

FORMATION OF MINANGKABAU YOUTH CAREER MATURITY THROUGH BALIAK KA SURAU CULTURE

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Abstract

Career maturity of an individual can be influenced by external factors in the form of socio-cultural environment. The Minangkabau tribe is known for its culture of living in a surau for youth. Surau in Minangkabau besides having a function as a place of worship but also functions as a traditional Islamic educational institution not only to improve intellectual abilities but also to shape the character and personality of Minangkabau youth through religious learning activities, values of life, martial arts, communication skills. Then in the late 1950s, The existence of the surau in Minangkabau began to decline due to the PRRI incident in West Sumatra which caused psychological trauma for the Minangkabau community so that they began to leave their Minang identity, one of which was the culture of living in a surau. During the reform era, through Law no. 22 of 1999 Minangkabau again promoted the culture of living in a surau with the Baliak ka Surau movement. Where the technical implementation is relevant to the progress of the times in the 21st century. This study uses the library research method. The purpose of this paper is to present an analysis of how youth career maturity in Minangkabau is through the baliak ka surau culture. We need to preserve the Balinese culture of the surau considering the complex functions and benefits of the surau for Minangkabau youth.

Keywords– Career Maturity, Surau, Baliak ka Surau.

1. Introduction

Humans go through stages of development throughout their life span. Where at each stage there are developmental tasks that are practiced by individuals. Adolescence is a period that is one of the stages of development that individuals pass through. According to Havighurst (in Yusuf, 2006) a teenager has stages of development that he must go through, namely choosing and planning a career. A teenager has maturity in his career if he can complete this developmental task. Super (in Siti S. Fadhilah, 2010) argues that career maturity is marked by whether or not individuals are ready to recognize and overcome work problems. So career maturity can be seen from the extent to which an individual successfully masters his duties in accordance with career development.

The maturity of a person's career life is influenced by four factors, namely environmental factors and task approach skills, learning factors and genetic factors. Krumboltz (in Munandir, 1996). Environmental factors influence how to make work decisions, such as job opportunities (what and how much), participation in public, private, formal and non-formal education and training. Factors in the socio-cultural environment in which people grew up. This environment is very broad and influences the views in many ways that are held by every family (Winkel, 1997). Then social support has an influence on individual career maturity. One form of social support according to Saravino 2002 is social network support, where this support is able to make individuals feel they are part of a group whose members share with each other.

Minangkabau as a tribe in Indonesia has a unique culture, namely the culture of living in a surau for Minangkabau men who have entered school age 6 to 7 years until the age of 15 years. Surau education is a learning process for socializing and cultural enculturation (Azra, 2003). Surau is a typical Minangkabau institution. Surau is not only a place of prayer, but a place for young people to sleep and get "teaching". Where is the teaching that will be useful for the provision of life. It is in the surau where young people practice and get provisions for life. Surau as a place to recite the Koran, learn speech and

pairing, change behavior from childish to adult, and learn martial arts(Shafri, 2004).

Next The surau also functions as the formation of the character and behavior of Minang men and women; Studying religion, learning to read the Koran; The training of young people makes them strong and survive in the overseas; Building social interaction (N. Latif, 2002). So complex is the function of the surau for Minangkabau youth, like an educational institution, education at the surau is not only to improve intellectual abilities but also to shape character and personality and hone Minangkabau youth skills. Where all of these are factors that can affect the career maturity of an individual.

The culture of living in the surau has produced many founding figures of the nation, especially from Minangkabau such as Haji Agus Salim, Bung Hatta, Buya Hamka and Tan Malaka who are the result of surau education. From these figures, it can be seen that the surau has an important role in the formation of individual characters which will later be useful for the community. However, in the late 1950s, the existence of surau in Minangkabau began to decline due to the PRRI incident in West Sumatra which resulted in bloodshed. This causes psychological trauma for the Minangkabau community so that they begin to leave their Minang identity, one of which is the culture of living in a surau.

In the reform era, Law Number 22 of 1999 concerning Regional Government was issued which gave freedom to regions to revitalize the traditional values of each region. So that the Minangkabau people are again promoting the culture that had been abandoned, one of which is the culture of living in a surau with the Baliak ka Surau movement. Where the technical implementation is relevant to the progress of the times in the 21st century.

2. Method

This research is in the form of literature research. A method by collecting data and information obtained from various sources, such as books, articles and other sources related to the topic or problem of the purpose of this research. Furthermore, the steps taken in this research begin with determining the research topic, then collecting data, determining research objectives, presenting data and drawing conclusions.

3. Result and Discussion

a. Career Maturity

Humans go through stages of development throughout their life span. There are developmental tasks that must be carried out by an individual at every stage of development that he goes through, adolescence is one of them. In adolescence, an individual has the developmental task of choosing and planning a career (Havighurstin Yahya, Maalip, & Omar, 2011). A teenager is said to have obtained career maturity if he is able to complete the developmental task of choosing and planning a career. Super(in Siti S. Fadhilah, 2010) argues that career maturity is marked by someone's readiness to recognize and overcome work problems. Career maturity is the extent to which an individual succeeds in mastering his duties in accordance with career development.

A person's career maturity is influenced by four factors, namely task approach skills, learning and environmental factors and genetic factors (Krumboltz in Sastrawati et al., 2019). Employment decision making is influenced by environmental factors, for example what and how many job opportunities, education and training opportunities (formal, non-formal, public and private.

Then the socio-cultural environmental factor, the place where the individual was born and raised. The environment in question has a broad meaning and has a great influence on views in many ways(Winkel, 1997). Then social support has an influence on individual career

maturity(Listyowati et al., 2012). One form of social support according to Saravino (2002) is social network support, where this support is able to make individuals feel that they are part of a group that cares about all its members.

b. Surau

Referring to the Big Indonesian Dictionary, a surau is defined as a means or house for Muslims to perform their worship such as praying and reciting the Koran. Apart from being a place of worship in Minangkabau, surau also functions as a traditional Islamic educational institution. Like an educational institution, education in a surau is not only to improve intellectual abilities but also to shape the character and personality of Minangkabau youth. As expressed by (Azra, 2003) that surau education is a means for socializing and then enculturating culture.

Surau is a typical and typical Minangkabau institution. Surau is not only a place of prayer, but a place for young people to sleep and get "teaching". Where is the teaching that will be useful for the provision of life. It is in the surau where young people practice and get provisions for life. Surau as a place to recite the Koran, learn speech and pairing, change behavior from childish to adult, and learn martial arts. The lucky overseas that will be blocked after receiving teaching from the surau (Shafri, 2004).

Next The surau also functions as the formation of the character and behavior of Minang men and women; study religion, learn to read the Koran; coaching young people to make them strong and survive in the overseas; build social interaction (Latif, 2002).

c. *Baliak Culture at Surau*

The culture of living in a surau for Minangkabau youth who have entered the school age of 6 to 7 years to the age of 15 years has given birth to many founding figures of the nation, especially from Minangkabau such as Buya Hamka, Tan Malaka, H. Agus Salim, Bung Hatta who are the result of surau education. From these figures, it can be seen that the surau

has an important role in the formation of individual characters which will later be useful for the community.

However, in the course of the late 1950s, the existence of surau in Minangkabau began to decline due to the upheaval in West Sumatra, namely (PRRI) the Revolutionary Government of the Republic of Indonesia which resulted in bloodshed. Psychological trauma during the Revolutionary Government of the Republic of Indonesia (PRRI) in the late 1950s due to the failure to become a pioneer in PRRI in fighting for autonomy and balancing regional finances with the central government made Minangkabau people die of lice and lose their confidence. During the PRRI upheaval, the central army made the surau a target for youth attacks (Latif, 2002). Since the incident, the culture of living in the surau has slowly disappeared in the midst of society.

It was only in the reform era that Law No. 2 of 1999 on regional government was issued which gave freedom to each region to revitalize the traditional values of each region. The baliak ka surau culture is promoted along with the baliak ka nagari culture. (Latif, 2002) interpreting baliak ka surau with back to basic, namely returning to Minangkabau custom which upholds the philosophy "Basansi syarak custom, Syarak Basandi Kitabullah".

In its journey since its inception until now the baliak ka surau movement has not gone as expected. Concept maturity and conformity with the times are a big challenge. The community is faced with the modernization of education which makes the existence of surau education decline and gradually disappears eroded by time. All of us certainly do not want that to happen, given the complexity of the values instilled in surau education. For this reason, a renewal is needed in promoting the baliak ka surau culture. Among them, according to (Azra, 2003) the presence of a representative teacher, logical and dynamic surau management and realistic surau activities.

In the reform era, Law no. 22 of 1999, which gives freedom to each region to revitalize the traditional values of each region. So that the Minangkabau people are again promoting the culture that had been abandoned, one of which is the culture of living in a surau with the Baliak ka Surau movement. Where the technical implementation is relevant to the progress of the times in the 21st century.

4. Conclusion

The culture of living in a surau for Minangkabau men who have entered the school age of 6 to 7 years to the age of 15 years needs to be encouraged again through the baliak ka surau movement. Given the complexity of the functions and benefits of the surau for Minangkabau youth. One of the factors that influence youth career maturity is non-formal education in the surau by instilling life values aimed at changing behavior to become more mature as well as the formation of soft skills for reciting the Koran, learning speech, pairing and learning martial arts.

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