

Analysis of the Similarities in Life Concepts between Migration Culture of Minangkabau Ethnic & Life Course Theory in Achieving Success

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Abstract:

Cultures from various ethnic in Indonesia have local wisdom that can be used in education. Educational science is developed through philosophical studies that create different educational theories. This study aims to see the life similarity between life course theory and the migration culture of the Minangkabau ethnicity. This research uses a qualitative method with a realist ethnographic and literature study approach. Research findings show the similarity of the life concept between the life course theory and migration culture of the Minangkabau ethnic, including, first; The Concept of Change in Life, second; Taking Opportunities and Facing Obstacles, third; Culture-Based Social Interaction, fourth; Independence and Success, fifth; Building Social Success. The study results explain that culture, as a result of human creation, follows universal life values and is appropriate to be used as a potential educational approach.

Keywords: Life Course Theory, Migrating Culture of Minangkabau Ethnic, Success.

1. INTRODUCTION

Education is an effort made consciously and intentionally to change human behavior individually and in groups to mature humans through teaching and training. Education is an activity to foster and develop the ability of children and adolescents to interact effectively with the environment and live well (Jagers et al., 2019). Education in Japan aims to develop a whole personality, maintain a healthy society physically and mentally, love truth and justice, have self-respect, respect the workforce, have a high sense of responsibility, be independent, and build a peaceful country and society (Kheirandish et al., 2020).

All education definitions indicate that education is directed at efforts to reach maturity, characterized by physical and mental health, independence, and a good life. Adult individuals in the United States are characterized by having regular jobs. Economic independence is one of the

characteristics of maturity, but achieving it requires a long process (Maj et al., 2021). Platonov says that the component of personal maturity (maturity) is related to knowledge, attitudes, skills, social norms, and experiences. For most individuals, graduating from school and continuing to college is essential to the transition to adulthood. These opinions state that “economic independence and psychological maturity” are the main characteristics of adults (Prevot et al., 2018).

Educating someone to become an adult is done through formal education and developed through non-formal education. Coombs defines non-formal education as any educational activity organized outside an established school system, either carried out separately or as an essential part of a more significant activity, carried out intentionally to ensure students achieve their learning goals (Rogers, 2019). Non Formal Education is family education,

environmental, and cultural-based education. Culture results from human creativity, initiative, and work; in essence, it has wisdom values that can develop the community's personality where the culture evolves. Culture is one factor that influences individuals' mindsets in behaving (Suprapti et al., 2022). Mahdayeni states that culture is a product of humans, but humans are also a product of culture. The reciprocal relationship between culture and human life explains the vital role of culture in shaping human personality (Kusano & Kimmelmeimer, 2021).

Indonesia is a country with cultural diversity that comes from ethnic diversity that lives on thousands of islands in Indonesia. Cultural diversity is used very well as a wealth that supports the nation's progress. Therefore, the government pays special attention to developing cultural wisdom (Gunawan et al., 2020). This concern is stated through the Law of the Republic of Indonesia Number 5 of 2017 concerning "*Pemajuan Kebudayaan*" (Culture Advancement)". This law is based on awareness of the diversity of regional cultures, which are the wealth and identity of the nation that are indispensable for advancing Indonesian National Culture amid the dynamics of world development (Mahendrawati, 2020).

Culture Advancement aims to (a) develop the noble values of the nation's culture; (b) enrich cultural diversity; (c) strengthen national identity; (d) strengthen the unity and integrity of the nation; (e) educate the nation's life; (f). improve the nation's image; (g). create civil society; (h) improve people's welfare; (i) preserve the nation's cultural heritage; and (j) influence the direction of the development of world civilization so that culture becomes the direction of national development (Li et al., 2022).

One of the thousands of cultures developed in Indonesia is Minangkabau Culture. The Minangkabau ethnic live in the province of West Sumatra, Indonesia.

Knowing about the Minangkabau ethnicity can be seen from the two international awards for its natural and cultural wealth (Madjid et al., 2022). *The first award* Cable New Network Travel Award for the Minangkabau culinary specialty of West Sumatra, namely "*Rendang*," is the most delicious food in the world. *The second award* from Budget Travel Magazine in the World's Most Picturesque Villages Category established Pariangan Village as one of the most beautiful villages among the 16 most beautiful villages globally (Fatimah et al., 2021).

This study explores the uniqueness of another Minangkabau culture, namely the "*Budaya Merantau*" (Migration Culture). The Migration Culture of Minangkabau Ethnic has the wisdom that plays a significant role in shaping the successful personality of the younger generation. The habit of "*merantau*" in the Minangkabau ethnic developed from age to generation. This habit ultimately creates a "hidden curriculum" in the process of migration (Rosa et al., 2021).

"*Merantau*" is a term used by ethnic Minangkabau to describe the culture of moving from their homeland to another city, both within one province and outside the province, to change living conditions from hardship to success in terms of economy, knowledge, experience, social relationship and skills (Fang et al., 2018). *Merantau* is an activity to go to an overseas area, leave the hometown of their own volition for a long or short period, make a living, study or seek experience, and return home. *Merantau* is an activity to leave one's hometown searching for wealth, knowledge, and fame (Yu et al., 2019).

Merantau is generally the same as migration. Migration is an activity to leave home and hometown, searching for a safer place or a better life. According to Becker, the classical human capital theory states that migration is an essential component of human capital investment. But on the other hand, migration is a thorny issue for several countries (Hertzman, 2020). Apak states

that migration movements affect various components of society and can cause problems related to societal adaptation. The quote above only explains that migration is a living phenomenon carried out by almost all humans in any part of the world (Lebre et al., 2022).

Merantau or Migration of Minangkabau Ethnicity is a migration phenomenon built on cultural foundations. Research on *merantau* is usually carried out using several grand theories, including Life Course Theory and Value Orientation Theory (Maksum, 2022). This paper will present the similarity of life concepts between the values of the *merantau* culture of the Minangkabau ethnicity and the life course theory's life principles. Furthermore, this study explains that the culture that develops in a community can be universally applicable to all humans because theoretical and cultural studies are built based on human reasoning.

2. LITERATURE REVIEW

Migration and Emigration

The definition of migration is difficult to measure because migration can be defined in many ways and is an event that may be repeated several times throughout a person's life. Almost all definitions use the criteria of time and space so that the movements involved in the migration process are at least considered semi-permanent and across certain geographic boundaries (Brell et al., 2020).

Lee describes migration as a "permanent or semi-permanent movement", while Mangalam describes it as "the relatively permanent movement of a group, called migrants, from one location to another." The United Nations defines a long-term migrant as a person which means more than 12 months (Mangalam & Kelty-Stephen, 2021). But of course, not every migrant will continue to carry out their original intention. Migration carried out by ethnic Minangkabau discussed in this paper may be more suitable with Lee's definition

of migration because, generally, Minangkabau people migrate intending to settle on a semi-permanent basis (McMahon & Sigona, 2018).

The Minangkabau ethnicity, which is the object of this paper, its characteristics can be easily marked and seen as an ethnic group that likes to wander. In contrast to other ethnicities, the Minangkabau ethnicity is famous for its high blend-ability and ability to adapt quickly to its environment. Everywhere throughout the archipelago, we have never heard of "*Kampung Minangkabau*" or "*Kampung Padang*", as villages formed on the basis of certain ethnicities, such as "*Kampung Jawa*", "*Kampung Melayu*", "*Kampung Keling*", "*Kampung Nias*", "*Kampung Cina*" (China Town), "*Kampung Arab*", "*Kampung Bali*", and others in various cities in Indonesia (Zara, 2022).

The Minangkabau people are not ethnically exclusive but remain uniquely exclusive. The activities they choose are generally in the service sector that many people need. If they open a business, it is usually a business that is needed by many people, such as restaurants, tailors, photocopiers, grocery stores, bookstores, or da'wah (Asril et al., 2021).

The spirit of harmony that comes from the talent for inter-ethnic mixing is taught by Minangkabau customs and culture, which reads: "*di ma bumi dipijak, di situ langik dijunjuang*" (where the earth is stepped on, there the sky is upheld). This is also coupled with the traditional advice "*kalau buyuang pai marantau, mandeh cari sanak pun cari, induak samang cari dahulu*" (if the man goes abroad, looks for mother and brother, and looks for a landlady first) (Suri & Chandra, 2021). The goal is to find the landlady first because it is a "background" or foothold in a new area that needs to be found and strengthened first. This is hereditary teaching that is ingrained, proven, and tested to have a very high value which is increasingly being felt today, especially in the interethnic system of agitation (Alderman, 2022).

The definition of *merantau* that is commonly used today is someone who goes outside the cultural area of their own accord for a certain period, long or short, to make a living, study, or seek experience, usually to return home (Iswanto et al., 2022). Migrating for the Minangkabau people is also an entrenched social institution. This means that people who migrate no longer communicate and interact only with their relatives or members of their ethnic group but also with people from different ethnic and cultural backgrounds (Chua, 2021).

For men in Minangkabau, wandering is closely related to the advice of their parents which reads "*karatau madang di hulu babuah babungo balun, marantau bujang dahulu di rumah baguno balun*". This rhyme suggests that men go abroad because it is not needed in the village. Because most of them come from rural areas and the destinations they wander are cities that are centers of economic growth, we can call this *merantau* movement carried out by the Minangkabau people urbanization (Clough & Nutbrown, 2019).

From a young age, men in Minangkabau have been accustomed to sleeping in a surau to learn and socialize with other people who are considered more experienced. When the time comes for them to stand alone, they have to leave the village to earn a living if there is nothing to do in the village, especially according to Minangkabau custom, men are not entitled to inherited land (Gayatri et al., 2019). Customs and culture have also instilled "a sense of kinship" in a broad sense in him. Throughout their lives they are constantly reminded of their obligations not only to their children and wives but also to their nieces and nephews, all their brothers, especially sisters, and even all the people of the village (Fernandez et al., 2021). This is following a Minangkabau rhyme, "*satinggi-tingti tabangnyo bangau, hinggoknyo ka kubangan juo*" (as high as a crane flies, it lands in a puddle too), which means that no matter how far a person goes,

one day he will return to his hometown (Mora, 2020).

3. METHODS

This study uses a qualitative method with a realist ethnographic approach. Qualitative research collects information from participants in a broad environment, general questions, and contains and analyzes data sourced from participants' words subjectively. The Realist Ethnographic Approach is a qualitative design in which the researcher describes and interprets the same pattern of values, behaviors, beliefs, and language of a cultural group. This study's group with the same culture is the Minangkabau ethnic, a migration culture. The ethnographic research was conducted by interviewing cultural figures and successful figures of the Minangkabau ethnic. In addition to ethnographic studies, research studies are carried out through literature studies.

4. RESULT AND DISCUSSION

As explained in the abstract, there are five similarities in the concept of life between the life course theory and the *merantau* Minangkabau ethnic. The five similarities include: *first*; decide for change; *second*; take opportunities and face obstacles; *third*; cultural-based social interaction; *fourth*; independence and success; and *fifth*; build social success.

The five similarities come from the values of the *merantau* culture Minangkabau ethnic and the five life principles in the life course theory. Five values of *merantau* Minangkabau ethnic include: *first*; desire for change; *second*; learn from experience; *third*; build social networks; *fourth*; establish the foundation of success; and *fifth*; success together. The five life principles of the life course theory include: *first*; The principle of lifespan development; *second*; The Principle of Agency; *third*; The Principle of Time and Place; *fourth*; The Principle of Timing; *fifth*; The Principle of Linked Lives.

Research on the conceptual life course theory and the *merantau* culture of the Minangkabau ethnic shows that the life principles in the life course theory are in line with the stages of life in *merantau* culture or Minangkabau ethnic since departure to enjoying success. To make it easier to understand this concept, the word *merantau* will use the term migration in the following explanation. The similarity analysis of the two concepts is described as follows:

1. The First Similarity: The Concept Of Change In Life (The Concept Of Change In The Migration Culture Of Minangkabau Ethnic)

Migration culture of Minangkabau Ethnic is recommended in Minangkabau culture. This recommendation is intended for unmarried Minangkabau youth. The Minangkabau ethnic group follows a matrilineal culture, where the wealth of a large family will be managed by Minangkabau women. This condition causes Minangkabau men sometimes not to have land that can be obtained to meet the needs of life. This causes the recommendation to migrate to be more emphasized to Minangkabau men.

This suggestion is written in the Minangkabau rhyme: “*Karakatau Madang di Hulu, babuah babungo balun, marantau bujang dahulu, di Rumah baguno balun*” (The Karakatau tree grows upstream, it hasn’t flowered and bears fruit, go migration the youth first, in the village, it’s not helpful). The word “not yet useful” at the end of the rhyme sentence shows that Minangkabau youth have not provided maximum benefits for themselves and their families. Therefore, the youth should go abroad to gain economic independence and maturity. This explanation follows Tsuyoshi Kato’s definition of wandering: “leaving one’s hometown to seek wealth, knowledge, and fame.

Change is the central concept in the migration culture of the Minangkabau ethnic. The concept of change is contained

in the Minangkabau philosophy of “*Mambangkik Batang Tarandam*” (raising a large tree immersed in water). A big tree submerged in water can be symbolized a life that is submerged, slumped, and poor. Successful immigrants have succeeded in getting out of a poor and slumped life. Usually, a successful nomad will be admired and adored by his family and community in the village.

a) Concept of Change in Life Course Theory

The first principle in the life course theory is the principle of lifespan development. Understanding the Life-Span Development Principle in this theory must take a long-term perspective. Individuals continuously experience changes in essential biological, psychological, and social experiences in terms of development. Substantial changes occur, for example, in work orientation during the early years of adulthood. This principle is narrated as “The Process of Development and Change” (Liu et al., 2021).

The life-course theory explains that the journey of human life from birth to old age is influenced by various factors, including life history, social situations, challenges faced, and experiences affecting the individual in the development of his life (Kitson et al., 2022). Self-conditions, environmental conditions, social support, and strategies for dealing with them are different for each individual. Life problems arise when individuals are in inappropriate cases when facing challenges. Maturity is not only in age, but the maturity of thinking and mental health significantly affects individuals’ strength in their life journey. Life-course counseling directs counselors to help counsees towards change through the stages of pre-contemplation, reflection, preparation, implementation, and maintenance.

b) The Similarity of the Migration Culture Minangkabau Ethnic and Life Course Theory in the Concept of Change

Human life and the life of the Minangkabau ethnic group is a long journey traversed by individuals from birth to old age (the concept of life course theory), from a life full of difficulties to independence and success (the concept of migration culture Minangkabau ethnic). Individuals pass the process of change and development of life with full awareness to go through opportunities and obstacles (life course concept). The method passed down from generation to generation by the Minangkabau ethnic group for the process of change and development is to go migration (the concept of *merantau* of the Minangkabau ethnic group). The full use of self-potential such as the potential of reason, mental potential, and skills are fully used to learn about natural phenomena and opportunities that can benefit efforts to achieve independence and success in life. Freedom and success cannot be separated from the individual's ability to learn from experience (the stages of wandering the Minangkabau ethnic group) they have gone through in life (Neubauer et al., 2019).

2. The Second Similarity: Adventure And Learning (The Concept Of Adventure And Learning In The Migration Culture Of Minangkabau Ethnic)

The Concept of Adventure and Learning in the Migration Culture of Minangkabau Ethnic. The desire to change conditions from difficulty to success was followed by stepping out of the hometown to the overseas area. The pattern of activity in this second process is adventure and learning. With all the events experienced, the journey must be a valuable lesson for youth to succeed. Migrants may find life's hardships, failures and sorrows repeated. But the events experienced will be a valuable lesson. Taking lessons from various events is advised by the Minangkabau culture through the philosophy of "*Alam Takambang Jadi Guru*" (nature develops to be a teacher). This proverb teaches that the Minangkabau

people can learn from their migration experiences. Migrants are recommended to be good at reading natural cues (intuitively) and anticipate possible dangers that threaten. The migrant journey will make the youth of Minangkabau ethnic stronger physically, mentally, and in terms of life skills. Getting used to facing life's difficulties is explained in the Minangkabau philosophy, which reads, "*Kok baniah nak tumbuah rancak, pindahan ka lungguak buruak*" (if the seeds want to grow well, over them to dirty mud). This proverb explains the importance of Minangkabau youth being forged with life's difficulties to have a strong personality.

a) The Concept Of Adventure And Learning In Life Course Theory

The second principle of life course theory is The Principle of Agency. On this principle, individuals build their way of life through choices and actions as opportunities and constraints exist in historical and social circumstances (Bernandi et al., 2019). Children, youth, and adults are not passive to social influences and structural conditions. Instead, they make choices and compromises based on the alternatives they see in front of them. For example, worker values influence work experience, including rewards and job characteristics such as pay, autonomy, and service to others. This principle is narrated as "The Process of Taking Action on Opportunities and Obstacles."

b) The Similarity of the Migration Culture Minangkabau Ethnic and Life Course Theory in the concept of adventure and learning

To achieve independence (life course concept) or success (Minangkabau ethnic migration concept), individuals will find various opportunities and obstacles

that require individual courage in making decisions or actions (life course concept) that are fast and precise. The speed and accuracy of individuals in taking action will be significantly influenced by the individual's ability to take lessons from life events that are passed in the process of adventure when going abroad (the concept of *merantau* Ethnic Minangkabau). The idea of "taking opportunities and facing obstacles" in the life course theory and adventuring and taking lessons is critical in the similarity of the concept of life between the Minangkabau ethnic migration culture and the life course theory.

3. The Third Similarity: Culture-Based Social Interaction (The Concept Of Culture-Based Social Interaction In The Migration Culture Minangkabau Ethnic)

The Minangkabau ethnicity is known for building good friendships with all ethnic groups overseas. This ability to build friendships makes the Minangkabau ethnic easy to accept in new environments and create networks. The ability to build a social network is taught in the Minangkabau rhyme, which reads: "*Jika anak pergi ke rantau, ibu cari, saudara cari, induk semang cari dahulu*" (if youth go abroad, looking for a mother looking for brother, but the business owner should find first). This rhyme contains advice so that young migrants don't stay at relatives' homes in overseas areas for long but instead seek work and live independently as soon as possible. The business owner (big boss) where the Minangkabau youth will work, study and seek experience. Young immigrants are advised to be good at maintaining the trust of business owners and even establish very close relationships with parents. Good relationships are built with courtesy and intelligence at work. Maintaining a good relationship with

employers is advised in a Minangkabau poem, "if you are good with a big boss, more than having a biological mother." The most famous philosophy about the intelligence of the Minangkabau people in building social networks is the saying, "*dimana Bumi diinjak, di situ langit dijunjung*," where the earth is stepped on, there the sky is upheld." This philosophy means that the Minangkabau ethnicity is recommended to appreciate the local community's culture but not abandon the original Minangkabau culture.

a) The Concept Of Culture-Based Social Interaction In the Life Course Theory

The third principle in life course theory is "the principle of time and place." Individual life journeys are embedded and formed according to the history of the times and places where they were born and lived (MacCharles & Melton, 2021). Businesses have three essential features, 1) geographic location, 2) culture, and 3) understanding of meaning and value. This principle is narrated as "The Process of Utilizing Social Powers and Cultural Values." Heterogeneity or diversity in structure or process is a human way of life. The life-course theory explains the development of human life in historical, social, demographic, psychological, biological, and economic contexts. The story of individual life, including the development towards independence and success, will be influenced by the context of cultural-based social interaction.

b) The Similarity of the Migration Culture Minangkabau Ethnic and Life Course Theory in the Concept of Culture-Based Social Interaction

In life course theory, the time and place where individuals live and

develop affect the individual's personality in responding to various information and conditions that come and go. Individual maturity in thinking, feeling, and behaving are influenced by the social environment and cultural values in which the personal lives develop. Research-based on life course theory found that adolescent migrant students are more likely to use their home culture in interacting with the environment. Therefore, good support and acceptance from the host country's territory are needed. In Minangkabau ethnic migration, cultural acculturation without leaving traditional cultural values becomes a social force that can be used to achieve success in life. The nature of "collegial" or a high sense of brotherhood among fellow ethnic Minangkabau is the capital of developing life overseas. However, interacting well with the local culture overseas is the capital of peace and success. There is a similar concept between the Minangkabau ethnic migration culture and the life course theory in building culture-based social interaction. The culture embedded in the individual related to time and place will build unique personality personally and socially and become a characteristic of individuals in social interaction.

4. The Fourth Similarity: Independence And Success (The Concept Of Independence And Success In The Minangkabau Ethnic Migration Culture)

In the life of the Minangkabau ethnic, migration is generally a journey through a life full of difficulties. Migrating ethnic Minangkabau is motivated by difficult economic conditions in the place of birth. Therefore, migration is not an easy activity to undertake. After going through

various life difficulties, financial difficulties, and repeated events of failure and success, ethnic Minangkabau migrants will increasingly sharpen their intellectual, mental, and skills towards certain businesses. The Minangkabau Ethnic Migrants must focus on genuinely mastered companies and can provide maximum benefits to sustain life. The culmination of all migration events is independence and success.

a) The Concept of Independence and Success in Life Course Theory

The fourth principle of the life course theory is The Principle of Timing. The development of exposure (antecedents) and the consequences of life changes, events, and behavior patterns vary according to the timeliness of the individual in dealing with life events (Bleidorn et al., 2020). Events or experiences can affect individuals differently depending on the conditions when an event occurs in the course of life. In Life Course theory, individuals are active agents influenced by the social environment and can make their own decisions and set goals in the social structure. Individuals are assumed to be able to engage in planning, thinking, proactive, and self-control competencies. Individuals who achieve independence are influenced by life events they go through along their life path (Denissen et al., 2019).

b) The Similarity of Concepts between the Minangkabau Ethnic Migration Culture and Life Course Theory in Achieving Independence and Success

Life Course Theory explains that Independence and Socio-Historical Influence are two things that cannot be separated from each other.

Individuals who achieve independence are influenced by life events they go through along their life path. The more individuals can pass through various obstacles and difficulties, the more honed all aspects of the individual self, such as maturity in thinking, wiser attitude, and more skilled work. The same thing is explained in the concept of Ethnic Minangkabau migration. The journey of migration life makes the Minangkabau ethnic personality more resilient and mature, both physically and mentally. The governor of West Sumatra (Minangkabau ethnic) for 2011-2021 stated, "if the Minangkabau people want to be successful, then go migration." In addition, the study results show that 90 percent of high school students with a high level of intelligence decide to continue their education in an overseas area. The culture of migration of Minangkabau ethnic also shows that successful Minangkabau ethnic figures mostly come from Minangkabau people who go abroad. Through various obstacles and trials, migration is a means for Minangkabau people to test their quality of intelligence, mental attitude, and skills. Maturity mindset, mental attitude, and talents become the primary capital to achieving success that leads to independence.

5. The Fifth Similarity: Building Social Success (The Concept Of Building Social Success In The Minangkabau Ethnic Migratory Culture)

In the Minangkabau ethnic migration culture, after independence and success can be achieved, success must be enjoyed with family and other people. The people in the hometown of successful migrants will be better if they are willing to

share their success in developing their hometown. At this last stage, ethnic Minangkabau migrants have been economically, mentally, and spiritually prosperous. These successful migrants will be called people who have succeeded in "*mambangkik Batang tarandam*" (lifting a large tree submerged in water). Ethnic Minangkabau migrants will return to their hometowns, build houses, help build mosques, and help families who intend to go abroad follow in their success's footsteps. The results of excess wealth are used and enjoyed together with family and hometown. Enjoying social success is reflected in the philosophy of "*Baraia sawah diateh, basah sawah dibawah*" (irrigated fields above, moist areas below).

a) The Concept of Building Social Success in Life Course Theory

The principle of the circle of life (The Principle of Linked Lives) in the life course theory explains that life is interdependent. The socio-historical influence is seen in the network of togetherness relationships. Often, individuals are affected by more considerable social changes, where these changes affect the interpersonal context at a smaller level (Solnes Miltenburg et al., 2022). Elder & Shanahan also states that the most personal and intimate relationships are strongly shaped by social structures, including historical and cultural contexts and the social institutions in which we live. Thus, social context shapes human relationships, a core theme from a sociological perspective on life's journey (Schoon & Heckhausen, 2019).

b) The Similarity of the Concept of Building Social Success between the Minangkabau Ethnic Merantau Culture and the Life Course Theory

Ethnic Minangkabau migrants realize that the involvement of the social environment obtains independence and success, so they enjoy the results of freedom and success by strengthening the relationship of togetherness in the socio-historical sphere (life course theory). The success obtained in moral or material will be developed by fostering and helping the people around and close relatives. The meaning of human life is determined by the benefits that one can give oneself, and the social environment is the main idea of Building Social Success.

5. CONCLUSION

Analyzing the concept of the Minangkabau ethnic migration culture and the life course theory's life concept shows that conceptually, the Minangkabau ethnic migration activity reflects human life throughout its life history. This phenomenon proves that ideas about life in the social field depart from studying the development of human life, which takes place naturally. The concept of the Minangkabau ethnic migration culture and the concept of life course theory emphasize the process of displacement in human life. The removal in the denotative meaning is "location change" (in the Minangkabau ethnic migration culture) and age transfer (life course theory). While the connotative meaning of transfer in these two concepts is transferring knowledge, mentality, and skills. Moving to both images is marked by various sad and pleasant life events and takes place in social settings. Independence and success as the main goals of human life will be achieved when individuals can face all life events with the maturity of thought, mental strength, and correct behavior. The life course theory and conceptual migration of the Minangkabau ethnicity are products of human reason. The human mind is developed through the educational process, both formal and non-formal education.

Migrating is an educational process carried out by individuals in non-formal education situations. The study in this paper wants to explain that the cultural approach in the educational process is efficient to use. Educators can take advantage of the wealth of cultural values as a learning medium. Various cultural wisdom that develops in an area is one of the media that can influence human perspectives on life and be excellent content used in educational activities.

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