2. HISTORICAL PERSPECTIVE

2.1 Matrilineal System of Minangkabau

Matrilineal is a traditional society that regulates the flow from the maternal ancestry. This word is often equated with *matriarkhat* or *matriarkhi*, although it basically means is different. Matrilineal derived from Latin languages that consist of two words: *mater* means mother, and *linea* means line. So, matrilineal means the lineage drawn from the mother. Meanwhile *matriarkhat* derived from two words, namely *mater* means mother and *archein* (Greek) means rule. So, *matriarkhi* means power in the hands of the mother or the woman.

Matrilineal is a line of descent from a female ancestor to a descendant (of either sex) in which the individuals in all intervening generations are female. In a matrilineal descent system, an individual is considered to belong to the same descent group as his or her mother. Matrilineal systems trace descent through the mother. This means that children bear their mother’s name and become members of her kin group. It is the mother, not the father, who formally and functionally determines the child’s position in the social structure.

The father, by comparison, has a structurally weak position, and it is the mother’s brother who together with the mother, and often with her other matrikin represents adult authority in the child’s life. Accordingly, the cross-sex-sibling relationship (between brother and sister) has a more structurally significant function in matrilineal systems that do the spousal bond, which tends to be of diminished importance. By means of the matrilineal principle, people can build corporate kin groups that unite members in their social, economic, and political
interests, organizing them into lineages and clans, though the significant social unit might be a smaller group, such as the household.

A husband is called urang sumando by his wife’s family. The word sumando derived from sando means to pledge, thus a husband is a person pledged by his suku to that of his wife. He usually visited his wife at night and left her house in the morning. Even after marriage, the husband continued to belong to the house of his mother. His primary allegiance and responsibilities were directed to this group. If he becomes seriously ill at his wife’s house, he would be taken back to the house of his mother for care. When he dies, he was usually buried at the graveyard of his mother’s paruik. The most important structural relationship is between mamak and kamanakan. Mamak is a guardian for his kamanakan and responsible for their well-being. He is endowed with authority as tungganai or penghulu, and is expected to protect and to increase the matriliny’s communal wealth. The essence of Minangkabau matrilineal is concentrated in the two generations of mamak and kamanakan.

The matrilineal system is an important component of adapt law in Minangkabau. Rahayu stated that matrilineal system (2007) is composed of four identifiable characteristics. The first of these is descent and descent-group which are organized according to the matrilineal line. Each nagari consists of several ideally exogamous matriclans, or suku, which have district names, for example Melayu, Piliang, Caniago. One takes suku name of one’s mother and remains with the same suku for life. A suku itself is usually divided into several matrilineages. There are three levels and units of matrilineal groupings: suku, paying, and paruik.
A suku is a group of related lineages which share a common, unknown ancestress. A payung is a group of related adat houses under supervision of a penghulu. A paruik is a group of related people generally living in one adapt house.

The second characteristics concerns matrilineage which is identified by a corporate descent group with a ceremonially instituted male head called the penghulu. The penghulu is distinguished by a special title, for example, Datuk Sanggono Diradjo which belongs to his lineage. To address a penghulu by other than his datuk title causes great offence to his lineage members. A lineage possesses communally owned properties, including agricultural land, houses, fish ponds, her-looms, and miscellaneous adapt titles. In principle, ancestral property is inalienable and there is no individually owned property, particularly property of an immovable kind. Lineage is further divided into several sub-lineages (paruik). These also have their properly recognized male heads (tungganai rumah). Ancestral properties or, rights to their use (ganggam bauntuak) are assigned to sub-lineages for the benefit of their respective members.

The third characteristic concerns a duo-local residential pattern. Marriage was always exogamic, and has retained the matrilineal form. After marriage, a husband moves to or near the house of his wife and stays there at night. But he continues to belong to his mother’s house and frequently goes back there during the daytime. The husband cultivates the soil for his wife who owns it as she owns her children; the property of the father passes to his sister’s children, not to those of his wife or brother.
Finally, the fourth characteristic concerns authority. Authority within a lineage or sub-lineage is in the hand of the mamak (mother’s brother, group head), not of the father. The mamak literally means maternal uncle, but the term can also refer to classificatory maternal uncles such as penghulu and tungganai rumah. The kin term which complements mamak is kamanakan (sister’s children). It indicates a male ego’s sister’s children and classificatory kin of the same order. These four Minangkabau matrilineal characteristics will become obvious if we look at how family life was actually organized in traditional society.

In a matrilineal descent system / matriahat in Minangkabau, the father is not a member of the lineage of his children. He is considered a guest and treated as guests in the family, which aim primarily to give offspring. He called samando or urang samando. He is a trustee of the line-protective of their offspring and lineage property that even if he had to restrain herself from enjoying the fruit of the ground by his people because he was not able to claim part of anything for herself. Nor was he given a place at the home of her parents (maternal/matrilineal) because for all booths reserved for female family members, namely to accept their husbands at night. The position of men who are that motivates shaky Minang men to wander or “merantau”.

Men usually make a living by going to the market to traders, or working as a carpenter, a plow in the field, tailors, shop owners, office workers, and so on. He worked in the fields of line-offspring or descendants of his wife-line only in passing, if nothing else will do. If he decided to cultivate the land from the lineage of his mother to get some results, he is usually doing so as a penyedua, means
employee profit-sharing, where he received only part of the results, while the other part devoted to the outline of the actual female offspring became the owner of the land.

2.2 The Origin of “Merantau”

Migration is the movement of a collection of people from one region to another region to improve people's lives and their economy. Migration is the process of moving from one place to go to live or work in another (Oxford Advanced Learner’s Dictionary, 1995: 737). It also can be defined as the movement from city to another city or town. Definition of migration is very different from the flight that brought a set of human intention to move from one place to another place that is moving to a more safe for them to continue to live after suffering a miserable life due to the outbreak of war habit or natural disaster.

Minangkabau as one of the tribes in Indonesia, and is the only tribes who adhere to matrilineal system. Every child born will be a direct family member of the tribe of the mother, because in Minangkabau descent lines drawn on the basis of mother's family. Besides known matrilineal system, there are some other characteristic inherent to the tribe of Minangkabau. Among them is the habit of wandering that has been entrenched among the Minang and also those in the know are devout Muslims. And now the Minangkabau society is matrilineal society adherents of the largest in the world. (Heryanto, 2007: 4).

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‘Merantau’ Minangkabau is a term for people who live outside the Minangkabau of West Sumatra province, Indonesia. Migrated or ‘merantau’ Minangkabau society is a process of interaction with the outside world. This activity is an adventure experience and geography, by leaving home to try his
fortune abroad. The family that has long had a tradition to go abroad, usually have relatives in almost all major cities in Indonesia and Malaysia.

The concept of ‘rantau’ for Minang society is an area that became the natural entrance to the Minangkabau. ‘Rantau’ also serves as a place to look for life, the area of trade. Rantau in Minangkabau known Rantau Rantau nan duo consisting of at Hilia (eastern coastal region) and Rantau in Mudiak (west coast area). For most of the Minangkabau people, ‘merantau’ is an ideal way to reach maturity and success. By ‘merantau’ not only wealth and scientific knowledge gained, but also the prestige and honor individuals in the midst of indigenous environment.

In Minangkabau culture concept known as the core region (Darek) and Overseas (outside area). Rantau traditionally is the area of expansion, the expansion area or areas conquered. However, recent developments, the concept of ‘merantau’ seen as something that promises hope for the future and a better life is associated with socio-economic context and not in a political context. Based on these concepts, ‘merantau’ is for self-development and achieving social and economic life better. Thus, the purpose of ‘merantau’ often associated with three things: the search for treasure, seek knowledge, or find a rank (job / position).

2.3 “Rantau” as Colonisation

Colonisation or colonization is derived from the Latin *colere*, means to inhabit, cultivate, frequent, practice, tend, guard, respect, originally related to humans. According to Oxford Advanced Learner’s Dictionary (1995: 221) colony
is a group of people with the same occupation, interest, etc living together in the same place. And colonization is to establish a colony in an area.

Minang people exist everywhere in various parts of Indonesia, even in the whole world. They are famous for having migrated culture. Apart from the Minangkabau ethnic group, ethnic culture has also ‘merantau’ are the Bugis, Banjar, Batak, Java and Madura. ‘Perantau’ Minang are different from other, for example: Javanese people who ‘merantau’ through the process of transmigration-programmed and financed by the government. Minang people go ‘merantau’ with the willingness and ability alone. They see this process a kind of exploration, migration process, to build a better life.

An estimated 40 percent of the populations are immigrants or the Riau Province of ‘perantau’ Minang or people from West Sumatra. Some population of Malaysia claimed originated or ‘perantau’ from Minangkabau. Almost in all provinces in Sumatra, Minang people can be found in significant amounts. They also live and mingle with the people in the towns in all corners of even large island in Indonesia, Java, Kalimantan, Sulawesi, Papua, Bali, Nusa Tenggara and so forth. In a considerable number also migrated very far to go abroad, to spread to five continents. Even if there is human life on the Moon, Minang people might already exist in it.

In harmony with the purpose of ‘merantau’, treasure-seeking, science or rank-in order to develop them and seek a better life, then the Minang people in various professions and overseas field of life. Most indeed be a trader, merchant
or entrepreneur. But many of them become scientists and dignitary as government officials or professionals (doctors, professors, state-owned or private company executives, journalists, writers, etc.).

2.4 Political Colony

Most of the migrated people or ‘perantau’ from West Sumatera are men. They usually have to go outside the region since their teens, both as a trader or a student of knowledge. For most of the Minangkabau people, ‘merantau’ is an ideal way to reach maturity and success. In the region of ‘perantauan’, they make a colony for them who came from West Sumatera or Minangkabau ethnic. In the other word, they make community for each region where the ‘perantau’ lived.

Most of the migrated people or ‘perantau’ Minangkabau go ‘merantau’ and made a colony in outside of West Sumatera because of cultural factors. There are many explanations of this phenomenon; one of the causes is the matrilineal kinship system. With this system, control of treasures held by women while men's rights in this case quite small. In addition, after a period of puberty the youth are no longer able to sleep at his parents' house, because the house is reserved for women and their husbands, and children.

The nomads who returned to my hometown, it usually will tell the experience to children wander the village. The appeal of the lives of the nomads is very influential among the Minangkabau society childhood. Anyone who has never tried to go abroad, then he will always fun of by his friends. This is what causes Minang men choose to go abroad. Now the woman was already prevalent
Minangkabau wander. Not only for reasons follows husband, but also because they want to trade, career and continuing education.

The spirit to change the fate of the pursuit of knowledge and wealth, and Minang proverb which says *Karatau madang dahulu, babuah babungo alun, marantau bujang dahulu, di rumah paguno balun* (better go ‘merantau’ because in village is not useful) result in Minang youth to go ‘merantau’ and make their colony since young.