

Role and Challenges of Local Knowledge Management among the Minangkabau Community

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Abstract

Local knowledge is found in communities and consists of a set of accumulated experiences that provide information regarding a community's cultural and behavioural characteristics. This study therefore aims to Role and Challenges of Local Knowledge Management among the Minangkabau Community. The study used qualitative instruments with 12 leaders, namely: traditional leaders, religious leaders, and community leaders. Qualitative research data analysis is through NVIVO 14. As for the qualitative findings from structured interviews, the role of local knowledge management through maintaining cultural identity, sustainable use of resources, solves local problems, and Local economic development. Challenges of local knowledge management among the Minangkabau community are oral tradition, information storage media, modernization, acculturation, knowledge owner, and foreign culture. This research will contribute to communities' local knowledge management for future generations to understand and appreciate traditional knowledge and generate the Minangkabau community's socio-economy and knowledge development.

Keywords: Knowledge Management, Local Knowledge, Managing Local Knowledge, Minangkabau Community

Introduction

Local knowledge is the values or behavior of local people in interacting with the environment where they live wisely. Therefore, local wisdom is not the same in different places and times and in different tribes. This difference is caused by natural challenges and the different needs of life, so that his experience in meeting needs to give rise to various systems of knowledge both related to the environment and social. As a form of human behavior, local knowledge is not something static but changes over time, depending on the socio-cultural orders and ties that exist in society. Local knowledge is unique knowledge that is confined to a specific culture or society. Local knowledge covers the indigenous, traditional, and innate knowledge that is associated with local rural people's way of life (Sufo Kankeu et al., 2020). Local knowledge is frequently and importantly portrayed as distinct and standing apart from expert or scientific knowledge, which is often seen as formalised, explicit, rational, systematised, placeless, non-contextual, and hence transferable (Setten & Lein, 2019). Despite the current transformations of society and economy at the global level, a lot of information is embodied almost exclusively in local knowledge as the expression of the local identity of a population (De Lucia et al., 2020). A variety of authors have defined local knowledge as a dynamic and complex body of knowledge, practices, and skills that are developed and preserved by towns or communities with histories and shared experiences (Gutiérrez García et al., 2020). It is important to remember that people can participate in various knowledge systems, such as local scientists, who are both scientists and local knowledge keepers.

The local community has a view of life and knowledge as well as various life strategies in the form of activities carried out. This knowledge is used to answer various problems in meeting their needs. In due course, this knowledge becomes the tradition of the local community or tribe (Martinez et al., 2019). The local community's understanding of the value of historical preservation is essential for teaching future generations the importance of comprehending and valuing history (Roslan et al., 2021). Local communities can be independent, have a strong bond of solidarity and a feeling of communal intimacy as the influence of unity of residence is so strong that one community is different from the other (Singal et al., 2020).

The major challenges to local knowledge management and security are problems relating to methodology, access, intellectual property rights, and the media and formats in which it is to be maintained. Modernism and cultural globalisation, especially in Minangkabau communiti, continue to pose serious threats to cultural heritage conservation. The situation is compounded by the fact that only a few heritage institutions in most developing countries have sufficient regulations, protocols, procedures, and guidance strategies to avoid deterioration factors (Segaetsho, 2018).

While national legislation for heritage institutions is available in most countries, national policies and guidelines that specifically direct the conservation work of each country are still challenged by these institutions (Segaetsho, 2018). Heritage organisations should be able to record all that is in place as a safeguard. The philological unearthing of the past and the extension of all current heritage of the domain to be preserved characterise present practice (Vecco, 2018).

Literature Review

This is followed by literature on, knowledge management, role local knowledge, managing local knowledge, and Minangkabau Community.

a. Knowledge management

Knowledge management is a theory of knowledge management that is very important and very useful for anyone. Knowledge management is a set of tools, strategies, and methods to retain, analyse, organise, share, and improve information (Barbier & Tengeh, 2022). Knowledge management involves the utilisation of many strategies and techniques to effectively facilitate the processes of knowledge creation, transfer, integration, and implementation (Duke et al., 2022). Knowledge management is increasing the importance of knowledge as a source that creates value for organisations, institutions, and society (Mikalauskiene & Atkociuniene, 2019). When analysing knowledge management in the context of sustainable development, it is important to stress the cognitive dimension of sustainable development: development is valued as a learning process that creates local knowledge and applies global knowledge when opportunities arise to form spaces that are open from a social perspective and manage knowledge in local communities.

Knowledge is a broad concept that can be interpreted in a variety of ways. Knowledge can be divided into two groups: tacit and explicit. Consequently, we must define the range of the type of knowledge that, in this study, is referred to as local knowledge. Local knowledge is the knowledge found in local communities that consists of a set of experiences that have been accumulated and provides information that shows the local community's or local culture's behavioural characteristics. Local knowledge is included in community knowledge, traditional wisdom, and traditional science. The concept of local knowledge is employed to underscore the emphasis placed on knowledge that pertains to the everyday experiences of individuals within their immediate community (Klonner et al., 2021).

Local knowledge is a body of knowledge existing within or acquired by local people over some time through the accumulation of experiences, society-nature relationships, community practises, and institutions (Setten & Lein, 2019). It is often regarded as distinct from expert or scientific knowledge, which is typically perceived as formalised, explicit, rational, systematised, devoid of specific geographical context, and therefore transferable. Local awareness can assist in achieving broader social goals such as maintaining the environment on occasion, developing sustainable agriculture, and ensuring food security, while its guarantee energises the promotion of traditional ways of life (File & Derbile, 2020): (Geng et al., 2017).

Local knowledge, historically transmitted by word of mouth or activities inherited orally from generation to generation, is at risk of being lost unless it is formally registered and preserved, reflecting decades of experience and problem-solving by thousands of local people around the world (Istianingrum et al., 2020). The loss of local knowledge will impoverish society because a variety of information systems are needed, just as the genetic diversity of species is required by the world. This knowledge is passed down from generation to generation, usually by word of mouth and cultural rituals, and has become the basis for agriculture, food preparation, health care, education, conservation, and various other activities that can support people (Wibowo et al., 2021). In a broader sense, local knowledge encompasses songs, stories, dance, handicraft, local language, proverbs, folklore, beliefs, cultural values, rituals, genetic resources, construction technologies, medicinal and agricultural practises, as well as publicly accessible plant and animal breeding techniques (Islam & Zaman, 2021). Local knowledge, which has historically been transmitted from generation to generation by word of mouth, is at risk of being lost unless it is formally registered and preserved, reflecting several centuries of experience, and it is unclear that thousands of local people around the world are solving problems. This can be seen by the

shortcomings of books and social media, which specifically explain local knowledge, such that it is challenging for young people to grasp and retain that knowledge.

b. Role local knowledge management

Knowledge management is role for creating knowledge, managing the flow of knowledge present in an organisation, and ensuring that it is used most efficiently and effectively for long-term benefit (Nascimento et al., 2021). Sharing of information will also be advantageous to the neighborhood. Knowledge sharing is an altruistic behavior that does not appear to be advantageous to people. However, in the long-term period, it benefits both the community members and the individual (Liao, 2021). Knowledge sharing is also a process of exchanging important resources that are expected to bring benefits to the community (Meher & Mishra, 2022). The importance of local knowledge and its potential in the sustainable use of natural resources has been emphasized repeatedly in international discourse on sustainable development (Hangshing & Laloo, 2021). Heritage management, based on the strategic valorisation of local cultural resources, can strengthen the identity and economy of the local community, create new jobs, increase the quality of life of residents and the pleasure of visitors, and attract investors (Aureli & Del Baldo, 2022).

The role another following sectors of the community's economy will benefit from knowledge management initiatives: medicine (traditional herbal medicine), community development, arts and crafts (such as pottery, painting, sculpture, decoration, and weaving), energy production (such as charcoal burning), education (transfer of knowledge over generations), communication and entertainment (festivals, drama, songs, dances, and storytelling), agricultural practices (soil management, intercropping, and farming), and community development.

c. Challenges of local knowledge management

Implementation of local knowledge management in a society is not without obstacles. Here are a few challenges of knowledge management in a community. *First* is wanting to share knowledge –the toughest obstacle at the beginning of knowledge management implementation is moving people to want to share knowledge. Expecting individuals to share their knowledge willingly and voluntarily proves to be a huge challenge for most organisations. This is because knowledge-sharing culture is a multifaceted, complex process that is fraught with challenges (Halisah et al., 2020). In the process of transferring knowledge, the owner of the knowledge is a unique individual. Whenever there is another individual who needs knowledge that is only known by the former individual, they must meet in person and agree on it.

The *second* challenge is the knowledge management process - how to ensure that the knowledge management process produces knowledge documentation and utilises knowledge to provide added value to the organisation. Knowledge documentation is important because it facilitates future applications of knowledge and it refers to any opinion, decision, event, or activity that affects the organisation and contains explicit or implicit knowledge of the organisation (Dorostkar-Ahmadi et al., 2022).

The *third* challenge is the loss of critical knowledge. Knowledge management experts have testified that one of the prevailing challenges that is inherent in the management of articulated knowledge is when skilled workers leave the organisation, taking with them sometimes substantial knowledge that they have acquired during their time in the organisation (Nakash & Bouhnik, 2022). Critical loss of knowledge held exclusively by

individuals sometimes happen when there is no documentation. There is a real concern that knowledge will leave an organisation when individuals who have accumulated years of knowledge leave. In such situations, obviously a lot of knowledge is lost.

The *fourth* challenge is where to get knowledge from, and how to value or manage it. Knowledge can be obtained from three sources: knowledge can exist in individuals' minds (skills, experience, ideas, and insight); knowledge can dwell in a group, which we can call collective knowledge (a team of scientists or researchers); and knowledge can be embodied in an organisation's systems, tools, procedures, policies, etc. (Teferi, 2022).

d. Minangkabau Community

Minangkabau is a local ethnic group in the highlands of West Sumatra (Indonesia). It is among the largest matrilineal societies in the world. Cultural and geographic entities are characterized by the use of language, customs adhering to a matrilineal kinship system, and Islamic religious identity. The Minangkabau community is the socio-cultural elements that live in the community itself, this condition is supported by the existence of customary rules that are framed in such a way based on the guidelines of Islam; *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Fathimah et al., 2021).

The Minangkabau community has a unique matrilineal lineage and a maternal lineage heritage system. In giving birth to the norms that govern life, the traditional Minangkabau society has made nature its life guide and a source of analogy, also demanding thinking and acting (Firdaus et al., 2018). Minangkabau regulates very basic things such as the basis of thinking, values in life, norms in the association, the philosophy of life, and laws that need to be obeyed. This social legacy Minangkabau community is assembled by "intangible" and "tangible" social legacy (substantial legacy incorporates the physical objects and artefacts having a place in culture; for illustration, conventional buildings, archaeological destinations, notable places, landmarks, and artefacts; intangible legacy is comprised of nonphysical mental property, such as fables, verbal conventions, ceremonies, traditions, convictions, conventions, information, and dialect).

Methodology

This study collected qualitative data through semi-structured interviews, and participant experiences were used. Researchers prepare draught questions and serve as guides in the conduct of informant interviews. Qualitative research data analysis is the NVIVO 14. The researcher has chosen to interview traditional leaders (TL), religious Leaders (RL), and Community Leaders (CL) that have experience in local knowledge transfer. Collecting all the relevant information to ensure it can answer the interview objective and identify the themes as the interviews were conducted with TL, RL, and CL from the chosen leader, their age, and experience. The interviews took place with the TLs, RLs, and CLs, with 45 minutes to one hour for each session. The interview session was conducted in Minangkabau and Indonesian, since Minangkabau and Indonesian are the native languages of the Minangkabau community. They also preferred to use both languages. After the translation of the interview transcript from Minangkabau and Indonesia Languages to the English Language was done, the researcher gave them to the TLs, RLs, and CLs to ensure that the translation process did not change any meaning. Then, the data was sent to an expert for proofreading.

Findings and Discussions

This section presents findings about the role and challenges of local knowledge management among the Minangkabau Community leaders through theme and sub-theme. Theme to role of local knowledge management through Maintaining cultural identity, Sustainable use of resources, Solve local problems, and Local economic development. Theme to challenges of local knowledge management through theme oral tradition, information storage media, modernisation, acculturation, knowledge owner, and foreign culture. The details are in Table 1 and Table 2 below.

Table 1

Interview Findings Role of Local Knowledge Management among the Minangkabau Community Leaders

| Theme | Sub-Theme | Interview Findings |
|-------------------------------|--------------------------------|---|
| Maintaining cultural identity | Cultural identity | ...developing and fostering the culture of the dinagari community (CL1) ...local knowledge has the function of regulating people's lives and being the hallmark of a community group (TL1) ...local knowledge functions as a basic principle in community life which is guided by individual behavior (TL2) |
| | Cultural diversity | ...development of traditions or knowledge, as advice, beliefs and taboos (RL4)task of developing and fostering community culture (CL2) |
| Sustainable use of resources | People farming | ...local knowledge that exists in the community is related to the livelihoods of the majority of people farming or farming, trading, home industry and others (CL3) ...local knowledge owned by the community is passed down from generation to generation such as farming and utilizing the environment as a source of life (CL3) |
| | Environmental treatment system | ...local knowledge functions as a customary norm or rule governing the relationship between society and the natural environment (TL3)preserve natural resources and develop local knowledge (TL4) |
| Solve local problems | Natural disasters | ...local wisdom value is used by the local community in the process of social interaction in daily life with nature and its social environment, as part of a mechanism for survival (CL1) |

| Theme | Sub-Theme | Interview Findings |
|----------------------------|---------------------|--|
| | Social threat | ...very useful in managing the order of community life (CL3) |
| Local economic development | Traditional crafts | ...fostering the village economy to reduce unemployment and poverty, develop the social life of the community including developing and fostering community culture (CL2) ...trading and traveling, handicrafts (burnt silver crafts from Koto Gadang) that support the people's economy (TL1, TL2, CL3, CL4) |
| | village development | ...fostering the village economy, and coordinating participatory village development (CL3) ...roles of fostering the life of the village community, fostering the village economy to reduce unemployment and poverty (CL2, CL3) ...people who own inheritance, and the village government exercises control over land and other forms of ownership (RL1, RL4, CL2) |

Four main themes were found through thematic analysis to represent the role of local knowledge management among the Minangkabau community. The sections below offer a thorough explanation and discussion of each theme.

1. Maintaining cultural identity

The philosophy of *alam takambang jadi guru* (learning from nature) as well as from one's own and others' life experiences is the dominant thinking orientation in the Minangkabau society. The saying "*alam takambang jadi guru*" shows that Minangkabau people take the dynamic nature (environment) as the best example in living life, and then implement it into various forms of their daily activities (Alimin & Kusnomo, 2018). Nature, for the Minangkabau people, is the first and foremost teacher. This makes the community to always pay attention to natural phenomena, both social and non-social, as a guide to life (Nurdin, Amin dan Rido, 2020).

2. Sustainable use of resources

According to Drew (2005) and Mundy and Compton (1991), local knowledge form the basis for local-level decision-making in a variety of activities including hunting, agriculture, health care, food preparation, education, natural resource management, trade, and spiritual divination (Kandal et al., 2021).

3. Solve local problems

The United Nations (UN) (especially the Johannesburg Conference in 2002) confirmed the configuration of the principle of sustainable development based on three interdependent

factors: environmental protection, economic growth, and social development (Nocca, 2017). Local knowledge is essential for sustainable development; it can be used to solve problems and fulfill the needs of local communities as well as participate in global development. Local knowledge should not only be used by local people to solve their daily problems, but should also be disseminated outside their communities. This type of knowledge can be applied by external communities as solutions to similar problems in different contexts.

4. Local economic development

Trading and migrating have become habits that were done by their ancestors in the past which produces a value that was used by the Minangkabau people as a guide (Prasasti & Anggraini, 2020). Local knowledge has a huge impact on the global economy. Promoting Minangkabau local knowledge will increase the country's market share in the knowledge economy. Minangkabau people can use the knowledge they have inherited from their ancestors for hundreds of years to generate new knowledge and face the challenges of daily life. Not only that, they can also transform traditional products such as food products, handicrafts and clothing into international products.

Table 2

Interview Findings Challenges of Local Knowledge Management among the Minangkabau community Leaders

| Theme | Sub-Theme | Interview Findings |
|---------------------------|--------------|---|
| Oral tradition | Tacit | The information is kept by the public orally and a little in written form (CL3) Knowledge is stored within their respective owners (TL1) Local knowledge is often implicitly or implicitly owned by people within a community. That is, it is learned by observing others and rarely documenting it (TL3) |
| | Undocumented | Local knowledge management are related to non-documented knowledge, such as confidentiality. TL1 knowledge is stored in their respective owners, and according to CL 3, oral and some written knowledge It is learned by observing others and rarely documenting it (TL3) |
| Information Storage Media | Oral | This local knowledge is in practice passed down orally and is not documented. So that the knowledge is only in the person concerned so that if the person concerned dies the knowledge will be lost (RL2) |
| | Manuscript | The lack of availability of documents related to the wealth of various knowledge sourced from local knowledge in the community (RL4). Oral notes about old people's memories, experiences, and life stories (CL2) |
| | Print | There was a training event, and knowledge about custom was collected through photographs and printed media (RL1) |

| Theme | Sub-Theme | Interview Findings |
|---------------|--------------------|--|
| | Electronic | Only a small part of the challenges related to storing local knowledge are presented electronically. One example is in the form of a tape like a monologue to Minangkabau by Yus dt. Parpatih (RL 3) |
| Modernisation | Technology | Modernization and the development of information and communication technology are challenges to protecting and maintaining the existence of local knowledge in society (CL2). Exacerbated by the times and technological developments (TL4), the impact of globalisation and technological advances Progress is unavoidable, and we must even participate and get involved in developments if we don't want to be considered clueless. So the problem is, of course, the negative impact on local knowledge. |
| | Science | Modernization has shifted people's attitudes and mentalities to live according to today's demands (RL2). Globalisation could be a challenge in managing local wisdom (RL3). Added that the development of science and advances in information technology have caused the fading of habits or traditions in society (TL 4). |
| Acculturation | Trust | The existence of cultural acculturation is related to people's beliefs. For example, with the entry of Hinduism into Minangkabau, the original beliefs do not disappear, such as belief in spirits, large stones, and sacred objects. Then acculturation entered Islam; Islamic beliefs and customs were accepted, but Hindu-Buddhism was still used, for example, praying with incense, children using amulets, and so on (RL 2) |
| | Ideology | Tradition now tends to fade over time. The big impact of this situation is the emergence of traditions that no longer pay attention to decency, appropriateness, and the flow of noble values from ethnic culture. The use of western-style dishes at weddings, for instance, is an example of how western culture has influenced it but Minang culture is still present (CL 1) |
| | Philosophy of life | A mixture of cultures or acculturation between local cultures and cultures that came from outside, so it was not easy to determine indigenous and non-original customs. One of the life philosophies of the Minang people is in the deliberations is <i>bulek aia pambuluah bulek kato dek mufakat</i> , but if a consensus is not found, then the foting method is |

| Theme | Sub-Theme | Interview Findings |
|-----------------|-----------------------|--|
| | | used, and this is influenced by the culture of the current government (CL3). |
| Knowledge owner | Minangkabau Leaders | Generally, the knowledge is kept with the owner of the knowledge CL4. The absence of permanent institutions to maintain and preserve local knowledge and the lack of figures who are specifically committed to maintaining and defending it (RL3). |
| | Minangkabau Community | Knowledge is generally stored in tacit form or by the knowledge holders themselves, and fewer and fewer young people are willing to learn about it (RL1). Challenges come from within oneself and from the environment outside oneself. If you are not willing to learn the local wisdom that is owned while (TL4). |
| Foreign culture | Lifestyle | The influx of foreign cultures resulted in the younger generation abandoning the habits or traditions passed down by their former people (CL 1) |
| | Culture | The rapid influx of foreign cultures into people's lives and the advancement of information technology that continues to develop are challenges that must be faced and may erode the values of local wisdom contained in customs, arts, culture, and local traditions that exist in the Minangkabau community itself (RL4) |

Six main themes were found through thematic analysis to represent the challenges of local knowledge management among the Minangkabau community. The sections below offer a thorough explanation and discussion of each theme.

1. Oral Tradition

The information is kept by the public orally and a little in written form (CL3). Knowledge is stored within their respective owners (TL1). Local knowledge is often implicitly or implicitly owned by people within a community. That is, it is learned by observing others and rarely documenting it (TL3). The existence of local knowledge is determined by a system of inheritance which is carried out orally by the local community (Erza et al., 2018).

2. Information Storage Media

This local knowledge is in practice passed down orally and is not documented. So that the knowledge is only in the person concerned so that if the person concerned dies the knowledge will be lost (RL2). Lack of availability of information related to the wealth of knowledge sourced from local knowledge in the community (RL4). It is difficult to transfer tacit and socially complex information because the integration process creates a distinctive, transitional, and hybrid organisational structure that exacerbates sociocultural barriers to knowledge transfer (Riikka et al., 2016). Libraries are educational centers that act as sources of information, and as intellectual property, librarians are responsible for maintaining awareness of traditional culture. In this case, the role of the librarian is (1) capturing

traditional knowledge with the characteristics of traditional knowledge that exists in the community through friendly documentation methods, (2) being a communicator, and (3) the value of intellectual property (Adelia, 2016). This is a momentum for literacy and cultural empowerment activists, to educate the literate community about local information sources. To be able to investigate the knowledge contained in various cultural elements, information literacy is needed, primarily cultural literacy (Saepudin et al., 2018).

3. Modernisation

Modernisation, the development of information and communication technology is a challenge in protecting and maintaining the existence or existence of local knowledge in the midst of society (CL2). The times and technological developments (TL4). It is undeniable that technological advancement has a good impact on the development of the digital technology trend, but this phenomenon also lowers our society's enthusiasm for traditional art (Hadijah, 2019). This is why innovation and adaptation are essential and have always been a component local knowledge management, responding to the altered characteristics of a situation and its unique social, technological, and economic problems (Wheeler & Root-Bernstein, 2020). In addition, a strong introduction to cultural heritage for the next generation can help the country maintain its traditions in the face of difficulties that will arise in this period of globalization (W.S. & Emidar, 2018). The Minangkabau people believe that some of their customs cannot change, although others can change because they adapt to the times (Sovia Firdaus et al., 2018). It is impossible to separate culture from people's lives since culture is closely related to the beliefs, norms, attitudes, and behaviors that are accepted by members of community groups and then engrained in daily behavior (Mardatillah, 2020).

4. Acculturation

There is a mixture of cultures, between local cultures and cultures that come from outside, so it is not easy to determine the original customs and non-original customs (CL3). The acculturation process generally takes a relatively long time because there are elements of foreign culture that are selectively absorbed or accepted and elements that are not accepted, so the process of cultural change through the mixing mechanism still reveals the existence of personality elements that are not accepted original (Miswardi et al., 2021).

5. Knowledge Owner

Minangkabau society is accustomed to its oral customs without regulating matters related to the transfer of knowledge. Not everything can be made explicit in Minangkabau society. This results in an increasingly limited number of knowledge holders (H Isnani & Rohmiyati, 2016). Generally, the knowledge is kept with the owner of the knowledge (CL4). The absence of permanent institutions to maintain and preserve local knowledge and the lack of figures who are specifically committed to maintaining and defending it (RL3). Traditional leaders, who create policies, make sure that values and norms are consistent with their roles as well as several other regulations that act as benchmarks for the community in how to manage the local knowledge they gather (Erza et al., 2018).

Knowledge is generally stored in tacit form or in the knowledge holders themselves, and fewer and fewer young people are willing to learn about it (RL1). People feel embarrassed if they still maintain and use local or regional culture (Widiansyah & Hamsah, 2018). Due to the tremendous challenges they face in sustaining local cultural practices and values rooted in local knowledge systems, youth in particular will forge their pathways (Sumida Huaman,

2018). The experiences, values, and insights a person has felt and experienced in his life are part of that knowledge. Challenges come from within one self and from the environment outside oneself. If you are not willing to learn the local wisdom that is owned while (TL4).

6. Foreign Culture

The rapid influx of foreign cultures into people's lives and the advancement of information technology that continues to develop are challenges that must be faced and may erode the values of local wisdom contained in customs, arts, culture, and local traditions that exist in the Minangkabau community itself (RL4). Foreign culture continues to enter Indonesia unstoppably which can erode or dilute the local culture owned by the Indonesian people, for that important efforts need to be made in tackling these problems so that Indonesian culture can continue to exist in its authenticity even though it is hit by globalization (Nahak, 2019).

Conclusion

Local knowledge is a way of looking at life, science, and numerous living tactics that the Minangkabau people use to adapt to various situations and satisfy their needs. This research will contribute to communities' local knowledge management for future generations to understand and appreciate traditional knowledge and generate the Minangkabau community's socio-economy and knowledge development. The results of this study can make a significant contribution to local communities and provide support to ensure that local knowledge is passed on correctly and effectively from one generation to the next.

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