswal Remiswal

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The Influence of Hedonistic Culture to Minangkabau Juveniles' Social Behaviors in the Twenty-first Century

Remiswal Remiswal¹ · Martin Kustati² · Besral Besral² · Zainimal Zainimal¹ · Arham Junaidi Firman³

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Abstract

This study is based on the emergence of teenagers' behaviors which is deviated from the tradition of Minangkabau society. It aims to determine how hedonism affects *Minangkabau's* local pearls of wisdom. A qualitative approach with phenomenology research design was used where 25 *Minangkabau* teenagers, religious and traditional leaders who live in Lima Puluh Kota, Tanah Datar, and Agam involved in the study. The data taken from observation, interview, and documentation. The results reveal that the paradigm shift of young *Minangkabau's* social behavior is caused by hedonism that can be seen in both positive and negative aspects. In positive ways, they live their lives mainly to fulfill their needs, add experiences, create a sense of secure for the community, and be open minded. Meanwhile, in negative ways, traditions based on Islamic laws and the Holly Quran were regarded only as symbols. Such hedonism tends to trigger crime, individualism, laziness, free-sex, insecurity, and consumptive. Thus, this kind of behavior was caused by the absence of religious and custom education they had in the family and social lives.

Keywords Hedonistic culture · Local wisdom · *Minangkabau* juvenile · Social behaviors · Social lives

1 Introduction

The values of local wisdom of *Minangkabau* society have been realized in the forms of continual religious education and custom either formally or non-formally. Both of these educational forms have formed self-identity of *Minangkabau* people. Such kind of education based on local wisdom has additional values for the people in the social interaction, either in the village or in other areas where ever they go (Nerosti 2017). Within these primary education, *Minangkabau* people in the village feel shy

✉ Remiswal Remiswal
remiswal@uinib.ac.id



Extended author information available on the last page of the article

to break the norms because the effects will be to their families and tribes. Indeed, these people are easily accepted by other people in other regions because of their unique tradition and education they have experienced.

The values of Minangkabau local wisdom also serve as a great wall that blocks Minangkabau people from the outside influences. With this local wisdom enables them to show their distinction among the other tribes such as Batak, Javanese, Sundanese, Bugis, and others. The local wisdom teaches how to live in the community as old tradition say *kok manih jaan diragak kok pahit jaan dikaluaan* (don't eat if it is sweet and don't take it out if it is bitter). This proverb and other similar ones have been instilled in the Minangkabau society. However, the above condition has changed as reflected in the Minangkabau young generation. They frequently act against the religion and tradition even though there are many mosques holding the teaching of religion and traditional custom. Thus, the impact on the behaviors of adolescents who are emotionally unstable has not been able to direct them to avoid the influence of outside culture.

The values of local wisdom have been neglected in educational practices since they are no longer recognized as an essential aspect of education challenges. Consequently, this creates significant problems. Besides that, they are not regarded as a means to defend local values from foreign values, like hedonistic cultures.

Brandl (2002), Grippo et al. (2007), Haridas et al. (2013), Ryan et al. (2008), Van Cappellen and Saroglou (2012), and Wiedmann et al. (2009) define the hedonistic culture itself as the expression of the experimental behaviors of adolescents to try out new things. However, the behaviors may be perceived as typical or standard if the sense of pleasure does not dominate the urge of learning (Kavanagh et al. 2005). Meanwhile, Hedonism is the life philosophy that believes pleasure and enjoyment as the primary purposes of life (Crisp 2006; Feldman 2004; Heathwood 2006; Oliver and Raney 2011; Peterson and Seligman 2004; and Veenhoven 2003). Also, Piper (2011) explains that hedonism is a doctrine that apprehends the joy as the most ultimate virtue and it is the obligation for a human being to attain it. He argues that a good deed could address someone into the delicacy of life. In other words, he believes that pleasure is humans' final destination. Moreover, Fatić (2013) mentions that hedonism is the philosophy that only counts the pleasure and the opulence of life without considering whether it is against religious or ethical values. Considering Fatić's (2013) and Piper's (2011) view on hedonism among teenagers, the realities have reached dreadful points. First points are premarital sex and unpredictable pregnancy. Second, 700.000–800.000 (from the total number of 2.4 million) abortion cases are performed by teenagers. Third, the number of teenagers who died because of pregnancy and delivery complication has been escalating (17,000 per year, 1,417 per month, and 47 per day). Fourth, the number of people living with HIV/AIDS has reached 1.283, and it is predicted that 52.000 people have been infected (the iceberg phenomena) in which 70% of the patients are the adolescents; and Fifth, alcohol and drugs.

In the context of *Minang*, juvenile delinquencies and premarital sex exist (Yudhani et al. 2020). According to current data released by Department of Health, the Republic of Indonesia, from 1987 to December 2019, that there were 3611 cases of HIV and 2216 cases of AIDS infections in West Sumatra. In December 2019,

there were 701 cases in which 474 persons were identified to suffer from HIV and 227 others suffer from AIDS. The highest spread of AIDS was in the group of 30 to 39 years of age, who was 91 persons and in the group of 20 to 29 years of age, who were 70 in number. Meanwhile, HIV case was found to be the highest on age group between 25 and 49 years old who constituted 353 persons and 63 persons were found in the group of between 20 to 24 years old. Based on the fact, teenagers seem to be a high-risk age group to be infected by HIV/AIDS, since the infection exists among those who had been involved 10 years before.

In every New Year celebration, condom and drug waste can easily be found around the clock tower or Jam Gadang. Moreover, the land which is famous for its jargon 'tradition based on religion and the latter based on Holy Book', was shaken by prostitution among the students. In 2019, twenty-six teenagers were trapped in mass raids for having assumed to act illegal sex in the hotels in Padang. In addition, in April 2020, a couple of teenagers were caught in the act by the local people when they were about to begin free-sex in a hostel of Pariaman.

As Indonesian people tend to acknowledge foreign culture, the imitation of hedonism culture by teenagers seems to be horrible (Nilan 2003, 2006). The hedonism among teenagers is likely to happen if only the national and local culture is maintained. In other words, the imitation of radical culture becomes new 'sediment' unless roles and function of both national and local cultures run well to protect hedonism culture (Alaimo 2010; McLean 2009).

The effects of hedonistic culture seem to influence the national and international relationships. The last census of 2019 showed that teenagers of 10 to 24 years of age constituted the biggest population. In fact, total population of Indonesian juvenile at the time was 21.917 from among 268 million people consisting of 11.167 million men and 10.750 millions of women. It means that from the large number of teenagers, and great numbers of premarital free sex also exist.

High frequency of free-sex among teenagers has been one of many naughty behaviors of teenagers, symbolizing the wide spread of hedonism and the decreasing values of local wisdom (Hunout et al. 2003). In addition to this moral eradication, one may see the facts that crawling, drugs, and other crimes have been very common. Apart from it, in line with the change of time, *Minangkabu* teenagers as part of the Indonesian society, passed through the development of norms and ways of life as well as tradition in action. The twenty-first century of globalization and modernization triggered new conception of work among the youths, for example, the trend to pursue the opportunity to satisfy self-need as a form of hedonism. This encourages them to struggle to be the best, the highest, and probably to be the most prestigious persons.

To enable them to go with the new style, higher economic support is needed so that the young generations of Minangkabau are accustomed to working earlier and value the time. The youth of Minangkabau today are beginning to earn money so that they are able to afford the lifestyle and not be inferior to their mates (Observation 2016). Moreover, current mass media via advertisement, film, or other entertaining programs encourage younger people to be involved.

The easy penetration of the hedonistic culture among people has created an assumption that there is no sufficient social control over this radical value. It denotes

that the local wisdom values are not introduced and taught comprehensively to students. As a result, the hedonistic cultures are accepted and imitated as the paradigm and personality of particular groups. Many adolescents had limited knowledge and understanding of the noble values of *Minangkabau's* local wisdom. It is not surprising that since the hedonistic cultures have been deeply rooted in the society and the teenagers' interest to learn *Minangkabau* cultures was low. They tend to spend their spare time browsing the internet, or playing online games and play-station. Thus, the current study aims to determine how hedonism affects *Minangkabau's* local pearls of wisdom.

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2 Methods

2.1 Research Design

A qualitative approach with phenomenology research design was employed. It is a type of research to investigate a social phenomenon and human problems. Then, the phenomenology method explains the conscious human behavior phenomena.

2.2 Sources of Data

The research data were obtained from two sources. Firstly, the primary source is the *Minangkabau* teenagers, religious and traditional leaders from Lima Puluh Kota, Tanah Datar, and Agam districts. The selection of informants is based on the idea that they know a lot about the reality of hedonism affects *Minangkabau's* local pearls of wisdom. It is based on their knowledge and experience in handling the society problems. Secondly, the secondary sources of the data are documentation, including books or manuscripts related to teenagers' hedonistic lifestyle patterns. Purposive sampling technique executed in this study was based on the idea that samples had to be representative and they should be appropriate in number. Furthermore, snowball sampling technique was also executed to seek appropriate data.

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2.3 Data Collection and Analysis

Techniques for data collection used by the researchers were observation, interview, and documentation. The data collected were then analyzed using three stages. The data obtained were reduced, displayed and verified based on the thematic codes in answering research questions. They were systematically compiled by highlighting things that are considered important as findings in the field. Then, the results of data reduction were then interpreted to obtain a deeper understanding of the results of the Informant answer. In the last stage, the data were then presented in the form of display data using narrative texts to have more comprehensive understanding. To check the data validity, the researchers used credibility tests (internal validity), transferability (external validity), dependability (reliability), and conformability (objectivity).

3 Results

3.1 Values of Local Wisdom as Paradigm of Minangkabau Social Behavior

Minangkabau is one of the tribes in Indonesia beside Batak, Java, Sunda, Ambon, Bugis, and others. Minangkabau tribe belongs to Malay, whose ancestors is from Malenesia. A Malay who lives in West Sumatra must be Minangkabau. In 'Tambo' (Old) book, the Minangkabau people were mentioned to be under the rules of Pagaruyung Kingdom who had inherited several values of culture and civilization. Although West Sumatra region has been part of the Republic of Indonesia and submit to positive laws (State), they cannot be separated from custom law. The two institutions of state and custom have been united and support each other in the practice of national life and state.

The realization of local wisdom of Minangkabau is expressed in the philosophy of 'tradition is based on religion, and the latter based on holy Quran, when the religion says, the tradition acts.' This philosophy is then broken down to fundamental ways to think, act, and behave. The exploration of the philosophy above shared the four traditions namely the true tradition; the tradition which is employed; the tradition of tradition; and tradition and custom. Twelve mistakes refer to the daily activities that are not supposed to happen because they are the indicators of ethics in the Minangkabau community and they include mistakes in: sitting, standing, walking, speaking, looking, eating, using/wearing, working, questioning, answering, socializing, and styling.

Besides, there are a lot of meaningful proverbs in the community that can be obtained as principles in life for Minangkabau people. The functional religious education and tradition will guide people's behavior because of the fine collaboration of 'tali tigo sapilin' (the three principles) and 'tungku tigo sajarangan' (the three fire place) namely the ulema (master in religious education) and the elite mass. Such the mistakes or violations are regarded as 'aib' or shy and they will reduce the purity of the family, the leader of the adat in the region.

On the other hand, the effectiveness of the religious education and adat or tradition will lead the young generation to the true way. This is the implementation of proverbs as saying '*tibo di mato tidak dipiciangkan, tiba di paruik tidak dikampihkan*' (objective and valid treatment of something), *anak dipangku kamanakan dibimbiang* (the children should be held while nephew is guided). This is the form of the parents/ cares of the young generation, acting objectively, acclaiming or advising in the same time if one acts out of religious or tradition norms.

In practice, the actor of religious or tradition abuse is given sanction so that they become shy. Traditionally, heavy or serious sanction are given to those who break the religious and custom norms such as pregnancy out of marriages, getting married in the same tribe, they are even forced to leave the region.

4 Impacts of Hedonistic Culture to Young Minangkabau Behavior

The vast development of information technology has reached the whole's life to the remote areas and brought about changes in young people' life in Minangkabau. The changes in the behavior are marked by changes in performance, life style, and socialization patterns. Minangkabau young generation used to work hard, support the family's life, but now, they become lazy. The choices and styles of socialization tend to break the religious and cultural norms, while some other teenagers make use of technology advancement to improve their achievement and careers.

The positive and negative sides of young generation affected by foreign culture are further discussed below.

4.1 Positive Hedonistic Behaviours

4.1.1 Self Sufficient

Individuals act because of the motivation to fulfill their desires and needs. Such needs and desires are essentials to those individuals. If they are fulfilled then, they will satisfy. If not, however, there will be a problem for themselves and the environment. This is in accordance with Trimartati (2014), Patricia and Handayani (2007), Buana and Tobing (2019) that if there is an unfulfilled need, then the individual will be threatened by the requirements and change of life style according to the era. They were fear of failures, restless, depressed, and fear of being labeled as outdated if cannot follow the trend. Hedonism encourages teenagers to fulfill their needs and provides them with pleasures. Such this con⁴⁰ on is different from the principle life of Minangkabau as shown by proverbs *barakik-rakik ka hulu baranang-ranang ka tapian, basakik-sakik dahulu basanang-sanang kamudian* (painful leads to happiness).

4.1.2 Providing Experience

As everyone has their own experience in organization, teenagers in Minangkabau take part in many organizations such as *Rindang Kapas Community, Youth Forum for Tradition and Syarri Protection*, and other youth clubs. The reasons why they should take part in the organization are to make new friends, have some valuable knowledge, get skills and discipline, humanity, cares, self-sufficient, learn to work together to achieve one goal. As Minang proverb says *barek samo dipikua, ringan samo dijinjiang* (do something together whatever heavy or light it is). Through collaboration with other people, one will learn how to accept and appreciate others' opinion. Moreover, through an organization, one will learn how to deal with other or new people who have different ways of thinking. This is in line with what (Livingstone 2008; Rich et al. 2013) contend that teenagers' trend to gather with their ages was a common thing to get self-identity on the eyes of their group.

4.1.3 Sense of Secure or Safety

Feeling secure and being protected will make someone feel safe. Because of this protection, social activities run well as expected. As more and more teenagers play their roles in social organizations, they provide the society with security and comfort. This is in line with (Nisrima et al. 2016; Matsuba and Walker 2004), that many teenagers who committed unlawful actions turned into organization seeking for valuable activities. It is known in the Minangkabau proverb as *nan kuriak iyolah kundi, nan merah iyolah sago, nan baiak iyolah budi, nan indah iyolah baso* (the good one is behavior and the beauty is language). This proverb shows that social behavior is one of the main requirements to be success in social life. Being 'clever' is not enough, he or she must be polite, instead.

4.1.4 Open Minded

Open minded means being aware of possibilities of an idea, thought, data, theory, and a conclusion to be true or wrong. An open-minded person will not accept an idea, argument, or theory and conclusion all at once. Hence, if the teenagers are able to consider the influence of modernization and globalization with positive thinking, their hedonistic trend will be lower. Being open minded will make someone more dynamic, without escaping from old fashion mode, and be easier to accept changes for future advancement as discussed in (Hassin 2008) and (Rahman et al. 2018).

4.2 Negative Hedonistic Behaviors

4.2.1 Tradition Based on Syari and the Later Based on Holy Quran (ABS-SBK) as Symbol

Data of the study showed that globalization has brought about significant impacts to Minangkabau people in several dimensions of *Minangkabau* people especially those who live in West Sumatra. The philosophy of tradition Based on *Syari* and the later based on Holy Quran seems to be superficial. The roles of Three Great Powers among Uncle, Religious Leaders, and the Practitioners have been put aside.

Although the philosophy continues to sound, the current facts show that religion, culture, arts, economic, education, and social community as well as the old philosophy begin to be altered and fall apart from daily attitudes and cultures. The real philosophy of 'Tradition based on religion, and the latter based on holy Quran' should not only be a symbol because Minangkabau teenagers have been exposed to religious and tradition. To shape the behavior of Minangkabau teenagers out of formal education, parents sent them to the 'surau', quranic place of learning, etc. The place for religious learning in Aceh is called 'Meunasah' or Rangkian, in Sambas it is called Surau. Parents in Minangkabau feel shy if their children cannot read the Quran and pray. Meanwhile, tradition is taught from home such as how to

communicate to older people, close relatives, and to the same ages. However, such behaviors are not implanted in their daily lives either in family or society. They do not consider to whom they speak. Sometimes, they do not speak politely to the older people.

4.2.2 Criminality

Actions against laws and tradition in the community are sometimes committed under pressures or they have to do it because of many reasons. Minangkabau people used to consider the risks of something before doing something as proverbs say *mangango sebelum ka mangecek* (open your mouth before speaking), *calik ranting kamancucuk, dahan kamaimpok* (pay attention to the harmful branch), etc. Therefore, they will solve the problem within the family if there is a problem. In hedonistic view, however, anyone can commit crime to fulfill their desires without considering the effects. The flow of globalization seems to support the issue and causes the increasing number of crimes such as fighting against the police, consuming drugs, and becoming addicted to online games. This is proved by teenagers consuming drugs for pleasures. Respondent 3 explained that:

This region (Baso) belongs to first ring area for drugs, a red zone. Drugs are easily got here because of city drivers. Most Junior and Senior school students go to school by this city transportation. Because of good relationship with these drivers, students try to consume the drugs. Only Senior High school students and not Islamic school students who did it. They mostly consume ganja and not lem. Ganja is used by the dropout students. They work in furniture shops. They used ganja out of the workplace because they are linked with the city drivers. It is hard for the police to grab them because there is a high police officer living in the area (R3, interview, August 21, 2019).

This crime is clearly against the law. Therefore, it is very important to explore the nature of crimes deeper so that we can understand and analyze them. Further interviews with respondent 12 reveal the following evidence:

Drug users have been caught through community reports and now have been sent to the jail. There have been young dropped out students who became addicted and even ever taken to the insane hospital. After releasing from it, he came the user again because there was no control from his parents. He became thinner and thinner and finally died near the security camp. Meanwhile, gun fighting between the police and drug providers from Aceh often take place in Tanjung Alam. More than 300 out of 600 cases were drug. All of them happened because of city drivers. They became city drivers after dropping out of school. Female dropped out students work as tailors. They have contract with selling people, they only wait at home and the sellers take the materials to them. (R12, Interview, Agustus 21, 2019).

Drugs have been the most dangerous social problem all over the globe. One of the biggest impacts is being addiction and committing the crimes such as stealing.

Since students do not have enough money to buy the drugs and do not want to be the sellers (afraid of being caught by the police), they will steal either in or outside the house like in the school. This happens because of weak faiths toward God as well as awareness to the danger of drugs.

Good believers must have been far from drugs because they know its danger. The drug users have unstable emotion and suddenly hit people or speak rudely to family members or people around. When greeted, he will resist. Respondent 4 further added:

There has been a senior high school student who known as *kulit manis* to fix his motorcycle. I know two senior high school students who stole 11 phone-cells of other students, while they were having flag ceremony. They kept stealing in spite of CCTV installation. One of those students quit because of feeling shy, while the other one kept going to school without being annoyed. (R4, interview, August 13, 2019).

The increasing numbers of criminality among teenagers contribute to moral crises which later gives impact to educational world. Therefore, education should be able to give balanced portion between this world and hereafter.

4.2.3 Individualism

Individual character which is against Minangkabau society is like less care of environment, selfish, etc. Caring and loving are taught in Minangkabau society through working together, helping each other, as well as respectful. Such the good teachings are stated in the proverbs saying that *barek samo dipikua, ringan samo dijinjang* (everyone should be responsible to do equal jobs regardless of whether it is heavy or light), *kaba baik baimbauan kaba buruak bahamburan* (good news should be informed, bad news should be cared without telling).

Individualism has spread in the whole villages and social life is moving away from mutual cooperation and understanding. Today's life depicts the careless environment. Common values are fading along the community's life as respondent 14 explains:

Younger people in this area paid less care to the environment because of their high individualism. Yesterday, there was a conflict between in the local youth camp as students of State Institute for Islamic Studies (IAIN) Batusangkar had a camping site in this village. None of the local youth applauded the ceremony when they were asked to go to the stage. Once, they were getting cruel and did not care the people when they were stopped to do the standing and race activity. (R 14, Interview, August 13, 2019).

The trend of hedonism leading to individualism has resulted in disharmonious life including the eradication of 'the four noble terms' in the daily lives. However, the individualism of people in Padang Luar did not break them. Instead, they worked together to build the society. Respondent 22 said:

Even though people in Padang Luar are individualism in their daily lives, they interact well among them. There had been a failure activity done by the domestic travelers, because of social individualism. (R22, Interview, August 21, 2019).

If we observe more carefully, this kind of individualism seems to contradict with the integrated principles in education since there must be a close integration among the components, either between individual and the society or among the components in the humanity such as physical, soul, minds, and spirit.

4.2.4 Lazy

Teenagers are lazy because they waste their times. They have been trapped in the glamour life by consuming drugs, which will stop them doing the activity as respondent 21 said:

Teenagers who use drugs will make them lazy to do the works because their nerve system was damaged by those drugs. (R21, interview, August 13, 2019).

Teenagers who are not able to reduce hedonism culture will make them lazy to do some activities, as R14 claimed:

The most influential attitude shown by hedonism among the teenagers is being lazy to go to the mosques. There is no criminal act among them because parents still control their children. Parents feel comfortable with the uncle's commands toward their sons. (R14, interview, August 21, 2019).

Education should develop human beings or young generations to overcome hedonism behavior. Islamic education in this case should also direct teenagers to be away from hedonism. Hence, the function of Islamic education is to protect individual teenagers and maximize their potentials in line with what God has provided to them.

4.2.5 Free-Sex/Free Relationship

Cohabitation without married is one of the most extra ordinary shy in Minangkabau society. This illegal crime serves as black note for the actor's family. Such condition will remain available in the family. Members of the family will shy although they have paid the fines. Cohabitation is regarded so serious in Minangkabau that parents should manage their teenagers as proverbs say *anak bujang ditarok di talingo, anak gadih ditarok di mato* (boys are placed on ears, while girls are palced on eyes).

Contrary to the current situation, the problem of free-sex has been very common not only in mass media, but also in real life. It is initiated or marked by having two different genders, having drugs, free-sex, against the laws, often make troubles, gambling, etc. Based on interview and observations to some young people and teenagers, the relationships among teenagers have exceeded the limit. Such as the case in which they drove on more than three persons and even had sex without marriage.

Furthermore, free relationships also happened because of the disharmonious relationship of their parents, which resulted in the husbands rarely at home because of gambling, as narrated by R8:

Gambling has brought big impact to home-life. There was once, a husband who did not go home because he was gambling. His wife took him up from the gambling area and thus the fighting exploded. (R8, interview, August 13, 2019).

In such a broken home family, parents tend to neglect their children's education which finally let them drop- out from school. R11 states that:

A child gets out of school because he is lazy and has strong influence from his mates. There is a family who is financially strong but his son refuses to go to school. A man who has already got a job spends money for pleasure and playing online game. A naughty parent can cause the child to stay out of school, instead, he drives motorcycle incorrectly, and let his hair long and uncared. (R11, interview, August 13, 2019).

The deviation of a teenager's behavior may also happen because of lack moral and religion education. This shows the importance of religion education to shape someone's moral. Religion does not teach human being to harm other people. Religion serves a factor to control oneself because it colors the community daily life. Not only in commemorating the main events of religion (birth, dead, marriage, etc.) but also to behave in the greetings or initiating a speech or discussion.

4.2.6 The Loss of Shy Culture

The core of Minangkabau tradition is the feeling of shy. If such a feeling is implanted in every person in the community, it will serve as strong defense for every wrong behavior. On the contrary, if the feeling of shy is gone, everything might happen. In the Minangkabau tradition, inappropriate manners or behaviors have been implanted from early ages through warnings and advice to both males and females of young Minangkabaunese.

In most Minangkabau teenagers' lives, the shy culture or *budaya malu* which has long emerged in *Minangkabu* tradition is no longer exist. The tradition say *Raso jo Pareso* [feel and check] means that *Minangkabau* people have to have a higher level shy. The feeling of shy further raises politeness. If the Minangkabaunese do not have such a feeling of shy, there is no *Minang* at all. Sinful either in the form of free relationship seems to be very common in the society which is packed on the name of advancement and freedom. In order not to be regarded as old fashion, they legalize free relationship and do sexual intercourse without marriage.

4.2.7 Consumptive

Simple life is the main characteristic of Minangkabau society that has been taught since the early ages of every person. They have strong recommendation for this

simplicity of life such *katiko ado jaan diabihan, ndak ado baru dimakan* (whenever there is, do not eat it up; eat it whenever there isn't). They are taught to buy things they need but may not exceed. Older people strongly order the youth not to buy un or less useful things, let alone things that bring harmful to the children.

Currently, teenagers' habits of having drugs have put them into consumptive lives in which life is for fun. There are some types of consumptive behaviors of teenagers in *Minangkabau*. First, it relates to fashion where most of them usually gather in a *base-camp*. They did it for their existence. Pretending to be well-socialized to attract others' attentions and be accepted in the group. Moreover, being fashionable has encouraged them to follow other excessive styles. Second, this crisis in the part of younger age has wide influences. Fewer young people will have opportunities for getting a job. They will leave some part of their money to improve their wealthy. Because of low nutrition, with the average intelligence, they will probably act violence and steal.

5 The Paradigm Shift

Many kinds of behavior which are not in line with tradition slowly reduced the values of local wisdom of *Minangkabau*. The abuse of tradition has been transparent in the community such as the criminal acts, unfaithful, glamour style, free-sex, having drug consumption in public. This is a kind of loss of self-identity. (Naim 2003) that the serious problem faced by *Minangkabau* society was the loss of 'self-identity'. This kind of negative behaviors has reduced the local wisdom because they break the foundation of religion and tradition which has been built for long. Unfortunately, they also spread rapidly to the children in the village. Parents are now become worried of the situation and they struggle very hard to control their children.

The loss of *Minangkabau* self-identity is marked by the appearance of ill-educated persons, less knowledgeable of religion and tradition. Meanwhile, the spirit to bring back the local wisdom among the elite mass are expressed through formal institution as well as non-formal institution. It is expected that the juveniles will not be dropped out. Religious institution should open space for teenagers to participate in the management of mosque' activities. Religious activities should be improved from Quranic recitation to the development of youth's interest which is mosque-oriented such as the skill of organizing, arts, sports, and other activities their free times. This is so because *Minangkabau* tradition contains fundamental thing for human's life such as: the philosophy of *alam takambang jadikan guru* (the entire nature should become the teacher). According to (Hakimy 2004), the entire world as creation of God can be studied completely and it provides a source of knowledge, which ultimately lead and guide the society to act or behave appropriately. This kind of philosophy proves that the tradition has provided the people of *Minangkabau* with knowledge and values of local wisdom, hence, they have life skills for individual and social life.

Moreover, the institution of tradition should facilitate the development of youth self-identity through the arts of *pencak silat* or self-defense and arts of speech. (Desyandri 2018) contends that art of speech indicates that *pusako urang Minang*

tu, iyolah kato (the heritage of Minang tribe is words). *Kato bakieh* (satires), *kato bamukasuiik* (words for special purposes...), *tanyo baalamat* (clear question), *manggado manghadang tampuak* (concise meaning), *balaia manghadang pulau* (efforts to achieve purposes). Each of these words have special meaning and intention. With the arts of *pencak silat* or self-defense and arts of speech will provide the teenagers with the ability to adapt and sustain the values of local wisdom as effort to return the functions of religion and tradition to the Minangkabau identity. The community leaders have facilitated people with the websites of technology in communication to speed up the activity for religion and tradition. It is expected that through this effort, teenagers will be interested in the activities. Process and products of religious and traditional institution have been accessible everywhere and teenagers have been involved in the creations of these programs in the society.

The excellent values of the local wisdom have faded as a result of the hedonistic cultures among youths. According to Brandl (2002), Grippo et al. (2007), Haridas et al. (2013), Ryan et al. (2008), Van Cappellen and Saroglou (2012), and Wiedmann et al. (2009), hedonistic lifestyle is the expression of experimental behaviors of adolescents to try new things. However, the behaviors may be perceived as common or acceptable if the sense of pleasure does not dominate the urge of learning (Kavanagh et al. 2005).

The national and Islamic education should be able to develop the potentials of every teenager. Within these all benefits, they will be able to handle such the hedonism in themselves. As a means of potential development, education is like the growth and development of flowers in which the hidden potential as those in the seeds, turn into blooming flowers (Saputro 2011). So do the students, they serve as the seeds with the hidden potentialities and unseen, the educators serve as the gardeners whose loving cares might enable them to open the secrets of the hidden potentialities. Education is process of teaching how to do gardening through which these unseen competences become seen through selecting and use of appropriate or wise of fertilizers.

The implementation of national education and Islamic teaching in the twenty-first century does not necessarily mean *the transfer of knowledge*, but also *transfer of values, culture, and spiritual* (Kumar and Rose 2010; Rudnycky 2009). Within these two concepts, the goals of education from lower up to higher levels, namely to create a complete human being (*Insan Kamil*); a person who is able to rule the world, will be achieved in line with the development of his *fitrah*. Therefore, to stop teenagers from the practices and impacts of hedonism, the implementation of education should be able to retake noble values (transfer of values) to the human beings, in calculating the culture especially "Minangkabau" with its jargon of "Tradition based on religion and the latter based on Holy Quran" (*transfer of culture*) under the guidance of Holy Quran and Tradition of the Prophet (*transfer of spiritual*), which later becomes noble persons.

Efforts to stop juveniles from bad effects of hedonism in twenty-first century have been proposed by (Hamzah et al. 2014) in way of principles in formulating national and Islamic educational curriculum as follows: First, thoroughly (Said et al. 2018; Shah 2006) suggest that national and Islamic education should be united, in the sense that it collaborates all aspects of human's potentialities such as physical,

soul, mind, and spirits. Second, integrality that is the integration of some components among both individual and social and among human beings like physical, spirit, and soul. Third, matching principle, namely based on condition and development of the children, as well as starting from the easy one to the more difficult one. In reality, its implementation should be given continuously and inter-connected with one another. Fourth is principle of originality. In terms of purpose, materials, and method in the curriculum should be taken from Islamic teaching. External elements can be accepted as long as they are not against Islamic teaching. Fifth is principle of scientific. They should be in line with the principles and natures of scientific, so that they academically accepted.

The sixth principle is that it should be up to date, namely by inserting elements of science and technology which are compatible with Islamic and tradition teaching. Seventh is practical. The national and local education curriculum and Islam do not necessarily discuss the theories but should be practiced. There is no successful knowledge without practice. Furthermore, the national and Islamic curriculum of education should also contain vocational subjects such as sewing, handy-craft. Finally, the last principle is holistic, in the sense that the content of curriculum should be directed to study the study of religion and *Syar'i*, linguistics and arts, history and social, philosophy, logic, debate, discussion, pure sciences, natural sciences, experimental, applied and practical.

6 Conclusion

Hedonistic culture as a results of the advancement of communication and technology has influenced the behavior of teenagers in Minangkabau area. New things outside their environment such as performance in daily communication are very easy to be accessed. It brought about positive and negative effects. Young people in Minangkabau do not dare to break the established values of religion and tradition. This serious impact is caused by the weaknesses of religious and tradition or '*adat*' teaching which promote optimum local wisdom.

To anticipate the negative influence of hedonism, the roles of three parties (religious leaders, tradition, and elites) should be improved as to collaborate in sharing ideas, action, and attitudes. The authority of the three parties should be implanted in the teenagers' life so that it is trusted in the community. The future optimization of teenagers' potentials should be addressed to the mastery of new things out of their cultures so that they appreciate the teenagers.

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Dr. Remiswal Remiswal is a senior lecturer at the Department of Islamic Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia. His works is mostly on social science and humanities, especially on minorities issues. He has published his current works on Scopus indexed journal and proceedings.

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Prof. Dr. Martin Kustati is a senior English lecturer at Department of English Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia. She received her Doctoral degree from the Faculty of Education, Universiti Kebangsaan Malaysia. Her ID Scopus, SINTA ID, google scholars ID are 57204519113, 257234, and ZjqIfMAAAAJ. She was a recipient of a national outstanding student achievement award from the Department of Education of the Republic of Indonesia and also a recipient of a Southeast Asia fellowship at the Asia Research Institute NUS Singapore. She currently becomes the member of ASWGI (Association of the Indonesian Women and Gender Studies), ICMI, TEFLIN, ADRI, and ELITERS. She is also the editor of Kafa'ah journal: Journal of Gender Studies and Editor-in-Chief of Al-ta'lim journal in UIN Imam Bonjol Padang, West Sumatra. Her works on TEFL, TESL, Semantics Pragmatics, Language Learning Strategies, Research Methodology, and Gender Studies.

2
2

Dr. Besral Besral is a Senior lecturer at the Department of English Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia. He got his Master degree in English Education from Indonesia University of Education, Bandung (Indonesia) and Doctor in English Education from Padang State University (Indonesia). He had been involved in Sandwich Like Program to the University of Illinois, at Urbana, Champaign (USA). His research interests include EFL Writing instructions, Micro-Teaching, and Materials Development for Islamic Junior High School and Islamic Higher Education.

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Mr. Zainimal Zainimal is a Senior lecturer at the Department of Islamic Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia. His research interests include on social science and humanities, and history.

45

Mr. Arham Junaidi Firmansyah is a Junior lecturer at the Department of Islamic Broadcasting Communication, Faculty of Dakwa, Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia. He has published his works in many Scopus indexed journals.

Authors and Affiliations

Remiswal Remiswal¹ · Martin Kustati² · Besral Besral² · Zainimal Zainimal¹ · Arham Junaidi Firman³

Martin Kustati
martinkustati@uinib.ac.id

Besral Besral
besral@uinib.ac.id

Zainimal Zainimal
zainimal66@yahoo.com

Arham Junaidi Firman
arhamjf@yahoo.com

- ¹ Department of Islamic Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, Padang, West Sumatra, Indonesia
- ² Department of English Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Imam Bonjol Padang, Padang, West Sumatra, Indonesia
- ³ Department of Islamic Broadcasting Communication, Faculty of Dakwa, Universitas Islam Negeri Imam Bonjol Padang, Padang, West Sumatra, Indonesia

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