

HUMAN AND INDIVIDUAL PHILOSOPHY IN THE NOVEL *ANAK DAN KEMENAKAN* BY MARAH RUSLI

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Abstract

Minangkabau culture cannot be separated from the life of its people because it makes them more focused. One of the well-known cultures in Minangkabau is its customary philosophy which reads Alam Takambang Jadi Guru which is a view and lesson from nature for the surrounding community. One of them is the human and individual philosophy. The purpose of this research is to describe human and individual philosophy in the novel *Anak dan Kemenakan* by Marah Rusli. The research method uses content analysis method. The data in this study are quotations contained in the novel *Anak dan Nephew* by Marah Rusli which contain human and individual philosophy. The data source in this study is the novel *Anak dan Nephew* by Marah Rusli. The results of this study are about human and individual philosophy which is one of the Minangkabau people's guidelines in carrying out life. It illustrates that Minangkabau people cannot do anything by themselves, they need other people to help and need other elements such as houses, nagari, and tribes for life. Therefore, there is local wisdom of the Minangkabau culture which has become the habit of the Minangkabau people to be preserved, one of which is going abroad.

Keywords: culture, human and individual philosophy, novel *Anak dan Kemenakan*

Abstrak

Budaya Minangkabau tidak lepas dari kehidupan masyarakatnya karena menjadikan mereka lebih terarah. Budaya yang ada di Minangkabau yang terkenal salah satunya yaitu falsafah adatnya yang bebunyi Alam Takambang Jadi Guru yang menjadi pandangan dan pembelajaran dari alam bagi masyarakat sekitar. Salah satunya yaitu falsafah manusia dan individu. Tujuan dari penelitian ini adalah mendeskripsikan falsafah manusia dan individu dalam novel Anak dan Kemenakan karya Marah Rusli. Metode penelitian menggunakan metode analisis isi. Data dalam penelitian ini adalah kutipan yang terdapat dalam novel Anak dan Kemenakan karya Marah Rusli yang berisi falsafah manusia dan individu. Sumber data dalam penelitian ini adalah novel Anak dan Kemenakan karya Marah Rusli. Hasil penelitian ini mengenai falsafah manusia dan individu yang menjadi salah satu pegangan orang Minangkabau dalam menjalankan kehidupan. Menggambarkan bahwa orang Minangkabau

tidak bisa melakukan apapun dengan sendiri, mereka membutuhkan orang lain untuk membantu dan membutuhkan unsur lain seperti rumah, nagari, dan suku untuk kehidupan. Oleh karena itu, adanya kearifan lokal budaya Minangkabau yang menjadi kebiasaan orang Minangkabau untuk dilestarikan salah satunya merantau.

Kata kunci: *budaya, falsafah manusia dan individu, novel Anak dan Kemenakan.*

1. INTRODUCTION

Local wisdom is also called the customs of local communities which can be found almost throughout Indonesia with the variety of cultures that exist. Indonesia is known for its motto, *Bhinneka Tunggal Ika*, which means that even though we are different, we are still one. This motto illustrates that Indonesia has diverse diversity ranging from race, skin, ethnicity, religion and cultural diversity in each region. Local wisdom exists in tangible form and intangible form.

Minangkabau has a culture that is guarded and preserved and has become its own icon for Minangkabau. Minangkabau culture cannot be separated from the lives of its people because it makes them more focused. The culture in Minangkabau has its own way of doing it and is in accordance with the customs found in Minangkabau itself. The existence of this culture makes the Minangkabau people have a sense of pride because they are Minangkabau people. The Minangkabau people introduce their culture with their unique characteristics such as the traditional clothes of *bundo kanduang* and *suntiang*. This culture becomes a tradition or habit that continues to be carried out so that it does not fade away in just one generation, but is continuously carried out so that it reaches the next generation.

One of the famous cultures in Minangkabau is its traditional philosophy which says *Alam Takambang Jadi Guru*, which is a view and learning from nature for the surrounding community. In this philosophy there are short sentences that are dense with advice and advice, and are in the form of old poetry in old literature. People learn from nature to know about everything. People's lives cannot be separated from the natural surroundings which have a positive impact on people who know about how nature can be used as a teacher. This philosophy is a characteristic of Minangkabau. Minangkabau people use traditional philosophy in various things, from everyday life to even traditional events.

Minangkabau traditional philosophy describes how people live their daily lives to give advice, reprimand, give encouragement and guide someone's behavior and also respond or respond to what other people say and express. This philosophy makes them more organized and respectful in living their lives so that they are peaceful and there is no arbitrariness in doing things. The community also conveys the traditional philosophy they have to their children and grandchildren so that they become people who know about Minangkabau customs. Minangkabau customs have rules and regulations that must be

followed by all Minangkabau people so that they continue to be maintained and preserved forever.

One of the philosophies of the Minangkabau people is that of humans and individuals. Humans and individuals in Minangkabau society describe humans as needing other people in their lives, needing other elements in their lives such as land, houses, tribes and villages for their physical and spiritual needs. Humans do not have the same abilities when doing something, so they work together to fulfill their needs. A person is an individual who tries with all his abilities to become a famous person. Society will support and encourage a person according to the situation and conditions. Humans and individuals cannot be separated from the help of other people because humans are social creatures. Minangkabau people really maintain this philosophy so that life runs in balance. Life in an area in Minangkabau runs well and does not cause divisions or misunderstandings that will occur because the community does not stand alone, they work together to create a peaceful life.

The philosophy of humans and individuals in Minangkabau is poured out by writers into essays called novels, one of which is the novel *Anak dan Kemenakan* by Marah Rusli. Minangkabau people know what culture exists in their respective regions. The Minangkabau people uphold their customs, such as the position of *mamak* in the eyes of society. *Mamak* is a role model for all her actions and behavior for her nephew. In this case it is illustrated that a *mamak* in Minangkabau will be meaningless if he does not have a policy in educating his nephew, the *mamak* must also be fair to his nephew. Not only Minangkabau *mamak* in a *nagari* have communities with different abilities to advance their *nagari*. The youth in Minangkabau are the milestones of progress for their village and the older people are role models and a place to ask questions. Therefore, researchers are interested in researching human and individual philosophy in the novel *Anak dan Kemenakan* by Marah Rusli.

In line with this, other researchers have also conducted similar research, namely by Dadi Satria and Wening Sahayu entitled "Alam Takambang Becomes a Teacher: Examining the Philosophy of Education Based on Local Wisdom in Minangkabau" in 2023 (Satria & Sahayu, 2023). Yosi Trisa, et al entitled "Local Wisdom of Minang Culture "Where the Earth is stepped on, There the Sky is Upheld" in the Context of Ethnopedagogy in the Case of Minang Migrants in the City of Surabaya" in 2018 (Yosi et al., 2018). Iswadi Bahardur entitled "Local Wisdom of Minangkabau Culture in Traditional Randai Performing Arts" in 2018 (Bahardur, 2018). This research has similarities with research that will be carried out regarding local wisdom of Minangkabau culture. The difference is that this research is about the Human and Individual philosophy found in the Minangkabau people which is used as local cultural wisdom.

NOVEL

1. Understanding Novels

The word novel comes from Latin, namely *novellus*. The word *novellus* is formed from the word *novus* which means new, or new in English. It is said to be new because the novel form is a literary work that exists from previous literary works, namely poetry and drama (Suyitno, 2009: 35). The word novel means a long prose essay containing a series of stories about a person's life and the people around him, highlighting the character and nature of each actor. A novel is a fictional story in the form of fairly long prose described in a complex plot, so it takes a relatively long time to read. Novels are able to present several situations completely in a complex story. The long form of a novel differentiates novels from short stories (Suhita, 2018: 41). Based on the opinions of the experts above, it can be concluded that a novel is a story essay in prose form which describes a person's life and the environment around him in a complete and coherent manner, reading it requires a relatively long time.

2. Novel Building Elements

The building blocks of a novel are grouped into two parts, the parts in question are intrinsic elements and extrinsic elements. These intrinsic and extrinsic elements are often mentioned by critics in order to study and discuss the novel itself (Nurgiyantoro, 2012: 23). According to Nurgiyantoro (2012, 66-330), there are seven intrinsic elements in a novel, including (1) theme, theme is something that forms the basis of the story. Themes are always related to various life experiences, such as love, death, religion, and so on. Theme is also said to be the main idea or goal of the story. (2) characters and characterization, in novels characters and characterization refer to people or actors in the story. Character, disposition and character refer to the traits and attitudes of the characters. (3) story line or plot, an important element in a story, because it explains the relationship between one event and another that is told so that it is easy to understand a story. (4) background or setting, related to the place, time and environment where the events being told occur. (5) the author's point of view, in a work the question of who is telling the story or from what position (whom) the events and actions are seen as well as the choice of the form of persona that will be used. (6) message, something the author wants to convey to the reader, the meaning suggested through a story. (7) language style, is a means of expressing literature, language is used as carefully as possible so that it appears in a different style. In this research, two intrinsic elements are used, namely character and background elements found in the setting.

The extrinsic elements of the novel are divided into two, namely, first, objective reality, where there are several that are included in objective reality, such as norms, ideology, values, cultural conventions, literary conventions and language conventions. Of the two authors, the author is very dominant because he plays the role of creator (Hasanudin WS, 2006: 27).

HUMAN AND INDIVIDUAL PHILOSOPHY

Minangkabau is better known as a cultural form rather than a state or kingdom that has existed in history. The Tambo story, which has been passed down orally from generation to generation by the Minangkabau people, only tells the time and events in a vague, mixed-up manner, and even adds the flavor of fairy tales (Navis, 2015: 1). Minangkabau culture is one of the cultural diversity that exists in Indonesia. As a community, the Minangkabau ethnic group has moral teachings, values and social norms. Values, ethics and behavior function as a source of wisdom in the use of local knowledge. Literary works are products of wisdom that are able to provide enlightenment for those who appreciate them (Agustina, Syahrul, R., 2016: 1).

Furthermore, according to A.A Navis (2015, 60:82) Minangkabau natural philosophy is divided into nine parts, namely humans and individuals, self-esteem, shame that cannot be shared, the pattern of samo crew, taste and check, equality and togetherness, agreement, pattern harmonious adjustments, as well as survival and survival. The philosophy of humans and individuals having the same status as other elements such as land, house, tribe and nagari. Humans, collectively or individually, need these elements as well as other humans for their physical and spiritual needs. According to their thoughts, humans or people are something perfect. Every human being is seen as having the same status. According to dignity, a person's function is different from others because some are farmers, artisans, traders, princes, ulama, or headmasters. However, humans or people need each other in life so the assessment and position are the same. Human abilities in making things are not the same. These differences between humans are determined by their achievements in trying to become noble, famous, smart, or rich. Everyone should try their best to get a prominent place. Every individual can build himself, as a member of society, he will be defended and encouraged by his relatives and environment to become a person.

2. METHOD

This research is qualitative research. This research used descriptive analysis research methods, descriptive analysis methods were used to describe the form of human and individual philosophy in the novel *Anak dan Kemenakan* by Marah Rusli. The data in this research are texts in the form of words, sentences, dialogue and language contained in the novel *Children and Kemenakan* by Marah Rusli. The data source for this research is the novel *Anak dan Kemenakan* by Marah Rusli. In qualitative research, the research instrument or tool is the researcher himself using a data inventory table. Data collection techniques include reading and understanding the contents of the novel, collecting data by marking and recording data, taking an inventory of data. Data analysis techniques are divided into three, namely data condensation, data display, and drawing conclusions.

3. FINDINGS AND DISCUSSION

Based on human and individual philosophy, 13 data were found in the novel *Anak dan Kemenakan* by Marah Rusli that humans cannot be separated from the elements of land, house, nagari and tribe in the lives of each other.

Data 01:

The people on land felt like they wanted to reach the ship, so they could float it, while the people on the ship felt like they wanted to jump ashore, so they could hug their family and friends who were visible and could hear their voices calling, but could not yet be reached. Indeed, only people who have left their hometown can know how their heart feels when they return from overseas because they can set foot on the edge of the land. (Rusli, 2008: 9).

Based on the quote above, the background in Teluk Bayur Harbor is found in the group of human and individual philosophies, which is seen in someone who needs a nagari for survival with different levels of ability in society to make life run well. Someone who is on land feels like they want to reach the ship, meaning there is a longing felt by someone because they have not seen their family members who have left their hometown for a long time. Being in a foreign country without family or other relatives really creates a feeling of longing that is felt greatly because of the warmth given by the family, especially to oneself.

Happens when the character Mr. Muhammad Yatim, who is in the West, really misses his family in his hometown. He wanted to immediately get to his hometown to meet his family. He went home by boat, a boat is a means of transportation used as a link between islands and countries. Then it was said that the people on the ship felt like they were going to jump ashore, meaning that someone who was on their way home from overseas felt the same way and it was unbearable to meet family and relatives who were waiting for the arrival of someone from overseas. Travel brings a person to his family and relatives to meet in person to release the longing he has been feeling. Tell stories about experiences you have had, ask about news, and exchange ideas.

The local wisdom of Minangkabau culture is a human and individual philosophy that shows the life pattern of the Minangkabau people, namely merantau. Migrants have become a habit for most Minangkabau people by leaving their hometowns to go to other countries in search of a better life. Migrants are done not only to find a good living but also to pursue education in other people's countries and gain experience that is useful for the nation and country left behind, especially for oneself. Having completed education makes you superior to people who are not educated, but you should not brag and boast about yourself because that will only make other people unhappy about what you have achieved after spending some time in someone else's country.

Data 02:

“Your thoughts are indeed correct. In advancing the nation and state, we have to be careful, so that we don't let the actions of the young man wearing a keris and the girl just having sex fall into place. Because the result is that the safety of the nation and state depends on it. If you fall into something bad once, because you're on the wrong path, it's not easy to fix it again. And who will be responsible for that? Indeed, it is mainly us young men and women who climb. Old people who are declining, we can hardly carry this blame.” . (Rusli, 2008: 19).

Quotes from the character Mr. Yatim above are included in the group of humans and individuals who need a nagari as a place to return home because in the nagari there are families waiting. Nagari will progress if its young men and women help each other because they have different abilities and with guidance from the elderly. There is a conversation between Mr. Yatim with Puti Bidasari regarding Mr. Orphaned to his hometown. They talked about advancing the nation and state, indeed young men and women have to do it but with caution. If not, they will fall into bad things and will not be easy to fix. It can be seen in the sentence that it is primarily us young men and women who are climbing, meaning that in doing something young men and women will carry it out for the progress of the nation and state.

The young men and women in a nagari are the pillars of progress and change for the better. Young people have new ideas and are in line with current developments at that time. Young people have high enthusiasm and a big heart for their country to progress and develop. However, the actions taken by young people cannot be separated from the participation of older people. Old people who are declining, we can hardly be involved in this mistake, meaning that old people become a benchmark for young men and women because these old people have long been bound by their own customs. Old people must work together with the youth of their country so that nothing goes wrong. A developed region depends on young men and women but they must be careful for the safety of the nation and state. Old people encourage young people to work and be active in a positive direction, so that all of society can also feel the positive impact.

Data 03 :

That's it, come forward to Dr. Aziz, who also delivered a welcoming speech to him on behalf of the young men and women of Padang. He generally felt proud and rejoiced at the results his young chairman had obtained in three years of his efforts on the European continent. His overseas journey was not empty, but it brought results that were of great significance and benefit to the court and the people of Padang in general;

went as a jurist, but returned, as a master doctor in justice. (Rusli, 2008: 34).

Based on the setting and character of Dr. Aziz pictured above included in the group of human philosophies and individuals need nagari in living life. Dr. Aziz came forward to give it speech of congratulations to his friend and young chairman, Mr. Orphans who have returned to their hometowns bringing knowledge useful for the progress of the country. It can be seen that the overseas is not empty This means that while he was abroad he studied really hard gain useful knowledge for the future. Because of knowledge knowledge through educational levels is important to do and carry out with wholeheartedly to get maximum results. Education can be done at home or abroad, if not possible and better If you are abroad, you will study abroad in someone else's country wander.

Migrating in another country and far from family made me realize myself become more independent and must know what to do so as not to disappoint family in their hometown. Brings great results and meaning its benefits to the court and the people of Padang were significant as long as he migrated to Western countries are to seek as much knowledge as possible for the sake of interest together in the city of Padang. The return to hometown to show results that have been fought for and endured with great ups and downs. Mr. Yatim gives an idea that he built himself for the benefit of the residents of the city of Padang. The results he brought made him respected and appreciated in the city of Padang because he returned home as a legal expert and Master's degree in justice. So it can be useful for court in Padang in resolving a related issue with the court.

From the background of the happy atmosphere and character of Dr. Aziz described the local wisdom of Minangkabau culture, namely wandering carried out by his friend, Mr. Orphan. Migrant is when someone leaves their hometown for their own sake in studying. Migrating is a habit of the Minangkabau people to look for a new life, new experiences, or work for a better life and to gain knowledge.

Data 04 :

But already married, we can also value our relationship, in our married life, so that love comes naturally. In fact, my eyes were opened there, regarding matters of husband and wife life, so that I rejected all the ancient rules and customs in Padang. (Rusli, 2008: 96).

Based on the quote above, it is included in the group of human and individual philosophies in terms of their physical and spiritual needs, namely a house in which there is a family created through marriage. It can be seen from the character Sutan Alam Sah that the sentence is, but we are married, we also value that relationship, in that marriage feelings of love and affection naturally arise. This means that in a marriage consisting of two individuals

who have different traits and characteristics but can respect each other, the two individuals, a man and a woman, love arises automatically because of the ties that bind them by custom and religion.

Marriage teaches how to be patient, understand your partner, and maintain the integrity of your marriage together. Marriage provides a sense of security with the love that both of them give wholeheartedly. Depicted through the character Sutan Alam Sah, who opens his eyes to matters of husband and wife life, he rejects the ancient rules and customs of Padang. This means that Sutan Alam Sah understands that in marriage the life of husband and wife will not be divided, which according to ancient rules and customs in Padang, namely, if a man only has one wife, he is said to be unsold, so a man must have more than one wife. Sutan Alam Sah was a human being and an individual who developed himself as strongly as possible by opposing the rules and customs that existed in Padang at that time.

The local wisdom of Minangkabau culture is that marriage in Minangkabau makes individuals more meaningful and significant. The marriage is carried out in accordance with existing customs, regulations and customs and adapted to changing times without eliminating the basic things in a marriage bond. Marriage depicts a new life that will be shared by the couple, both in happy and sad situations. Marriage unites two people and creates a warm and harmonious small family.

Data 05 :

Because of this, the market was so crowded with people that they could barely walk anymore, the sellers felt they lacked enough hands to serve all the buyers, who were in a hurry. Blue blue, confused, no hearing. People were asking questions, begging and haggling over prices, mingling and seeming to be competing to get first. (Rusli, 2008: 103).

Based on the market setting above, namely human and individual philosophical groups. The market is a place in a village that is useful for people to buy the equipment they need, starting from household cooking ingredients, household equipment, various foods and snacks as well as drinks and fruit. The market becomes crowded with people busy shopping so that sellers feel they lack the opportunity to help make sales and serve buyers. People at the market were asking questions, begging and haggling over prices, which occurred between buyers and sellers, people were mingling, and it was as if they were competing to be the first to shop at the market. The situation in the market illustrates that humans and individuals mix with each other to carry out buying and selling. This means that carrying out an activity in the market, namely trading, involves buyers and sellers because humans and individuals have different abilities, which means that in terms of trading, it is done according to their abilities. These people seemed to be racing to buy the merchandise in the market. People who are in the market come from all corners of a nagari. So the market becomes busy

with the sound of sellers shouting to attract buyers' attention and the voices of women haggling over prices to reach an agreed price. People in the market enthusiastically shop for all kinds of needs they have run out or are running low on. The market is open from morning to evening, from morning there are lots of people coming to the market until the afternoon. The market is also a place to meet other people and chat about their purchases.

Based on the setting above, the local wisdom of Minangkabau culture can be seen in trading which is a characteristic of the Minangkabau people. Trading requires skills in attracting buyers to buy our wares. Minangkabau people are good at talking and interacting with other people so they are quick to socialize and attract buyers. Trading is a traditional habit of the Minangkabau people in negotiating.

Data 06 :

Marah Udin, the biological child of Sutan Pamenan, who is looked after by his “bako mother” Puti Umi in Sawahan. Because his mother Sulaiha and his mother Pecik Mahmud, who came from Bangkahulu, have passed away, there is no one who will look after him anymore. **Because of that, the bako's mother, Puti Umi, took him in, who felt responsible for this banana child, and kept him at home in the rice fields.** (Rusli, 2008: 106).

Based on the quote above, it is included in the group of human and individual philosophies, namely needing a home and other people in their lives, which can be seen from the attitude of the character Puti Umi who brings Marah Udin with her, because Puti Umi feels she has a responsibility to care for her banana child. Anak banana is the nickname for the children of brothers in Minangkabau. Marah Udin was treated at his home in Sawahan. Because the existence of the bako mother who looks after Marah Udin means that life does not feel like you are alone in living it, there are relatives and relatives to talk to and live with. Bako's parents come from the father's side, namely the father's sister. Children in Minangkabau have bako mothers because when they reach the stage of marriage, the one who enlivens and parades the virgins is the bako mother.

A child whose mother has died and his mother has also died and has no other relatives so he can be cared for by his bako. Minangkabau is known for its strong customs, starting from community and family life, there are rules for carrying it out. Minanakabau has an attitude of kinship that never breaks and is very closely attached to each other from family, tribe, and senagari. The local wisdom of Minangkabau culture from this explanation is the tradition of the Minangkabau people who have a Bako parent, namely a sibling or relative on the father's side and the child is a banana child for the father's sister. The existence of main bako reflects the peaceful life of the people in Minangkabau. Parent Bako is also a place to maintain relationships and increase the sense of family as the family members become more and more friendly.

Data 07 :

But no matter what, **even though you are actually the son of a cart, my love for you remains as it always was: Undying by heat, undamaged by rain.** (Rusli, 2008: 144).

Based on the quote above, the character Puti Bidasari is included in a group of humans and individuals, namely needing a home and other people in her life, seen from Puti Bidasari's attitude towards her child, which illustrates that even though her child is not her biological child, the love she gives is like that of a mother towards her own biological child, Puti Bidasari's love for her child will never end and will be eternal no matter what happens in the future. Feelings of love and affection for children are the sincere feelings of a mother. A mother will not think negatively about her child because a mother's heart is very soft. A mother's love will continue to flow throughout time because a mother is the strongest and most patient woman in dealing with her children.

The bond between mother and child is very close and cannot be separated by anything. Mother is the most comfortable place to come home to, heaven lies beneath mother's feet, so a child must be obedient and obedient to mother. Not only mother, there is a man who has worked hard to fulfill all needs and is tireless for his family, whom we call father. Mothers are noble creatures created by God who give us a colorful life and are the first to teach us anything, which cannot be separated from a father, making us strong in living life in the future. The local wisdom of Minangkabau culture is seen from the kinship system that exists in Minangkabau, namely between mother and child which cannot be separated or eliminated by whatever happens. The feelings between mother and child are very strong. The kinship system that is very closely tied is matrilineal, meaning it is based on the mother's lineage. The matrilineal kinship system in Minangkabau is highly respected by its people in life.

Data 08 :

"And who would have thought that he would have such a good mind," said Hopjaksa. "In essence, both are the same. The differences that arise between them are solely due to circumstances. Our traditions of nobility and motherhood are indeed good, but if they are too old-fashioned and carried out excessively, this is the result. Fathers don't know their children, and children don't know their brothers." (Rusli, 2008: 171).

Based on the quote above, the character Hopjaksa describes humans and individuals who have tribes and customs. Hopjaksa said that in essence the two were the same. The differences that arise between them are solely due to circumstances. Our traditions of nobility and motherhood are indeed good, but if they are too old-fashioned and carried out

excessively, this is the result. This means that in a relationship between father and child, the essence is the same, but differences arise due to the circumstances that occur. A father does not recognize his child due to actions he committed previously. Community life in the nobility and motherly traditions that exist in a nagari is indeed good but it is carried out naturally and is too excessive and too old-fashioned in carrying it out.

The result of overdoing it is the negative impact it causes. The existence of a strong maternal system in Padang is indeed good and makes life closer to each other. So that there are no disputes within the family and the nagari. Maintaining relationships between people in a nagari reflects that the nagari is a nagari that is safe and comfortable for life. Based on this explanation, the local wisdom of Minangkabau culture shows that there is motherhood which is known as the matrilineal system of the Minangkabau people themselves. Minangkabau is famous for its matrilineal kinship system, which is based on the mother's lineage which is maintained until now by each generation. Minangkabau glorifies women because women are the continuation of a people's lineage.

Data 09 :

After being washed, Marah Udin's body was washed by the ulama, then shrouded and worshiped. **Everyone who performs this Islamic death ceremony is given alms according to Padang custom, each commensurate with the importance of their work.** (Rusli, 2008: 181).

Based on the quotation above, the atmosphere is included in the philosophical group humans and individuals, namely the existence of tribes in a nagari in Minangkabau seen from the burial of the deceased figure Marah Udin bathed by the ulama, then shrouded and worshiped. All people Those who perform this Islamic death ceremony are given alms According to Padang custom, each one is in accordance with the interests of the job did it. The process a corpse goes through is a process of cleansing itself corpse and delivered to its final resting place with great joy and deep pain felt by the people he left behind. However, you should not drag on in sadness because that will create a corpse not calm, give prayers and al-fatihah to make it easier for the corpse in the grave lahat. Taking care of a corpse cannot be done alone, so it is done together assisted by someone who understands the ceremony funeral according to the quote above.

Performing funeral ceremonies at Minangkabau involves people with their respective work abilities Each one is there to wash, shroud, dig graves, etc the funeral process and praying together are carried out in accordance with the teachings Islam. Death in Minangkabau is very bad news heard news and rushed to report it back to him the whole community came to the news together indicates the existence of social attitudes in humans. Local cultural wisdom The Minangkabau that exists is the tradition of the Minangkabau people in Padang when someone dies and the people involved do it the death ceremony was

given alms according to Padang custom. Giving alms to the people who helped in carrying out the corpse process It is an activity that is carried out continuously so that it becomes a habit Minangkabau community group. Alms can be in the form of money or food in accordance with the existing customs of the village.

Data 10 :

That night a tahlil was held at Sutan Pamenan's house. **There were quite a lot of people who came to recite the Koran and pray and this tahlil could be carried out safely.** (Rusli, 2008: 182).

Based on the quote from the background of the house of the figure Sutan Pamenan above, including human and individual philosophical groups, namely nagari, it can be seen that there was a tahlil event at Sutan Pamenan's house, people who were in the nagari came in large numbers to recite the Koran and pray at Sutan Pamenan's house. Every evening for seven consecutive days at the funeral home, a group reciting the Yasin prayer is held together after reciting the Koran to offer prayers for the person who has died. The group recitation event was carried out with great emotion because the community came together to enliven the funeral home. The event was held safely. This event cannot be held by just one person, so other people are needed to run it well and safely.

Sharing the Koran together is done because people also feel the loss, so together they also give gifts of prayer to people who have died. The closest relatives and other relatives gave words of patience and accepted with grace what happened because of the will of Allah Subhanu Wata'ala, not the will of us humans because the living will definitely feel it. The local wisdom of Minangkabau culture can be seen from the Minangkabau tradition that if someone dies at night, they recite the Koran and pray together at the funeral home. Having a tahlil event at the funeral home after the funeral of the body has become a habit and tradition among the Minangkabau people. Recitation of the Koran, prayer and tahlil are carried out with someone who understands the event to lead the reading of the Qur'an until the conclusion, namely joint prayer.

Data 11 :

"I will make all the sounds and games and bring them from other countries. **Not only Padang residents from all nationalities, but also my relatives and family from Pariaman, friends, acquaintances and friends from Darat, I will ask to come. I will hold a procession with Mina elephants, tools, royal umbrellas, banners and spears, the sound of horn drums and so on according to the customs of the great nobles in Padang.** I don't see how much it costs. "Even if I lose half my wealth, that's fine," said Majesty Mais very happily. (Rusli, 2008: 196).

Based on the quote from the figure above, the figure of Baginda Mais who is in his house is a group of people and individuals, namely a nagari. Humans and individuals can be seen from Majesty Mais who will carry out all forms of sounds and games from other countries. Majesty Mais does not only want the residents of Padang, but also the relatives and family of Majesty Mais who are in Pariaman, friends, acquaintances and friends of Majesty Mais' tolan from Darat will be asked to come. This means that an event that will be held must be known to all existing relatives, from the closest to the most distant relatives in their respective villages, who will be invited to come. Majesty Mais also held a procession with various kinds of parades from Mina elephant vehicles, tools, royal umbrellas, banners and spears with bamboo, as well as sounds with horns and others that would be held by Majesty Mais in accordance with the customs of the nobility in Padang. Apart from invitations, there are also entertainment and other equipment for holding a wedding event to make it look attractive.

Starting from the parade later. The umbrella that will be used, the sounds of the gandang flute which are characteristic of musical instruments in Minangkabau. Everything he did was in accordance with Padang customs. The costs incurred by Majesty Mais are ignored, Majesty Mais doesn't care. The character of Majesty Mais did all this not alone but with other people and he also felt happy. The local wisdom of Minangkabau culture is seen from Minangkabau cultural traditions for weddings, preparing a wedding event with various forms of sounds and vehicles in procession will then be prepared as well as possible in accordance with the customs of the nobility in Padang. Before carrying out a wedding event, others must be prepared in advance to support the event.

Data 12 :

Dr. Aziz answered, "I went to your house earlier, I wanted to take you for a walk. I saw your mother's eyes were red from crying. He said that your father also forced you to marry Nurmala, because Bidasari's parents immediately wanted to marry off their daughter to Sutan Malik, **so you gave up hope and left the house as someone who didn't remember yourself, then went somewhere, unknown to him. He is very worried, you will have an accident. Then I'll look for you.**" . (Rusli, 2008: 203).

Based on the quote above, the character Dr. Aziz belongs to a group of humans and individuals who need other people in their lives. Humans and individuals seen from the character Dr. Aziz, he looked for his friend because he was in trouble because someone's difficulties become his difficulties too. The friendship that occurs between the characters Mr. Yatim and Dr. Aziz reflects true friendship, helping each other and giving each other good direction. Mr Orphan despairs about what happened to him and leaves the house as someone who doesn't remember himself, goes without knowing where he is going, then goes

somewhere he doesn't know. The mother of the character Mr. Yatim is very worried that Mr. Orphan had an accident. Dr. Aziz looked everywhere for Yatim and finally met him. The friendship they have is very close, making them feel what their friends feel. It can be seen that although Dr. Aziz doesn't know where Mr. The orphans left and finally met and spoke briefly. Friendship cannot be done carelessly, they have a bond between each other. In social life, young people form good friendships. Friendship that occurs between someone and another person gives a good impression in life because there is a place to tell stories, complain and be happy together. Warmth in friendship is felt together when you understand each other. The local wisdom of Minangkabau culture is that Minangkabau people have a caring attitude towards others. Minangkabau people in social life interact with other people so that a good life can be achieved and everyone helps each other in their lives. Minangkabau people are sensitive people and have friendliness in living together.

Data 13 :

"Okay." **Sutan Malik replied, then he looked for the shaman's request and brought it to him.** The shaman cuts the coconut at the base, making a hole in it, then puts palm sugar in it and prays for it and smokes it with incense smoke for a while. (Rusli, 2008: 302).

Based on the quote from the character Sutan Malik who met a shaman in his house above, it is part of the human and individual philosophy group, namely in a nagari at that time people still trusted shamans for treatment. Humans and individuals are depicted by the character Sutan Malik asking for help from a shaman, namely Sutan Malik looking for green coconuts and bringing palm sugar to the shaman. The shaman cuts the green coconut on the palm, puts palm sugar in it and prays over it and then smokes it with incense smoke for a while. It is believed that the shaman has the efficacious power to cure a person's illness. Sutan Malik needed a shaman to make this medicine for his benefit. Because humans have different abilities, humans need each other in village life. Minangkabau people believe in shamans who make medicine for sick people because in the past, if someone was sick, the medicine was to go to a shaman. A shaman is someone who has more abilities than ordinary humans. A shaman is usually a man or woman who is old or older. The local wisdom of Minangkabau culture is found in the tradition of people asking a shaman for medicine when they are sick. People believe in this tradition because it has been carried out for a long time and is still there and carried out by the Minangkabau people in general. A shaman is a person who can cure diseases with various readings that he recites on the materials needed to ask for medicine from him. Minangkabau people believe in shamans who can cure illnesses before going to the doctor for treatment. In the past, Minangkabau were still not used to going to doctors because of the belief held by the community that shamans were doctors who healed.

4. CONCLUSION

Based on the results of research on human and individual philosophy in the novel *Anak dan Kemenakan* by Marah Rusli, 13 data were found that describe humans and individuals. One of them is the character Mr. Muhammad Yatim misses his family and hometown because he went abroad to pursue an education that would be useful for the future development of his country. Humans and individuals, together or individually, need other elements such as land, houses, tribes and villages for their physical and spiritual needs. Humans need each other for the life they will live. Minangkabau people adhere to this philosophy because it is a lesson in national and national life. Through human and individual philosophy, there is local wisdom of Minangkabau culture which continues to be preserved from generation to generation, one of which is the culture of wandering Minangkabau people.

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