

Deconstructing Cultural Stereotypes

by Dwi Rini Sovia Firdaus

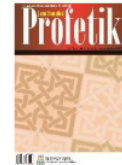
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Deconstructing Cultural Stereotypes to Uncover Hidden Tourism Potentials

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ABSTRACT

People of Minangkabau descent in Indonesia have several negative stereotypes that have long developed in society. Not only can it disturb the psychological condition of this ethnic group members, it can also trigger intercultural conflict. This condition does not help the local government promote West Sumatra as a cultural tourism destination. This study deconstructs the negative stereotypes in order to straighten misperceptions that have occurred so far. The study tests Hofstede's cultural dimensions in two ways; first is towards the deconstruction process on Minangkabau's original traditional teachings. Second, is towards the nuclear family configuration using ANOVA test to find the shifting cultural values. This study attempts to find the origin of the negative stereotypes and confirm it with the original traditional teachings. This study can ward off bad cultural stereotypes as it corrects misconceptions about the nature of the matrilineal Minangkabau culture. Besides elaborating on the cause of negative stereotypes, this study also finds out the origin of the positive ones. They are known to have high social awareness, strong entrepreneurial abilities, and excellent leadership skills. Thanks to these three good stereotypes, the Minangkabau people can then produce crafts that are intelligent and timeless, such as the production of engravings on songket cloth which are full of philosophy, the architectural feature of the Bagonjong house roof, the traditional dress, culinary menus, music, and art. This research produces data artefacts about contemporary Minangkabau culture to benefit the cultural tourism industry. This deconstruction approach has never been tested on the Minangkabau tribe.



INTRODUCTION

The stereotype attached to a person can have a good or bad effect on the image. Self-stereotypes related to one's cultural background can have a massive impact on other people who have the same cultural background. Stereotypes can lead to a misperception of a culture that extends to the meaning of other values. The emergence of negative nicknames for the Minangkabau people, such as cunning and stingy, creates a bullying language that makes them feel embarrassed and uncomfortable. There is a superficial and misleading interpretation of how the Minangkabau should be imaged in the community.

When humans face something fickle and not known beforehand, he tends to have stereotypes. Stereotypes arise because humans meet many strangers on unusual occasions, so stereotypes are his reaction to make it easier to remember things he does not know (O'Sullivan et al., 2006). In general, humans have a psychological need to group up and classify whatever they see because this world is too complex and dynamic to be understood in detail. Problems will arise when this grouping effort leads to overgeneralization, oversimplifying, and negative assessment of a particular community group (Stringer & Cassidy, 2008).

Stereotypes can be positive or negative. Various stereotypes have been pinned to Minangkabau people, including the habit of migrating, smart cooking men, the *awak samo awak* motto, rendang cooking (Nurmufida et al., 2017), the management of Minang restaurant workers, on so on. On Instagram, nearly 70 percent of the 126 respondents claimed to call their West Sumatra friends

as Padang People. This is because of the limited geographical knowledge. Besides, the positive stereotypes are persistent, excel at trading, and care about higher education. Some negative stereotypes emerged, such as stingy, cunning, and the term Padang Bengkok (bent Padang). These stereotypes tend to narrow perceptions so that they can damage intercultural communication and lead to conflict because it tends to generalize a group of people (Marzouki et al., 2020). Stereotypes about Minangkabau culture are often used as jokes by some people. From the tourism point of view, this condition can destroy the enthusiasm to provide the best service by people in groups affected by the negative stereotypes. It can create a discomfort feeling among tourists visiting West Sumatra. Stereotyping process may subtly affect the quality of interaction with others (Johnson, 2011) and it may affect the tourism industry (Avraham & Ketter, 2016). The brand warmth of Maninjau as a popular tourism destination adds value to the consumers, in this case the tourists (Kolbl et al., 2020).

This study identifies a link between the emergence of negative stereotypes and a shift in Minangkabau customary norms understanding. Therefore, it is important to select research locations in areas that are still fairly pure in applying Minangkabau's customary rules. The Lake Maninjau region in the Province of West Sumatra was chosen as the research site, aside from being a well-known natural tourist destination. This area still keeps the written and unwritten Minangkabau's customary rules and are conveyed regularly by customary leaders through customary meetings. This serves



as a basis for identifying discrepancies between traditional teachings and their application in the community.

This research clarifies and corrects misconceptions about the nature of Minangkabau culture, so as to ward off negative stereotypes about Minangkabau people in the society. In terms of tourism, this description can restore cultural charm and generate interest, so that it becomes an asset that can be managed for the benefit of cultural tourism in West Sumatra. The deconstruction of indigenous cultural values and the diversity of their application in the society can prove a shift event that has the potential to be the origin of negative stereotypes so far. This research produces data artifacts on contemporary Minangkabau culture which are excavated for the benefit of the cultural tourism industry. This data can then be processed as a promotional material for cultural tourism in West Sumatra. The purpose of this study is to: (1) deconstruct the text in the customary teaching as the norms taught by the ancestors, (2) deconstruct the application of the customary teaching in some types of families.

Literature Review

Minangkabau people are known to be resilient, have strong trading spirit, prioritize higher education, and migrate. This soul was instilled by the ancestors and written in several books of teachings such as *Alam Terkembang Jadi Guru*. Minangkabau people are currently taught to always be ready for uncertain conditions, especially about their family's financial problems. Of the six Hofstede's cultural dimensions (Mintu, 1992) (Hofstede et al., 2010) (Hofstede, 2009) (Hofstede, 2012) (Phuong-Mai, 2015) (Maseland & van Hoorn, 2009), there are

three that are closely related to some of the stereotypes discussed in this study. From Hofstede's three indicators, the nature of Minangkabau cultural values can be seen and the shift in practice by the current Minangkabau people are measured. The three indicators are:

1. *Uncertainty Avoidance Index* (UAI); individuals with high UAI scores tend to want certainty and giving more respect to regulations.
2. *Long-Term Orientation* (LTO); relates to an interest attached to the future versus the past and present.
3. *Indulgence versus Restraint* (IVR); this component concerns the extent to which an individual tries to control their desires and impulses.

Teachings from *Alam Terkembang Jadi Guru* (ATJG) which includes the eight points of natural philosophies are stereotypes of the Minangkabau people. In this study, we will scrutinize tiga poin yaitu tentang harga diri, awak samo awak, serta hidup bertahan dan mempertahankan hidup. The Minangkabau's philosophy of nature puts man as one of the elements whose status is the same as other elements, such as land, water, house, tribe, *nagari* (village), etc. This equation is due to the fact that humans individually and in groups need land, water, houses, tribes, and the *nagari* as they need other humans to fulfill their physical and spiritual needs (Stark, 2013)(Elfira, 2007). Herewith are the three of eight components of natural philosophies, namely:

1. *Self-Esteem*

Self-esteem is built up if it can match the greatness of others. "*If you are weak then act according to your condition and ability without reducing your self-esteem*". If you force yourself to match those who are



more capable, then that is an impossibility. The generally accepted ethical standard in society is that when a person loses self-esteem, it is something to be ashamed of. Unforgivable humiliation, such as begging and slavery is tantamount to selling oneself or prostitution. There is no need to complain or cry over the difficulties of life as this can be disastrous.

2. *Awak Samo Awak Pattern*

This concept teaches the community not to put their own interests above the interests of their families; the nuclear, large and broad families. From this group, a shared identity is built as a representation of the characteristics of the people in it. The value of representation is very large, it will be very destructive if one person makes a mistake in a society. The core of this concept is that although the Minangkabau people have different interests and abilities, they have good and bad things that can lead to various possibilities, but they will never eliminate each other. From the sense of equality in life, there is a demand to always *seiya sekata*. With the same rights and obligations, led by *mamak pusako*¹ who guides all his nephews. *Mamak Pusako* also prioritizes consensus and underlies all of its decisions based on compliance and appropriateness, so that all problems can be resolved properly.

3. *Surviving Life and Staying Alive*

Human must be able to adapt to nature, the environment, and to each other, because the essence of human

is part of nature. The ability to adjust is the art of living if you want to stay safe. This attitude exists in nature such as trees, it continues to live and grow even though it is broken. Natural substances that are lost, such as water and fire, will not completely disappear. As long as it can adjust to the environment, natural substances will survive. The attitude taught by this concept is about optimism.

The research frame is illustrated in Figure 1.

METHODOLOGY

This study was conducted at Maninjau Village (as the representation of a semi-urban area) and Sungai Batang Village (as the representation of a rural area). These areas are located in Tanjung Raya Sub-District, Agam Regency, at West Sumatra – Indonesia. Maninjau is the capital village of Tanjung Raya Sub-District, which is more crowded with domestic and foreign tourists. While Sungai Batang is a remote village at the foothills with houses located far apart from one another. These two villages were chosen purposively because the people were known to adhere to the Minangkabau culture of the *darek* region², which should have fully implemented the Minangkabau customary rules. These areas are also known to have a natural tourist attraction of Lake Maninjau with an area of 99,50 km², 125 km away from Padang City, the capital city of West Sumatra, Indonesia. This study uses two methods, namely:

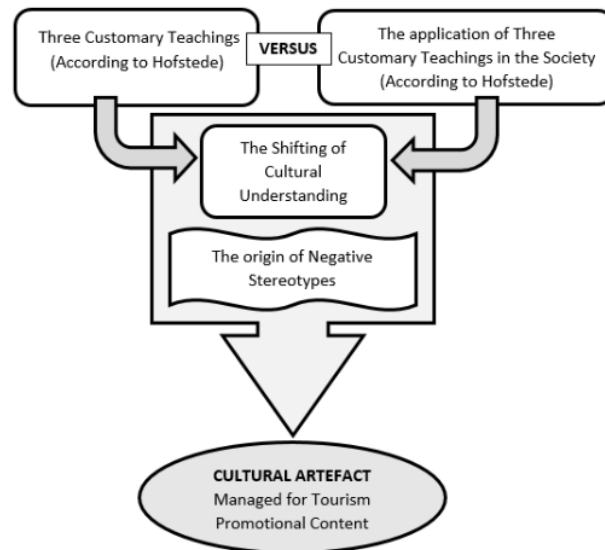
¹ *Mamak pusako* is a tribal leader who calls all his tribal members as nephews.

² *Darek* region is the opposite to *rantau* region during the Pagaruyung dynasty

centuries ago. They implement pure Minangkabau customary rules.



Figure 1. Research Framework



1. Deconstruction Method

This method is used to understand the contents of three of the eight natural philosophies texts contained in the teachings of *Alam Terkembang Jadi Guru* (ATJG). The method introduced by Jaques Derrida is a form of text interpretation, questioning the meaning and concept of meaning itself. Derrida tends to say that meaning cannot be decided and interpretation can be infinite. Derrida's deconstruction concept is said to be radical hermeneutics because it is characterized by a continual change of perspective so that the meaning "cannot be decided" (Hardiman, 2016). The text can be interpreted to infinity and we do not need to draw conclusions because for Derrida the truth does not have to be singular, absolute, and universal. Therefore, the meaning obtained is not the only truth, but there is an opportunity for the discovery of new truths.

Mainly, this study analyzes the customary teaching text, they are (1) self-esteem, (2) *awak samo awak* pattern, and (3) surviving life and staying alive. The content is being analyzed by using three of the six concepts of Hofstede's cultural dimensions, namely: (1) *uncertainty avoidance*, (2) *long term orientation*, and (3) *indulgence vs restraints*. This study also uses the research of (Stark, 2013) and (Anderson, 1985) to find the characteristics of Minangkabau customs in ancient times historically, as secondary data.

2. Descriptive Method

This method uses a simple calculation of five types of families living in Tanjung Raya Sub-district. This method analyzes the execution of customary teachings in the family. The number of families in both villages are 3700 households, so by using the Taro Yamane formula, we obtained 97.37 family samples. To get a



better result, we rounded up and added the sample to 106 households. In determining family characteristics, this study surveyed nuclear families; father, mother, and children as one unit of respondents in both villages using Hofstede's cultural dimensions. Children are adolescents aged 10-19 years³. The five types of nuclear families are: (1) Minang father and Minang mother with wandering father [MF + MM (wf)], (2) Minang father and Minang mother with settled father [MF + MM (sf)], (3) Minang father and non-Minang mother (MF + nMM), (4) non-Minang father and Minang mother (nMF + MM), (5) non-Minang father and non-Minang mother (nMF + nMM). Field data is then being processed by comparing means test using independent sample t test. This is to determine differences in community characteristics in rural and semi-urban areas. The shift of Minang-kabau traditional teachings in five types of families were determined using the ANOVA test.

RESULTS AND DISCUSSIONS

Deconstructing the text of minangkabau's customary teaching

a. Self-Esteem

The concept of self-esteem taught in Minangkabau culture is considered more masculine when measured by Hofstede's cultural dimension indicators. The concept of self-esteem for the Minangkabau people is not to put oneself in the same position as others, but to be 'against other people's world'. This concept teaches continuous competition in life to achieve intelligence, wealth, and

glory like that of others. This condition gave birth to the idea for 'progression'. The value achieved in this competition is measured by others' conditions and achievements, meaning that if people are able, we are able too. And vice versa if we are able, other people would be able too. It is because each person with his ego produces ambition, competition among people can be a battle to defeat each other. To avoid this clash, the community makes laws and regulations that bind every individual so that they are not out of control, namely through a communal kinship and an economic system based on the ethnic understanding that adopts matrilineal systems and inter-ethnic marriage systems by exogamy (an interview with mamak pusako, August 2019). This is where initially Hofstede's value of individualism is low. The Minangkabau culture teaches people to struggle and excel for the pride of their groups and enjoy togetherness in their fraternity groups.

"Putting self-esteem lower than others, especially people outside of one's own kinship, is the most unforgivable disgrace". This disgrace cannot even be redeemed, paid for and shared. In this high custom, having shame is everything, not complaining, let alone crying over the difficulties of life because shame is borne by the whole family and even by the whole community in the hometown. The situation now, it is as if the community has ignored its high custom, which is to maintain their fellow relatives' dignity. To ensure that no one will be affected by this disgrace, customary teachings instruct everyone to be good at keeping

³ This study uses the age range of 10-19 years to conform to Hofstede's criteria that children aged 10 years get equality in values and practices at school. Data from the Indonesian Ministry of Health in 2014 divided adolescent age into two

categories, namely early adolescents (aged 10-14 years) and late adolescents (aged 15-19 years).



secrets about the shame of their relatives from the eyes of others. Embarrassing disgrace must be a secret that needs to be hidden (from an interview with a customary leader, August 2019).

Disgrace will only be conveyed to the closest relatives if it must be opened to seek repairs. If the closest relative cannot solve it, it will be brought to a wider relative. Not to other people outside the kinship environment, not even a husband. To cover up the shame, people are also taught to be able to bear the risks and consequences. If there is no treasure to overcome difficulties, outsmart the difficulties with anything, even by cheating. Not wanting to be ashamed for not being able to 'fight the world of others' is motivated to achieve progress and pride and maintain self-esteem. The results can be positive, but also negative.

Self-esteem is socially consequential in ways other than its link to psychological health (Ervin & Stryker, 2009). As a result of self-esteem that cannot be maintained, there will be a shame that oneself must bear. In its development, the concepts of 'self-esteem' and 'shame that cannot be shared' which are taught by *adat*, have become more lenient after the influx of Islamic teachings. The meaning is more universal after the inclusion of outside cultural influences. The teachings of shame that cannot be divided in Hofstede's dimension have a high value of masculinity and tend to teach people to always have certainty in life and always prioritize their fellow community's common interests.

b. *Awak Samo Awak Pattern*

The customary teaching suggests to form a communalistic society (living in groups), both in terms of residence, social, and business. This means a low value of individualism in the Hofstede's

cultural dimension. Each group joins another larger group. And each small group mingles with each other's identities which are maintained in a common cultural and philosophical bond. In social groups, people join one tribe, and tribes join in a term called *urang awak* (our people). Besides the *urang awak*, nobody will be put in the circle. Even in marital relationships, married couples remain like water and oil because of an exogamous marriage system. Thus, it means that the husband or wife should not share his/her grief with the partner. Grief can only be conveyed to each other's relatives according to the blood cords for matrilineal cultures. The closeness of an '*awak samo awak*' relationship can always eliminate the formal legal functions that exist in the Minang community, if there is a violation or dispute between them. The *awak samo awak* pattern makes no boundaries in the community and feels no need to be regulated by strict norms. This pattern tends to make the people more consumptive and more respectful of social obligations to reciprocate others' help. In the Hofstede dimension, this pattern has a high value of indulgence and short-term orientation.

Minangkabau culture does not recognize individual differences, only functional differences in society. It can be seen in the adage: Blind people function as mortar blowers, deaf ones release the cannon, paralyzed ones occupy the house, smart ones does the negotiation, and fools are to be told. This egalitarian understanding gave birth to *awak samo awak* solidarity, as to Hofstede's dimension it has low value of *power distance*. The value of 'equality and togetherness' in Nagari Maninjau is interpreted as a person's ability to socialize, not compete, likes to work



together and respect others. The function of "unity" for the Minang people sees it more as a large group protecting small groups. Their union is more like a bunch of sticks tied into a broom stick. Not a union between gravel, sand and cement to form concrete. Therefore, the Minang people do not use the term unity in the order of life. They use the terms 'equality and togetherness' (Vass & Davis, 1996). If equality and togetherness being put together, not to become one, but to be compact. For example, in earning a living, they always work together with their families, because the assets obtained are essential for the needs of their blood relatives, not for themselves. Apart from their communalistic economic order, the cultivation system was also carried out together. Likewise, other property, such as rice fields and houses are shared property.

Minang people help each other. In the Minangkabau community, a cooperative system is applied based on balance because no one is in the same situation. So even though all tasks are carried out for the common good, in reality there are people who are poor and some are rich, some are weak and some are strong. This means that the rich and the strong have more obligations and responsibilities than the weak and the poor. Collaboration must be free to determine with whom someone wants to do it, there is no obligation because cooperation activities should be done voluntarily. Someone is free to get involved or want to leave such cooperation. Collaborating people should aim for common interests in economic, social and cultural aspects. Certainly in the future, a collaboration aimed at a better life culturally, intellectually and spiritually, is the best way for someone to contribute to his community. 'Equality and togetherness' in the Hofstede

dimension have low individualism and power distance values, while remaining masculine, indulgent, short-term oriented, and always avoiding uncertainty.

The meaning of *seiya sekata* in Nagari Maninjau is that one must be able to uphold the value of togetherness, be able to protect the feelings of others and maintain good friendships. From a sense of equality in a comprehensive life together, Minang people are demanded by a rule called *Saiyo Sakato* (*Seiya Sekata*). The meaning contained in the term *saiyo* is *baiyo-iyu* (yes-yes) and *batido-tido* (no-no). That is, a person must be serious if he believes in a problem, not just agreeing to or expressing approval for everything that is decided by someone else if his heart does not agree. When discussing a problem, it must end with a consensus because consensus has a harmony, namely 'same opinion'. The same opinion is what is meant by *sakato*.

Seiya Sekata has the meaning of homogeneity of the community based on communal life in a sociological sense. While in the sense of state administration, this implies democracy. Therefore, the sense of equality and togetherness is higher in value than *seiya sekata*. In *seiya sekata* one can also arise because there is a reluctance to express an opinion that is different from public opinion. While a sense of equality and togetherness puts everyone on an equal value at the first level. From a democratic point of view, the differences in opinion do not mean that they do not want to get along with others. Even in deliberation or consensus a different thought is needed so that the problem can be solved as well as possible. So in Minangkabau culture, this is obvious.

c. *Surviving Life and Staying Alive*



Every human being must be able to adapt to nature, the environment, and with others who are part of nature. The matching adjustment pattern means adjusting to a better conditions. One of them by rivaling the triumph of others. The customary teaching teaches competition in glory, because the strong are not given the right to fight the weak. However, the Minang people also understand the dialectical law which they call *Bakarano Bakajadian* (cause and effect). From time to time a dispute arises between those who cannot be resolved. This teaches the terms "preserve" and "fenced off". In the attitude of defending or fencing themselves and the environment, the pattern of "having a small belonging to a large owner" is strongly held. Preferably protect the relatives first, then protect the people in the same village. Furthermore, protect the people in the same cohesion, then the people in the same village's same environment.

The local community views Minangkabau philosophy as an eternal teaching because it relates to nature. Not

because of its static and rigid nature, but because of its ability to adapt to changes. This concept teaches that adaptability is closely related to the art of human life in order to stay safe. This understanding makes local people embrace nature well. Nature continues to live even if something is broken, like a tree, it will continue to grow. Natural substances that are lost such as water and fire will continue to exist. The attitude that is taught from this pattern is optimism as long as it can adjust to nature and its environment. Wherever people live, local rules must be applied, but that does not mean they do not have a permanent stance. In some slogans, it is clearly explained that the Minangkabau must adjust without losing their identity and cultural identity. Circumstances can change and for wise people this change is followed without changing the foundation of their lives. From the analysis using Hofstede's cultural dimensions, we obtain the deconstruction of the customary teaching text, as displayed in Table 1

Table 1. The philosophy of nature according to Hofstede's cultural dimensions.

| Minangkabau's customary teachings | Hofstede's cultural dimensions |
|-----------------------------------|--------------------------------|
| Self-esteem | UAI ↑, LTO ↓ |
| <i>Awak samo awak</i> pattern | UAI ↑, LTO ↓, IVR ↑ |
| Surviving life and staying alive | LTO ↓, UAI ↑ |

Minangkabau's customary teachings avoid uncertainty (high value of UAI), and encourage efforts to suppress unnecessary needs and regulate strict social norms (high value of IVR). Communities are taught to be prouder for their culture and country. They should have the desire to preserve cultural

authenticity, respect social obligations, and prefer to reciprocate gifts and assistance from others (low value of LTO) (Firdaus et al., 2018).

Deconstructing the application in some types of families



The five types of nuclear families being observed are: (1) Minang father and Minang mother with wandering father [MF + MM (wf)], (2) Minang father and Minang mother with settled father [MF + MM (sf)], (3) Minang father and non-Minang mother (MF + nMM), (4) non-Minang father and Minang mother (nMF + MM), (5) non-Minang father and non-

Minang mother (nMF + nMM). From Figure 2, the high values of UAS and IVR depicting the score of Minangkabau's customary teaching according to Hofstede's cultural dimensions. These high values are represented with a 3,00 score and the low value of LTO is represented with a low score of 2,00.

Figure 2. Minangkabau culture according to Hofstede



Minangkabau culture tends to teach people to distance themselves from uncertainty (high value of uncertainty avoidance = 3,00). The family types that also suggest similar opinion are the non-Minang father and non-Minang mother (nMF+nMM) also the Minang father and Minang mother with settled father [MF+MM (sf)]. Whereas families that are not disturbed by uncertainty so it does not become an important component to be inherited to their children are from Minang father and non-Minang mother (MF+nMM) family type and the non-Minang father and Minang mother (nMF+MM). All five family types have lower uncertainty avoidance index (UAI) compared to the Minangkabau's customary teachings, as shown in Figure 3.

Minangkabau culture is more short-term oriented (low LTO = 2,00). This is

similar to the teaching by families of non-Minang father and Minang mother (nMF+MM) also non-Minang father and non-Minang mother (nMF+nMM). While the family type of Minang father and Minang mother with settled father [MF+MM (sf)] also Minang father and Minang mother with wandering father [MF+MM (wf)] were more pragmatic⁴. Figure 4 has the illustration. Minangkabau culture prioritizes on short-term orientation (low long-term orientation value). They respect tradition, respect their own origin, preserve their original culture, and being proud of their own country. Previous studies about short-term orientation had been performed by several researchers such as Hofstede & Bond (1984), Hofstede & Bond (1988), Hofstede (1991), and Minkov (2007).

⁴ Pragmatic is dealing with things sensibly and realistically in a way that is based on

practical rather than theoretical considerations.



Figure 3. UAI scores

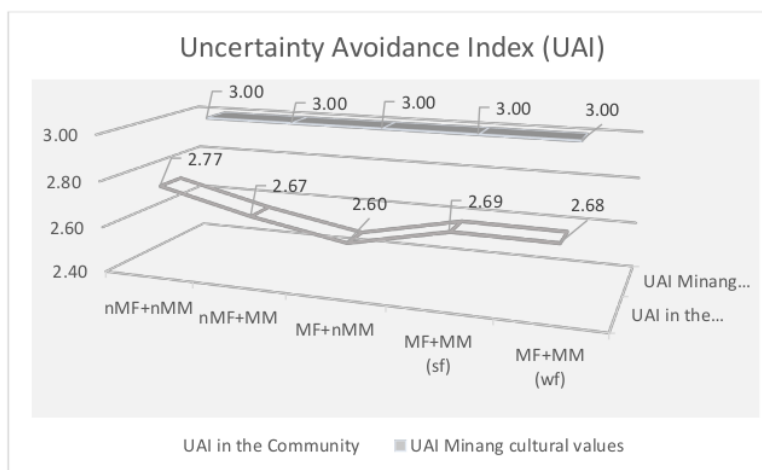
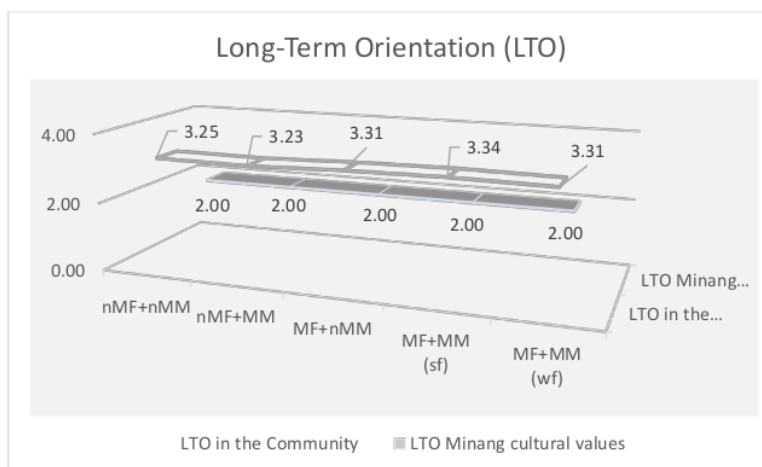


Figure 4. LTO scores



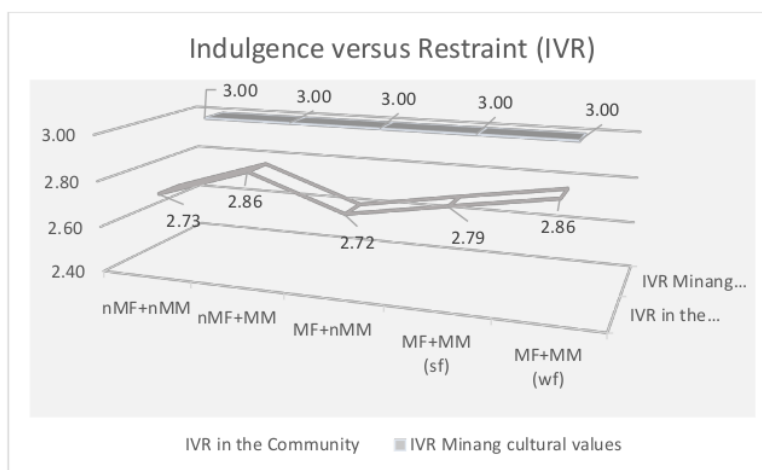
Minangkabau culture teaches the attitude of restraints to its people (High IVR score = 3,00). The same wisdom is being taught by a non-Minang father and Minang mother (nMF+MM) family type also Minang father and Minang mother with wandering father [MF+MM (wf)].

While the family type of Minang father and non-Minang mother (MF+nMM) also non-Minang father and non-Minang mother (nMF+nMM) are more likely to allow children to enjoy life by becoming quite consumptive, they are likely willing to buy new mobile phones for their

children. Minangkabau culture has a high value of 'restraints' compared to 'indulgence' value (high IVR value). IVR value is related to the extent to which people try to control their desires and

drives. A culture that is more restraint puts more pressure on the level of need and regulates it by using strict social norms, through savings or investing for long-term needs, as shown in Figure 5.

Figure 5. IVR scores



Ward off the negative stereotypes

Communities in the Maninjau area who always receive teachings about customary rules from their traditional leaders, still experience a shift in understanding and the application of traditional teachings. This shift needs to explain how to reduce the negative effects of negative stereotypes that arise in the community, such as the stingy and cunning nature and the nickname as Padang Bengkok (Bended Padang) generalizes the Minangkabau people carelessly. From the point of view of the three customary teachings elaborated in this study, it is found that the meaning behind the word stingy actually has a value of uncertainty avoidance in it. Minangkabau people are taught to be anticipative and always make plans to deal with all unrecognized conditions in

the future. For that he had to downsize the spending so it is kept under control. Meanwhile, the meaning of cunning is because Minangkabau people who generally have migrated must be able to defend their lives and the lives of their family. He must be smart enough in managing anything that is not profitable so as not to cause harm to himself and his family. The meaning which is misinterpreted from the nickname *Padang Bengkok* is the flexible nature of the Minangkabau people. The word *Bengkok* can be interpreted as being dishonest, cheating, unfair, and various other bad qualities of human. The shift in meaning that occurs is rationalized so that it does not become a negative stereotype, but rather becomes a prototype of other more positive values. From the explanation above, it is the characteristics



of the Minangkabau people that underlie the emergence of a trading spirit, a leadership spirit, and a high social spirit, as described in Table 2.

The future of Minangkabau culture is nothing to worry about because it has been able to acculturate with foreign cultures that have entered for hundreds of years, including Islamic culture. In Minangkabau teachings, most teach about the goodness that arises when life is in balance with nature. Minangkabau's cultural teachings tend to be masculine. Hard work and competition leading to increased performance in "against other's world" are preferred. This concept

encourages life to compete continuously in achieving glory, intelligence, and wealth like other people so that it gives birth to ideas for progression (back to the concept of self-esteem, that is: other people can so we can too). The pattern formed from this combination is leading to leadership spirit, entrepreneurial spirit, and high social life spirit. This condition has been going on for a long time so that it raises the stereotype that the Minangkabau are hardworking and tough entrepreneurs (Hastuti et al., 2015). These stereotypes are not easily changed within time.

Table 2. Cultural values that are misinterpreted into negative stereotypes

| Negative Stereotypes | Misinterpreted from | Cultural Artifacts |
|-----------------------------------|-------------------------------|--|
| Stingy | Downsizing, full of planning | The Minangkabau people have entrepreneur spirit, leadership spirit, and a high social spirit |
| Cunning | Maintain life and apply rules | |
| Nickname as <i>Padang Bengkok</i> | Flexible | |

CONCLUSION

Minangkabau culture is very flexible following the changing of time. Cultural practice at any time is just as good. It would be a mistake to think that past cultural practices were better than the present. It is also wrong to think that the present is experiencing a cultural deterioration. The situation that is happening now is not a cultural deterioration but a cultural shift. Minangkabau's customary teachings avoid uncertainty (high value of UAI), and encourage efforts to suppress unnecessary needs and regulate strict social norms (high value of IVR). Communities are taught to be prouder of

their culture and country. They should have the desire to preserve cultural authenticity, respect social obligations, and prefer to reciprocate gifts and assistance from others (low value of LTO).

The Minangkabau customary teaching teaches the value of respect to tradition. Meanwhile, the Minangkabau people are currently more pragmatic and prioritizing the future because it encourages people to save money. According to Hofstede's cultural dimension, the people of a Minangkabau culture are more long-term oriented, because they also value persistence and adaptation to changing circumstances (high value of LTO). They do not avoid



uncertainty (low value of UAI), so that they are more consumptive and more lax in implementing regulations that limit their daily expenses (low value of IVR). Judging from the three indicators of Hofstede's cultural dimensions, the value of UAI, LTO, and IVR of Minangkabau's traditional teaching and their application in the Minangkabau community are contradictory, meaning that a shift in some values have occurred. The emergence of stingy stereotype comes from the traditional teaching that requires frugality. The cunning stereotype and the nickname Padang Bangkok come from the traditional teaching about surviving life and staying alive. It is said that the Minangkabau people must be able to adapt to changing circumstances without losing their identity or national culture.

In other words, Minangkabau people must be flexible. Most of them are migrants, so they must be full of consideration and have a priority scale in spending their money. Many of the Minangkabau migrants send money to their hometown to help improve the economic condition. Therefore, the people have high social care because those who are already successful usually do not hesitate to provide business capital to families who are still in need or are unemployed. So the negative assessment that has long been developing in the minds of Indonesians about this stingy and cunning nickname is not entirely correct.

Not only to find the causes for the emergence of negative stereotypes, this research also proves the origin of positive stereotypes of Minangkabau people, namely having a high social care, a high entrepreneurial spirit, and a high leadership spirit. Through these three good stereotypes, several cultural elements that attract tourists to West

Sumatra can be managed, such as Minangkabau's handicrafts, the shape and the characteristics of the Bagonjong house architecture, the traditional dress procedures, the culinary and eating habits, music and art, history, the education system, the daily community activities, and so on.

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