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Reclaiming the Loss of the Minangkabau Cultural Landscape in Negeri Sembilan

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Abstract

This paper addresses on the issue of the loss of culture and the importance of reclaiming the cultural landscape of the Minangkabau in Negeri Sembilan. Reclaiming the loss of culture is an important initiative in order to protect cultural landscape values or cultural in general. Hence, a study is conducted to provide an understanding towards the importance of reclaiming the cultural landscape in order to protect three main aspects which are the traditions, local practices and sense of identity. It is hoped that this study will contribute to the necessary actions needed to be taken to sustain the cultural landscape.

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Keywords: Reclaiming; culture; the Minangkabau; cultural landscape

1. Introduction

This paper highlights on the key words which are reclaiming, culture, the Minangkabau and cultural landscape. The term reclaiming is perceived as an initiative to regain or sustain important things for future use. It is one of the approaches of preserving valuable assets and heritage as well as appreciating something valuable and priceless (True, 1994). Cultural landscape, on the other hand, is described as human activities on land and past experiences are the elements that shape identities, traditions, beliefs, values, norms and cultural meanings to the place. Many scholars have discussed the importance of

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cultural landscape towards enriching people's identity, developing a sense of place or belonging and protecting the original culture of certain community or place as it is the main key to human legacy (Clement, 1997; Arntzen, 2003; Stoffle et al., 2003; Loures, 2008). Cultural landscape can be considered as a valuable heritage and is irreplaceable. Arntzen (2003) affirms that cultural landscape is to sustain the heritage tradition and practices, to protect local identity and to enrich original culture of a group of people or place. As cited by Sirisrisak and Akagawa (2007: 26), heritage is defined in the UNESCO World Heritage Centre as, 'Heritage is our legacy from the past, what we live with today, and what we pass on to future generations'. This paper focuses on the idea of reclaiming the cultural landscape of the Minangkabau in Negeri Sembilan. Negeri Sembilan is known as The Land of The Minangkabau Tradition and tradition is one of the aspects that differentiate the Minangkabau with the other ethnic groups in Malaysia. Studies by Khadijah Muhamed (1978) and Nazri Shariff (1989) highlight the loss of identity of the Minangkabau in Negeri Sembilan. The Minangkabau people are beginning to lose its sense of identity (Malay Cluster, 2011). Therefore this paper focuses on reclaiming the cultural landscape of the Minangkabau in order to highlight the growing sense of loss in the Minangkabau tradition, local practices and identity. The Minangkabau in this paper refers to the local people of Minangkabau in Negeri Sembilan. The state is known as the Land of the Minangkabau Tradition and is considered special because of its uniqueness in terms of its culture, traditions, architecture, language, oral traditions, performing arts, crafts, cuisine, and literature. Khadijah Muhamed (1978) states that the Minangkabau is the largest matrilineal society in the world and Negeri Sembilan is the only state that preserves the influences of the matrilineal societal system while Nazri Shariff (1989) emphasizes that Negeri Sembilan is the first and only state in Malaysia that practices the "Adat Papatih". However the people of Minangkabau in Negeri Sembilan are undergoing the process of losing their identities. In other places in the world, similar problems of losing the sense of identities, traditions or cultural landscapes have been experienced in native Afghanistan, Hawaii, India, Indonesia, Palestine, Sri Lanka, Somalia and Thailand among others (True, 1994; Sirisrisak and Akagawa, 2007; JIM, 2008). Some of the places have nearly lost their cultural landscapes and only a few have managed to slowly regain their loss. In order to avoid this scenario from happening to the Minangkabau in Negeri Sembilan, the approach of reclaiming the loss of cultural landscape is taken into consideration. The reclamation of cultural landscape is able to increase people's awareness and to provide understanding on the importance of preserving cultural landscapes (Garibaldi and Straker, 2010).

2. Problem Statement

Issues on the loss of culture or cultural landscape have been discussed throughout the world. The issue highlights the contributing factors towards the loss of culture that affect the loss of identity (True, 1994). Hence, the needs to preserve the culture from declining and disappearing have been identified. Malaysia is a multicultural society surrounded by various types of cultural practices, among them the Minangkabau culture. Minangkabau in Negeri Sembilan is one of the most treasured cultures experiencing steps of losing its identity. There are several contributing factors that have caused this problem. Assimilation with other Malay ethnic groups is probably the main reason contributing to the loss of Minangkabau culture (Malay Cluster, 2011). Other than that, the modern lifestyle and economic challenges may have contributed to the disappearing of the Minangkabau cultural landscape. According to Khadijah Muhamed (1978: 15), "Minangkabau is the largest matrilineal society in the world". Matrilineal is an exclusive heritage of the Minangkabau community in Negeri Sembilan. Unfortunately, the community feels that they are losing the sense of identity; this is probably the result of mixing with other Malay ethnic groups. There are seven districts in Negeri Sembilan; however, only four areas are still preserving the Minangkabau traditions and practices, namely Kuala Pilah, Tampin, Seri Menanti, and Jelebu (Malay

Cluster, 2011). As other areas of Negeri Sembilan have shown, assimilation with other Malay ethnic groups has resulted in a loss of the Minangkabau tradition, local practices and identity (Malay Cluster, 2011). Modern challenges are the major threat towards cultural landscape and people's identity. Modernism promotes a better standard of living as it offers vibrant social activities and economic growth yet they are only focused on urban or new township areas. Cities offer countless numbers of job opportunities hence many people are forced to migrate to the urban areas. Tachimoto (1998) stated that the younger generations are more interested to find employment outside their villages and most of the educated youths have preferences in choosing their works. They focus more on occupations with reasonable payments, such as government agencies, and from white to blue collar jobs, such as teaching. This scenario, therefore, have contributed a negative impact towards the people of the Minangkabau in Negeri Sembilan, especially those who are still preserving the legacy in the sub-urban areas. As the number of people migrating to the city increases, the amount of people who are practicing the Minangkabau traditions in the sub-urban areas and preserving the cultural landscape eventually declines (Malay Cluster, 2011). In general understanding, the awareness and sense of attachment towards the identity of Minangkabau is also reducing. The newcomers or immigrants with the intention to stay permanently in the sub-urban areas of Negeri Sembilan may not have the similar awareness towards the idea of appreciating the Minangkabau traditions, local practices and identities. Khadijah Muhamed (1978) suggests that newcomers of a certain place do not feel the responsibility over the sense of identity of the place they are migrating in. Therefore, it can be argued that modern challenges have contributed to the negative impact with regard to the sense of identity of the Minangkabau community. The location of the place, which is in sub-urban areas, enables the people of the Minangkabau to maintain their culture and traditions. Nevertheless, the lack of awareness and level of appreciating the original culture of the Minangkabau are foreseen as a threat towards the notion of reclaiming the cultural landscape. Based on the issues raised, the focus of this study is important as it focuses on the idea of reclaiming the cultural landscape of the Minangkabau in order to protect the traditions, local practices and identity. Initiatives should be taken into consideration to sustain the culture and legacy for future generations. In particular, cultural landscape assists in enriching the identity of the Minangkabau in Malaysia. Cultural landscape reflects the story of people who shaped it not only in the past but also at present time. Each culture has unique characteristics that connect humankind with the environment. Therefore, it is important to preserve cultural landscape as it is a valuable heritage, the key to peoples' identity and the original culture of a group of people or place which cannot be replaced or regained after it has been destroyed. The loss of cultural landscape would imply the absence of human identity.

3. Aim

The aim of this paper is to examine the issue of reclaiming the cultural landscape of the Minangkabau in Negeri Sembilan, in order to identify the necessary actions needed to be taken to protect the traditions, local practices and identity from decline.

4. Objectives

- To identify the types of cultural landscape that are significant to the traditions of the Minangkabau in Negeri Sembilan.
- To assess the existing condition of the Minangkabau practices.
- To assess the influence of cultural landscape on the local identity of the Minangkabau in Negeri Sembilan.

5. Research Methodology

This paper is based on an exploratory research. Exploratory research is undertaken in order to solve practical problems rather than to acquire knowledge for the sake of knowledge (Babbie, 1989). Therefore, to help in determining the issues of the loss of the Minangkabau culture in Negeri Sembilan, exploratory research is selected for this paper. The key elements in conducting this paper are initiated from the main three aspects which are the tradition, local practices and identity. Three types of methods are adopted for this paper as primary data collection, namely case study, questionnaire and interview. The questionnaire method was analyzed using the SPSS and an interview method was examined using the interview analysis. The secondary data collection is gathered through the discussion in the literature reviews. Both results from the primary and secondary data collection are triangulated in order to achieve comprehensive understandings on the findings and interpretations.

5.1. Case study

The Minangkabau in Negeri Sembilan has been selected for the study. There are seven districts in Negeri Sembilan; however, only four districts are still practicing the culture and tradition, namely Kuala Pilah (Seri Menanti), Tampin, Rembau, and Jelebu (Malay Cluster, 2011). Historically, there are two places where the Minangkabau tradition and its heritage was first developed and later on practiced by the locals. The former district that became the administrative center is Seri Menanti (Khadijah Mohamad, 1978). It is the place where the Minangkabau culture has been widely spread throughout the state and eventually became the residence for the royal family until now. However, nowadays, Rembau holds the strongest cultural manifestation among the other districts due to its significant position in the administration (Malay Cluster, 2011). Therefore, the case study areas selected for this study are Seri Menanti and Rembau.

5.2. Questionnaire

Questionnaires provide solutions to answer the aim and objectives of the paper. It is a significant method for discovering the condition of the Minangkabau cultural landscape and to determine which part or aspect of the culture that has probably disappeared. The questionnaire is designed to address three main aspects; namely Minangkabau tradition, local practices and identity. The reliability of the question is measured using Cronbach's Alpha. The purpose of the measurement is to check the internal consistency of the question (Bravo and Potvin, 1991). The level of the consistency will affect the reliability of the result form the questionnaire. According to Nunnally (1978), the result should be above 0.7 for it to be considered acceptable. The Cronbach's Alpha for this questionnaire is 0.8; therefore the internal consistency is good.

5.3. Interview

This paper employed the semi-structured interview method. The purpose of the semi-structured interview analysis is to support the data provided in the analysis of the questionnaire and to provide answers to the research objectives and consequently the aim of this paper. The analysis process began with the usage of the results from questionnaire analysis in a series of themes formation essential in the development of the questions. The organization of the script answer for the interview was divided into three sections which are the representation pattern, distinctive insight and commentary from both sections by the researcher. A conclusion was developed then after. Respondents were selected from the generation

of the elderly since they know a lot more about the culture and its practices. A total of eight respondents were selected based on their ages and ranks among the community with four respondents from Seri Menanti and the remaining four from Rembau.

6. Analysis

The focus of this paper is on the three main keywords which are tradition, local practice and identity. Therefore, the analysis is divided into four sections i) respondents' profile ii) tradition of the cultural landscape in the Minangkabau iii) the practice of the Minangkabau tradition iv) the influence of the Minangkabau identity. The results from the discussions are important in addressing the notion of reclaiming the cultural landscape of the Minangkabau in Negeri Sembilan.

6.1. *Respondents' profile*

This section presents the demographic data on respondents' profiles at Seri Menanti and Rembau. The data that show the respondents' profiles are obtained through sex, clan, ages, length of stay, marital status, educational level and occupation. The respondents surveyed were all Malay and originally from Negeri Sembilan. There are a total of 147 (49%) male and 153 (51%) female respondents surveyed in both districts, six villages in Seri Menanti and another seven villages in Rembau. In general there are twelve clans from the Minangkabau ethnicity. However, only eight clans were discovered in both districts. The other remaining four clans, namely the Suku Bidanda, the Suku Tiga Nenek, the Suku Paya Kumbah and the Suku Mungkal could not be discovered at the case study area. There are many reasons that influence the existing condition of the clans; one of the reasons being that, in the villages, respondents happen to live near their families and relatives for the purpose of safety and land ownership. Therefore, through time, there will be clans that will dominate the area. The Suku Seri Lemak has the highest percentage of respondents surveyed in Seri Menanti with 43.3% while the highest percentage of respondents surveyed in Rembau is the Suku Seri Melenggang with 26.7%. The Suku Bidanda is an important clan as they are identified as the leader for the Minangkabau people, and the fact that it can no longer be discovered in Seri Menanti and Rembau districts is perceived as a sign that the Minangkabau tradition is declining. In terms of age, the highest percentage of respondents surveyed were aged between 41-50 years old; the minimum age of respondents ranged between 11-20 years old while the maximum were aged more than 70 years old. The average respondent age was 4.65 (41-50 years old) ~ 47 years old. The age of the respondents influenced the respondents' length of stay. It is discovered that, the older the respondents, the higher the possibility that they might reside in the area. The highest percentage of respondents surveyed at both districts is 42.0% for those who have stayed more than 50 years, followed by 22.3% with 30-39 years and 20.7% with 40-49 years. A total of 9.7% respondents has stayed for 20-29 years, 4.7% with 10-19 years and 0.7% less than nine years. The minimum duration of time respondents have stayed at the place was less than nine years while the maximum has stayed more than 50 years. The average respondents have stayed for 40-49 years. A cross-tabulation analysis was conducted in order to obtain the relationship between age and length of stay. Based on the seven categories of age (11-20, 21-30, 31-40, 41-50, 51-60, 61-70 and more than 70 years old), it is discovered that the highest total of respondents who have stayed more than 50 years are those who are more than 70 years old followed by respondents' age range between 61-70 years old, 51-60 years old and, lastly, 41-50 years old. In total, 125 respondents have stayed for more than 50 years, 67 respondents have stayed between 30-39 years, 62 respondents have stayed between 40-49 years, 12 respondents have stayed between 20-29 years, 14 respondents have stayed between 10-19 years and only two respondents have stayed for less than nine years. It can be suggested that the older generation have stayed longer in Rembau and Seri Menanti.

Table 1. Types of cultural landscape significant to the tradition of the Minangkabau in Negeri Sembilan

District	Rembau		Seri Menanti		General	
	M	SD	M	SD	M	SD
Traditions						
Matrilineal System	1.29	0.717	2.01	0.901	1.65	0.889
Roof Design	4.11	1.659	1.89	1.210	3.00	1.825
Language	2.27	1.779	2.57	0.937	2.42	1.427
Dancing Singing	5.42	1.606	5.50	1.674	5.46	1.638
Musical Performance	6.71	1.222	7.43	1.490	7.07	1.408
Traditional Self-defense	7.86	1.199	8.62	1.208	8.24	1.260
Oral Tradition	5.39	2.173	7.08	2.163	6.23	2.325
Traditional Event	5.51	1.835	6.17	1.958	5.84	1.923
Traditional Food	6.73	2.556	6.01	2.184	6.37	2.401
Traditional Cloth	9.84	0.569	7.70	2.104	8.77	1.875

It is identified that the matrilineal system is considered the most significant tradition to represent the Minangkabau ethnicity. However, in Seri Menanti, the roof design is considered the most important type of cultural landscape that corresponds to the local tradition. In general, the traditions reflect the meaning of the 'Minangkabau' for the local people. Therefore, in order to discover the respondents' viewpoints towards the meaning of the Minangkabau, a descriptive analysis was conducted for both districts. It is discovered that, there are eleven meanings of the Minangkabau according to respondents whereby the top five are matrilineal system with 41.0%, closely followed by roof design with 27.0% and language as the third with 9.3%. At the fourth place is identity with 8.7% and the fifth is a community with 6.7%. As presented in Table 1, matrilineal system and roof design are considered the most significant Minangkabau traditions. In comparing this result, it is discovered that ultimately the traditions become one of the meanings of the Minangkabau by the respondents. In order to discover whether the Minangkabau tradition relate to the respondents' lifestyle or vice versa, a chi-square test of independence was conducted in order to evaluate whether Rembau has a greater likelihood to relate tradition to their lifestyle compared to respondents in Seri Menanti. The two variables were district (Rembau and Seri Menanti) and status of tradition (related or not related).

Table 2. 'Respondents' view point on the Minangkabau tradition incorporated with lifestyle

Chi-Square Tests	Value	Df	Cramer's V	Sig. (2-tailed)
Continuity Correction	17.24	1	0.25	0.000

District and status of the tradition were found to be significantly related, with Yates Continuity Correction χ^2 (1, n=300), 17.24, $p=0.00$, Cramer's $V=0.25$. With $df=1$, the Cramer's $V=0.25$ indicates a small effect. The proportions of respondents in Rembau and Seri Menanti who believe that the Minangkabau tradition relates to their lifestyle were 0.86 and 0.65 respectively. Thus, there is a significant association between the district and the Minangkabau tradition in lifestyle.

6.2. The practice of the Minangkabau tradition

It is discovered that the existing condition of the Minangkabau tradition is declining (Malay Cluster, 2011). The decline of tradition implies that the local people are no longer practising their tradition. Therefore, a series of cross-tabulation and correlation tests was carried out with three variables which are youth interest, tangible support and fraternization with other Malay traditions in order to discover the relationship between the decline of tradition and local practices.

6.2.1. Relationship between the decline of tradition with youth interest

Table 3. Cross-tabulation of decline of tradition with youth interest

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	0.567491	300	0.000

A cross-tabulation analysis was conducted in order to discover the relationship between the declines in tradition with youth interest. It is discovered that 61.5% agreed that, nowadays, the Minangkabau tradition is declining because the youth or the younger generation is losing interest in practising the tradition. 25.1% respondents strongly agreed that youth is the reason tradition is declining as they are no longer interested in practising the tradition. As seen in Table 3, the correlation test shows that the relationship between the two variables is significant $p = 0.00$. Therefore, it can be understood that there is a relationship between the decline of tradition and youth interest in practising the tradition. In order to analyze whether the age factor affects youth interest in practising the tradition, a correlation test was conducted. Table 4 shows that as $p = 0.01$, age affects youth interest in practising the tradition. Based on the interview session during the survey, it is discovered that the younger generation do not feel obligated to follow the tradition and practise it in their daily routine.

Table 4. Correlation test of age with youth interest

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	0.142564	300	0.013

There are several factors that have caused the younger generation to lose interest in practising the tradition; for instance, the influence of modern lifestyle, lack of encouragement from parents, and the absence of responsibility towards appreciating culture. These are the potential reasons that affect youth behavior regarding the local practices.

6.2.2. Relationship between the decline of tradition and tangible support

In order to discover the relationship between declines of tradition with tangible support, a cross-tabulation analysis was conducted. For that purpose, it is important to analyze the two variables so as to discover the cause of the decline of the Minangkabau tradition.

Table 5. Correlation test between decline of tradition and tangible support

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	-0.112182	300	0.052

There is a slight difference of 1.7% between the agreed and disagreed respondents whereby 46.4% respondents agreed to the relationship although nearly 44.7% disagreed. Only 7.7% strongly agreed to the relationship while 1.2% strongly disagreed to the idea that there is no tangible support to preserve the Minangkabau tradition. However, as shown by the correlation test in Table 5, as $p = 0.05$, it is discovered that there is no relationship between the decline of tradition with no tangible support to preserve the tradition.

6.2.3. Relationship between the decline of tradition with fraternization with other 'Malay' traditions

A cross-tabulation analysis was conducted in order to discover the relationship between declines of tradition with the possibility that it happened due to mixing with the tradition of other ethnic groups. It has been highlighted in the problem statement that the relationship between the two might be the potential reason for the decline of tradition.

Table 6. Correlation test of between decline of tradition and fraternization with other Malay traditions

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	0.374960	300	0.000

Based on the correlation test shown in Table 6, as the $p = 0.00$, therefore, it is discovered that fraternization with other Malay traditions has caused the Minangkabau tradition to decline. All three cross-tabulation tests were carried out to discover the reality of the decline of the Minangkabau tradition. It is discovered that youth interest and fraternization with other traditions have a significant relationship. The former recorded that 61.5% youth have no interest in the Minangkabau tradition while the latter marked 63.4% of respondents agreed that fraternization with other Malay traditions has resulted in the decline of the Minangkabau traditions. Thus, it can be concluded that tradition is declining greatly due to mixing with other traditions followed by the youth who are no longer interested in practising the tradition. A series of correlation and chi-square tests were carried out to discover the relationship between the decline of tradition with its reclamation importance and the relationship between sense of pride of the local people with the tradition practices based on districts. Since it has been identified that tradition is declining, a correlation test was conducted to determine whether reclamation is considered important or otherwise. Table 7 shows that, as $p = 0.01$ it can be concluded that, since tradition is slowly declining, reclamation therefore, is important.

Table 7. Correlation test between decline of tradition and reclamation importance

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	0.158484	300	0.006

As it is discovered that reclamation is important in order to protect and sustain the tradition, the local people or respondents who were surveyed are the key to the idea of reclamation. Therefore, the analysis is broken-down into the basic concept which is the sense of pride. It is relatively crucial to discover the relationship between whether respondents feel proud or otherwise with their own culture by practising the tradition. Reclamation is perceived as an initiative to protect tradition. However, there is a need to discover whether the local people feel the same necessity towards the idea. In order to accomplish that, it is important to uncover the level of sense of pride among the local people.

Table 8. Chi-square test between the local people sense of pride and their culture and their practice

Chi-Square Tests	Value	Df	Cramer's V	Sig. (2-tailed)
Continuity Correction	36.11	1	0.36	0.000

A chi-square test of independence was conducted to discover the relationship between the local people sense of pride with their culture and their practice of the tradition. It is discovered that the sense of pride and level of practices were found to be significantly related, with Yates Continuity Correction χ^2 (1, $n=300$), 36.11, $p=0.00$, Cramer's $V=0.36$. With $df=1$, the Cramer's $V=0.36$, it indicates a medium effect. The proportions of respondents who are proud and practise the traditions as well as proud but do

not practise the traditions were 0.61 and 0.06 respectively. Thus, there is a significant association between local people sense of pride with the level of practising the tradition. Further analysis was conducted to compare the results with both case studies which are at Rembau and Seri Menanti. The same relationship, which is local people sense of pride with their culture, and their practice of the tradition, was tested with each district. In general, it has been identified that respondents feel proud of their culture and it is necessary for them to practise the tradition. It is also discovered that, if the respondents feel proud with their culture, they will eventually have a higher possibility of practising the tradition. Therefore, it shows that there is a close relationship between sense of pride with local practices. However, the findings do not indicate specifically the results for both districts. In order to ascertain the level of sense of pride and practice, a further test was conducted based on districts. For the purpose of discovering the differences between the two case studies, the analysis is then important.

Table 9. Chi-square test between local people sense of pride and their culture based on districts

Chi-Square Tests	Value	Df	Cramer's V	Sig. (2-tailed)
Continuity Correction	4.66	1	0.14	0.019

In order to determine the relationship between whether the Minangkabau tradition relate to respondents' lifestyle or vice versa, a chi-square test of independence was conducted to evaluate whether Rembau has a greater probability of sense of pride than respondents in Seri Menanti. The two variables were district (Rembau and Seri Menanti) and sense of pride (proud or not proud). District and sense of pride were found to be significantly related, with Yates Continuity Correction χ^2 (1, n=300), 4.66, p=0.019, Cramer's V= 0.14. With df= 1, the Cramer's V= 0.14, it indicates a small effect. The proportions of respondents in Rembau and Seri Menanti who feel a sense of pride were 0.56 and 0.42 respectively. Thus, there is a significant association between the district and sense of pride. This shows that the level of sense of pride in both districts is significantly acceptable. Hence, it is assumed that respondents' feel obligated to practise their tradition. In order to confirm this, a further test was conducted to observe the level of practising the tradition in districts.

Table 10. Chi-square test between local people practice of tradition based on districts

Chi-Square Tests	Value	Df	Cramer's V	Sig. (2-tailed)
Continuity Correction	4.89	1	0.13	0.020

A chi-square test of independence was conducted to discover whether there is a relationship between the district and level of practising the tradition. The two variables were district (Rembau and Seri Menanti) and practice level (practise or do not practise). District and practice level were found to be significantly related, with Yates Continuity Correction χ^2 (1, n=300), 4.86, p= 0.02, Cramer's V= 0.13. With df= 1, the Cramer's V= 0.13, it indicates a small effect. The proportions of respondents in Rembau and Seri Menanti who are still practising the tradition were 0.56 and 0.43 respectively. Thus, there is a significant association between the district and practice level. As we compare the results from Table 8 and 9, it is discovered that only the respondents in Rembau are still practising the tradition whereby almost half of the respondents in Seri Menanti are no longer practising it. This discovery hence highlights the decline of tradition as both districts are supposedly the two places in Negeri Sembilan where the Minangkabau tradition is highly celebrated and respected. A cross-tabulation analysis was conducted to discover the relationship between the importances of identity in protecting the tradition with the general idea of whether tradition is still being practised.

Table 11. Correlation test between the identity of the Minangkabau and respondents practice

Correlation Tests	Value	N	Sig. (2-tailed)
Pearson Correlation	0.262068	300	0.000004

Based on the Pearson correlation test as shown in Table 11, it is discovered that there is a relationship between the importance of identity in protecting the tradition with the general idea of whether tradition is still being practised as $p=0.00$. Thus, it can be concluded that the key point to ensure that tradition is well protected is by defining local identity. Identity plays an important role in the society where it helps to characterize and distinguish one group of people from another. The relationship between identity and people's interest towards protecting the tradition is inter-related between one another. Therefore, in order for tradition to be practised by the younger generation and to make sure that the tradition is appreciated by the local people, it is crucial to firstly address the issue of local identity. It is discovered that 40.5% respondents disagreed as they believe that tradition is no longer practised. However, 73.5% agreed that, if identity is well defined, tradition will be protected. Based on the explanation, it is known that identity plays as an important part towards protecting traditions. For this reason, the next section will discuss the influences of the Minangkabau local practices as well as identity.

6.3. *The influence of the Minangkabau identity*

In order to determine the relationship between local practices and identity and the idea of reclaiming cultural landscape, several series of correlation tests were conducted. The result is presented as below. There are six scores recorded and, based on the result, four shows a significant relationship for this study, namely identity, heritage, sense of attachment and cultural landscape. As shown by the relationship, it is discovered that, with Pearson correlation value, $r=0.726$ and $r^2=0.527$, it shows that 53% of identity score can be attributed to heritage score. This implies that the level of recognizing the local identity will increase the level of understanding in appreciating the heritage. In addition to that, with Pearson correlation value, $r=0.511$ and $r^2=0.261$ show that 26% of sense of attachment score can be related to heritage score. Therefore, the relationship demonstrates that identity and sense of attachment contributes to appreciating heritage. Other than that it is also discovered that, with Pearson correlation value, $r=0.759$ and $r^2=0.576$, it shows that 58% of sense of attachment score can be attributed to the cultural landscape score. These findings point out that, the higher sense of attachment of the Minangkabau people to the places, the higher their understanding of the cultural landscape. Hence, in order to reclaim cultural landscape, tradition has to be protected by upholding the heritage that can be achieved through recognizing the local identity and their sense of attachment to the place. In order to obtain the means for heritage and cultural landscape score, a paired sample t-test was conducted. The purpose of the paired test is to discover the difference between the mean of heritage and cultural landscape score. As shown in Table 12, it is discovered that the mean of heritage score is higher than the mean of the cultural landscape score with $p=0.000$. The result indicates that respondents' awareness or understanding in heritage is relatively higher than cultural landscape.

Table 12. Correlation test based on score

	Identity Score		Practice Score	Heritage Score	Sense of Attachment Score	Culture Score	Cultural Landscape Score
Identity Score	Pearson Correlation	1.000	0.111	.726**	.303**	.377**	.300**
	Sig. (2-tailed)		0.056	0.000	0.000	0.000	0.000
Practice Score	Pearson Correlation	0.111	1.000	0.024	0.070	0.157**	0.143*
	Sig. (2-tailed)	0.056		0.679	0.225	0.006	0.013
Heritage Score	Pearson Correlation	0.726**	0.024	1.000	0.511**	0.481**	0.280**
	Sig. (2-tailed)	0.000	0.679		0.000	0.000	0.000
Sense of Attachment Score	Pearson Correlation	0.303**	0.070	0.511**	1.000	0.414**	-0.018
	Sig. (2-tailed)	0.000	0.225	0.000		0.000	0.759
Culture Score	Pearson Correlation	0.377**	0.157**	0.481**	0.414**	1.000	0.344**
	Sig. (2-tailed)	0.000	0.006	0.000	0.000		0.000
Cultural Landscape Score	Pearson Correlation	0.300**	0.143*	0.280**	-0.018	0.344**	1.000
	Sig. (2-tailed)	0.000	0.013	0.000	0.759	0.000	

7. Conclusion and Recommendation

The reclamation of the Minangkabau tradition is important as it has been identified that the tradition is slowly declining. People in both studied areas are proud of their heritage, culture and identity since they are still practising them. However, only respondents in Rembau are still practising the tradition whereas almost half of the respondents in Seri Menanti are no longer embracing the value of the culture. This discovery highlighted the decline of the tradition as the two districts were acknowledged as the two places in Negeri Sembilan where the Minangkabau tradition is highly celebrated and cherished. As shown in the analysis stage, it can be concluded that defining local identity is the key point to ensure that the tradition is well protected. Identity helps to characterize and distinguish one group of people from another hence it plays an important role in society. The relationship between identity and people's interest towards protecting the tradition is inter-related between one another. Therefore, it is crucial to firstly address the local identity in order for tradition to be practised by the younger generation and to make sure that the tradition is valued by the local people. The findings also point out that identity and sense of place attachment will contribute to a better appreciation of the heritage. The findings that, "the higher sense of attachment of the Minangkabau peoples to the places, the higher their understanding of the cultural landscape". For this reason, it is discovered that, in order to reclaim cultural landscape, tradition has to be protected by maintaining the heritage and the approach can be achieved through the recognition of the local identity and their sense of attachment to the place. This section discusses the significant improvements that can provide support in sustaining and maintaining the Minangkabau cultural landscape. The main findings of the study signify that Minangkabau cultural landscape is slowly declining; therefore, reclamation is important. Hence, there is a need to unite the two differences between the two main findings.

The suggestions outlined are related to reclaiming the cultural landscape of the Minangkabau. In order to ensure the community has the initiative to reclaim cultural landscape, there are three main categories that need to be highlighted which are i) the level of understanding the culture, ii) responsibility towards

the culture and iii) appreciating the valuable culture. Other than that, is it also discovered that there are four factors that can contribute towards the idea of reclamation which are i) understand the tradition ii) define local identity iii) local practices iv) develop the sense of attachment.

It is important to materialize the intangible characters into tangible manner. It is difficult for people, especially the younger generation to appreciate culture, and some of the Minangkabau characters are in intangible form. Therefore, it will be more convenient for them to appreciate tradition if the characters are portrayed visually. For instance, the form of dancing, singing, performing arts and other relevant performances should be practised and participated in by all levels of ages through various celebrations and ceremonies. Monthly events should be conducted to encourage community participations. It is important to highlight cultural landscape as a source of knowledge that will benefit the whole community. Knowledge is passed from one generation to another; the continuity of the knowledge must be maintained in order for culture to survive.

The role of ancestors, parents and relatives in this particular aspect are important. In term of role, there is a need to highlight the role of the head in charge of the community. The head of community has the right to ensure that the communities are involved in cultural events, increase awareness among parents on the importance of practising and passing down cultural knowledge to family members. The head of the community is perceived as the role model in the context of practising the traditions. Therefore, the head's way of life will motivate the community to continue practising the traditions. It is discovered that tradition is declining and the young no longer has an interest in practising the traditions. If this situation prolongs, the possibility of the Minangkabau cultural landscape disappearing is relatively high. The absence of the Minangkabau culture will cause negative effects on i) recognition of local identity ii) identification of state and national identities. By upholding the tradition, it will protect the Minangkabau heritage and legacy. Therefore, it is important to increase public awareness in order to ensure community participation. The purpose of community participation is to make certain that the tradition is practised. The level of local practice will help in defining local identity. As shown by the finding, it is ascertained that to reclaim the Minangkabau cultural landscape, one of the contributing factor is local identity.

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