

# Community Protection with Local Wisdom: Generational Communication Gap between Mamak and Kamanakan in Facing the Covid-19 Pandemic

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## Abstract

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*This research is an attempt to understand communication and local wisdom centered on mamak (MmK) and kamanakan (KmN) communication in the Minangkabau community in West Sumatra in tackling the Covid-19 pandemic. The research is motivated by the reality of the world which is experiencing a crisis due to the Covid-19 pandemic, which has caused many setbacks in all fields, especially in the social, cultural, and economic fields. Data analysis was carried out by exploring and narrating community experiences, and analyzing domains that are considered potential for developing cultural communication, maintaining local wisdom and communication gaps between generations. The results of the study show that the MmK – KmN communication is still quite well maintained and useful for the educational process and solving problems that arise as a result of the Covid-19 pandemic. However, the vertical communication pattern from top to bottom places MMK as the party that knows best about the problem of communication generations gaps, so it must be modified according to the development of KmN's knowledge which is more technologically literate and has more access to various sources of information.*

## Introduction

The official data of the Indonesian Government shows that until August 15, 2022, as many as 157,252 people died after being exposed to the virus called Covid-19. The virus that spread from Wuhan, Hubei, China, has infected 6,286,362 Indonesian people (<https://covid19.go.id/>). The same data source revealed that in West Sumatra there were 104,105 (1.7%) cases that caused 2,354 deaths.

The government, both at the center and in the region, took several steps to deal with the spread of this disease. The Governor of West Sumatra carried out several emergency response measures that started with the formation of the Covid-19 Response Team, then imposed restrictions on activities outside the home. The Covid-19 pandemic that has spread to 189 countries in the world is indeed difficult to prevent from entering one country or region. Therefore, the central and regional governments must have consistent policies, taking into account the health and socioeconomic impact of each policy.

The general problem in the handling of the Covid-19 pandemic in Indonesia is the lack of community preparedness in dealing with the pandemic (Rahman, 2021). Unpreparedness can be sorted from the lack of community knowledge about the Covid-19 pandemic, what independent efforts are being made, the alignment of community efforts with government policies, medical readiness, the availability of personal protective equipment (PPE) and other medical equipment. It is not only the community that has to bear the loss due to the high price of medical equipment, but also health institutions that lose medical personnel due to infection. The government is also considered not quick to respond because serious efforts were only made after several cases appeared in the community.

The Covid-19 pandemic not only has an impact on the health and economy of the community, but also on the social and cultural system with various aspects such as religious education, training of the young generation, intergenerational relations, empowerment of women and children, etc. Social and cultural problems caused by the Covid-19 pandemic involve many important elements such as ideas, values, and norms that exist in society. Therefore, the recurrence of the Covid-19 pandemic will also come into contact with local wisdom that was born from various experiences of community disasters for hundreds, even thousands of years.

In the Minangkabau community in West Sumatra there is local wisdom in disaster prevention or post-disaster handling (Basa, 2022; Rozi, 2017) which should also be part of the mitigation of the Covid-19 disaster. The use of local wisdom in disaster mitigation is called by Triana (2018) as a “cultural approach”. This approach includes the arrangement of rules (norms) of individual and collective behavior as well as communication norms between citizens, both vertical (leaders and people) and horizontal (fellow leaders or fellow citizens) when a disaster occurs.

For the Minangkabau community, the norm of vertical communication can be an interesting research issue because it involves two social statuses that are an important part of custom, namely *mamak* (mother's brother, hereinafter abbreviated as *MmK*) and *kamanakan* (son of a female sister, hereinafter abbreviated as *KmN*). Minangkabau custom gives a position and at the same time heavier obligations to *MmK* than mother. Custom requires *MmK* to guide his *KmN*, organize and supervise the use of inheritance (Samin, 1997; Primaliza, 2015). The obligation of *MmK* to guide *KmN* is still an important issue in the middle of the Minangkabau community, but in practice that obligation has been largely neglected.

Minangkabau cultural values require *MmK* to guide *KmN* in the field of customs, religion, and daily behavior where communication plays a very important role. If *KmN* makes a mistake, *MmK* will be ashamed because *MmK* will be criticized by the people as a traditional community leader who has not performed well. The second role of *MmK* is to preserve heritage. They have to keep the inheritance so that it is not sold or mortgaged. However, *MmK*'s position is only to maintain something that traditionally does not belong to him. Minangkabau custom stipulates that the owner of the inheritance is all the members of the tribe represented by the sister of *MmK*. The third role is representing the family: *MmK* will act on behalf of the family to resolve problems with outside parties.

The Minangkabau custom assigns the task to the *MmK* to take care of the children and *KmN* through the expression ‘*anak dipangku, kamanakan dibimbiang*’ or ‘child in lap, child guided’ (Azrial, 2013). In the context of the Covid-19 pandemic, the task can be interpreted that *MmK* must provide guidance and education to its *KmN* in order to break the chain of transmission of Covid-19.

However, the generational difference between *MmK* and *KmN* can be a serious problem in the implementation of the task. Referring to the generation classification from

McCrindle (2006) MmK who currently belong to the Boomers generation and Generation X must communicate with KmN who come from Generation Y and Generation Z. The Boomers generation is a generation that still likes face-to-face communication, while Generation Y familiar with computer mediated communication (CMC) (Venter, 2016). The gap is widening between Boomers and Generation Z. Differences in the choice of ways in daily communication can lead both generations to a deadlock and decrease the frequency of communication between generations significantly.

As a cultural activity, local wisdom has the potential to build social relationships and exchange messages and good ideas in the community. The exchange of ideas is very much needed in order to build mutual understanding and various commitments to gather cooperation among the people of the community, especially in the face of the Covid-19 pandemic.

This research is based on the cultural reality that communication between MmK and KmN is part of the local wisdom of Minangkabau people in West Sumatra who have the potential to face disasters. Communication between the two also contains the potential to maintain awareness, cohesiveness and can also be an introduction to the development of various social commitments. However, the extent to which this potential can maintain the strength of the community in the face of the Covid-19 pandemic and break the chain of transmission still needs to be questioned. Communication between MmK and KmN is faced with the problem of generation communication gap.

From the description above, it can be formulated the research problem that is how communication and local wisdom centered on MmK - KmN communication face the Covid-19 pandemic in West Sumatra?

### **Cultural Communication**

It has become a common statement that local culture cannot be ignored especially in the life of the people in the area. It is said that, because local culture has a very decisive role in the life of the community. Local culture or regional culture - and also including historical awareness - can basically be seen as the foundation for the formation of the nation's identity. Sedyawati (1994) in Manuaba (1999) states that the regional culture -- as the cultural heritage of the nation -- is what makes a nation's culture have "roots".

Cultural communication is also known as intracultural communication which is defined by Abi-Hashem and Peterson (2013) as the exchange of meaningful messages, ideas, sentiments, and symbols among members of the same cultural group, including its subcultures or subgroups. We expand the understanding of cultural communication as a study of the philosophy, concept and practice of communication in a cultural community governed by their cultural values.

Through the study of cultural communication, researchers can narrate various rules in communicating, starting from the use of words in communication between equals and unequals, intonation, narrative structure, proverbs, various implications of communication on social relations, structure and social change. Unlike intercultural communication studies that emphasize communication between people with different cultural backgrounds, cultural communication focuses more on people with the same cultural background.

This research places cultural communication as a basic conception of understanding of MmK communication with KmN. Thus, the research will analyze the use of communication principles based on Minangkabau culture in producing and distributing messages about Covid-19.

## Local Knowledge

Indonesia ranks fourth as the most populous country that is predicted to suffer long-term exposure to the Covid-19 pandemic (Djalante et al., 2020). With the shape of a vast country and population density spread across several large islands, Indonesia has its own challenges to overcome Covid-19. Remote and underdeveloped areas also have a great risk when exposed to Covid-19, because it is difficult to access health services in these areas (Djalante et al., 2020).

Although there are challenges of their own, remote areas in Indonesia usually have local wisdom that has its own way of disaster mitigation. This is proven by Prasetyo (2019) that local wisdom in traditional society in Indonesia is an alternative in preventing disasters or in post-disaster handling, so local wisdom has an important role in mitigating disasters that occur in Indonesia. The Government should be able to utilize the values of local wisdom as a step in disaster mitigation in the country.

In addition to disaster mitigation, local wisdom can also be used to improve the health of the community (Mulyani et al, 2018; Aveling, 2011). In various countries, local wisdom is used as the basis for environmental conservation efforts (Gustavo, et al, 2011; Chaiphar, et al, 2013; Demaio, 2011). Local wisdom is also used as a basis for public policy making (Blackwell& Colmenar, 2000).

According to Suparmini et al. (2014) wisdom is understanding, knowledge, and collective policies that are influential in solving and coping with life's problems. In line with the statement, Prasetyo (2019) stated that traditional wisdom that develops in social life is a long-term constructive solution to life's problems.

It can be concluded that local wisdom is a view of life, knowledge, abilities, and habits that have been practiced for generations, so that it can be a human guide in behaving and carrying out activities to face various life problems. With the existence of these guidelines, a community can have resilience in the area where the community is located. (Suparmini, 2014).

## Communication between *Mamak* (MmK) and *Kamanakan* (KmN)

Supporters of Minangkabau culture are considered as a society with a different kinship system among the tribes in Indonesia, namely the matrilineal system. The kinship system based on the matrilineal system does not only exist in societies with a very low level of cultural development (or very old according to experts who adhere to the theory of evolution), but in many cultures with various levels of development. The Minangkabau ethnic group, which still adheres to the matrilineal system, clearly has a much higher level of cultural development. (Junus in Koentjaraningrat, 1970).

As a society with a matrilineal system, the lineage in Minangkabau society is calculated according to the mother's line. Minangkabau people are identified based on their mother's family, not their father's family. With such a system, a father is always outside the family of his children and his wife. Because of that, the batih family became blurred in the Minangkabau family system. The batih family is not an absolute unity, although it cannot be denied that the batih family also plays an important role in the education and future of their children, and does not only function for the development of offspring.

The smallest family unit in the matrilineal family is paruik (belly). In some Minangkabau communities, there is a clan unity (sub-clan) that separates paruik (sub-sub-clan) and tribe (clan) as a unity of kinship. Of these three types of kinship unity, paruik can be said to be a truly genealogical unity. The interests of a family are managed by an adult man from the family who acts as the MmK for the family. The responsibility to take care of



the interests of a family lies on the shoulders of a MmK. (Junus in Koentjaraningrat, 1970).

MmK has a vital position in the Minangkabau kinship structure. Especially in the relationship of MmK-KmN, as set out in the above description, it can be seen that MmK has a position parallel to the mother because he is the mother's biological brother. Minang custom even gives a position and at the same time heavier obligations to MmK than mother's obligations.

This obligation is expressed in traditional sayings, or in real life everyday. The obligation for MmK to guide KmN has always been a key issue in Minangkabau cultural discourse. MmK is obliged to guide KmN in the field of customs, religion, and daily behavior. If KmN makes a mistake, MmK will be embarrassed. Another role of MmK is to maintain and develop heritage. The inheritance is preserved so that it does not run out, cannot be sold, or mortgaged. MmK only takes care of it, while the owner is his sister or the mother of his KmN. But now that obligation has begun to be rarely practiced.

MmK-KmN communication is the center of Minangkabau culture and wisdom communication activities. The decrease in the intensity and quality of MmK - KmN communication can cause significant changes in cultural communication and local wisdom. KmN's communication behavior that is considered to violate decency, for example, is the result of poor communication between MmK - KmN.

### **Intergenerational Communication Gap**

McCrindle (2006) made five generation classifications, namely Builders (born before 1946), Boomers (born between 1946 - 1964), Generation X (born between 1965 - 1979), Generation Y (born between 1980 - 1994) and Generation Z (born between 1995 - 2009). In 2022, the youngest age of Builders is 76 years old, the oldest cannot be determined: it may be close to or more than 100 years old. The lowest age of Boomers is 58 years old, the highest is 76 years old. The age of Generation X (Gen X) is between 43 - 57 years old. The age of Generation Y (Gen Y or Millennials) is between 28 - 42 years old and the age of Generation Z (Gen Z) is between 13 - 27 years old.

Each generation is affected by the development of communication technology that develops in its time. The new generation of Boomers got acquainted with android-based communication devices (began to become popular in Indonesia around 2013) at the age of 58 - 67 years, Gen X at the age of 41 - 50 years, Gen Y at the age of 26 - 35 years and Gen Z at the age 20 years. The difference in age at the time of being introduced to the latest communication technology is thought to cause differences in the ability to adapt. The Boomers generation who are used to face-to-face communication patterns feel more comfortable with the habits they have been living for more than 55 years. On the other hand, Gen Y let alone Gen Z feel that it is easier to adapt because they spend much less time living in a face-to-face communication pattern. After all, before being introduced to the sophistication of android, some of Gen Y have been in contact with mobile phone technology (HP) which was very popular between 2000 and 2004, then the BlackBerry (BB) era for about 10 years.

Referring to the generation classification from McCrindle (2006) MmK who currently mostly belong to the Boomers and Gen X generations must communicate with KmN who come from Gen Y and Gen Z. The habits of communicating and interacting with internet-based communication media are not the same - theoretically - can cause awkwardness, discomfort among the generation that finally gives birth to reluctance to communicate. Although they still like face-to-face communication, Gen X has more contact with the internet than Boomers (Hamzah, et al. 2020). Thus, it is assumed that Gen X can better

understand the communication habits and thinking insights of Gen Y and Z compared to their predecessors so that the possibility of Gen X being able to communicate more intensively with Gen Y and Gen Z is greater.

### **Pandemic Covid-19**

Covid-19 was declared by the World Health Organization (WHO) as a pandemic on February 10, 2020 because this virus has spread to almost all countries in the world. The Indonesian government declared the outbreak of the deadly virus Covid-19 as a National Disaster on March 14, 2020 and declared Covid-19 as a public health emergency through Presidential Decree Number 11 of 2020.

The determination is based on the extraordinary spread of Covid-19 characterized by an increasing number of cases from day to day. The Covid-19 pandemic not only affects the health aspects but also the economic, social, and cultural aspects of the community. The social and cultural aspects of the community that are massively affected are religious activities, educational processes, youth activities and sports, empowerment of women and children.

The social and cultural problems caused by the Covid-19 pandemic do not only involve elements of social behavior, but also reach the level of ideas, values, and norms that exist in society. For the people of West Sumatra, the majority of which are Minangkabau tribes and Muslims, strengthening the existing social and cultural system can be an effective solution in dealing with the Covid-19 pandemic. The strengthening of the system includes, among other things, increasing the sense of solidarity and cooperation, which is specifically seen in the joint activities of providing food for isolated suspects, spraying disinfectants, providing isolation places, etc. which is done by people in various regions in West Sumatra.

But with the pandemic, the opposite can also happen. Various social and cultural activities are forced to change due to the demand for effective solutions in the middle of the epidemic. Such as the activities of gathering together, taklim assembly, arisan, routine that we usually see in rural areas that must be reduced as a form of physical and social distancing which is one of the solutions to prevent the spread of Covid-19.

### **Methodology**

This research was designed using qualitative research methods with a case study approach. Primary data collection was done with in-depth interviews and observations. Secondary data is obtained from documents, especially news published by online media and print media. To validate the researcher's data using the reflexivity technique (reflexivity).

We chose Andiang City, Limapuluh Kota Regency as the research location because none of the residents of this city were infected with Corona-19, let alone died. When we came to the location with masks covering part of our faces, some people made fun of us, saying that in this country, Corona is afraid of the people. The level of people's trust in Corona-19 is very low and that is the reason why very few people use masks in public places. But our research informants generally follow the development of the regional and national pandemic through television and social media.

Nagari Andiang is about 25 km from Sarilamak, the capital of Limapuluh Kota Regency. The total population is approximately 2,500 people. The inhabitants live from farming paddy fields and oranges. Immigrants from outside West Sumatra who settled as Andiang residents are only 0.2% of the total population. Thus, the majority of Andiang Nagari residents are Minangkabau people.

The selection of informants as the subject of this research uses the purposive sampling technique, where the selection of informants is based on certain criteria, namely MmK and KmN and Andiang community leaders, Limapuluh Kota Regency, West Sumatra.

## Results and Discussion

The context of this research is the reality of the world that is experiencing a crisis due to the Covid-19 pandemic. The pandemic caused a lot of setbacks in all fields, especially the social, cultural, and economic fields. However, it is assumed that the decline will not happen quickly if communication and local wisdom can still be maintained. The communication and local wisdom of the Minangkabau community, which is centered on the communication between MmK and KmN, contains the potential to maintain the sensitivity of residents to various events and problems that occur in the environment, not least the Covid-19 pandemic. Communication also has the potential to maintain cohesiveness (Sullivan, 1995) and can be a catalyst for the development of various social commitments (Viehmman, et al. 2021). Communication between MmK and KmN is necessary to maintain the strength of the community because with good communication MmK can transmit local wisdom related to disease control.

Questions about how Minangkabau communication and local wisdom play a role in facing the Covid-19 pandemic are answered by exploring the experiences of the Andiang community. Experiences recorded through a series of direct interviews with MmK and KmN and local community leaders give a clear picture of the position of communication and local wisdom in efforts to combat Covid-19. The following interview excerpts provide a general picture of the reality on the ground:

*"In the context of the Corona (Covid-19) outbreak, the relationship between MmK and KmN is still going on like the relationship between MmK and KmN that is common in Minangkabau customs. According to my experience as a member of the National Council (Bamus), I observed that during the Covid-19 outbreak, the MmK often discussed and even held meetings related to how to reduce the risk of the spread of the Corona virus in the hometown." (Interview with Y.W, October 31, 2020)*

But we can say the testimony of Y.W. very normative and not entirely true. We did not find any meetings, meetings, and discussions between MmK and KmN. The impression that stands out is precisely between MmK and KmN walking alone. The MmK generation enjoys face-to-face communication in lapau (warung) coffee while KmN rarely sits with them. From such facts we see the symptoms of communication gap between generations (generation communication gap).

The Minangkabau cultural communication pattern places MmK as a person who is more knowledgeable and more knowledgeable than KmN (Saputra, 2020; Putri, 2022). Therefore, the communication between the two can be seen as a guidance process by MmK towards KmN. However, in the context of Covid-19, the pattern has changed because KmN is no longer a party that does not know at all. Most KmN are more technologically literate and have better access to the media, so a lot of information that MmK does not know is actually known by KmN.

Interpersonal communication has changed since the beginning of the internet. Face-to-face communication is changing to computer mediated communication (CMC) (Venter, 2016). Changes in access to up-to-date information caused MmK to no longer play a full role as a counselor but shifted to become a discussion partner. The research informant explained:

*"As MmK, the discussion material includes how MmK unite to protect and advise each KmN to protect themselves from the risk of Corona virus. But what I also observed is that many among KmN first understand the risks of Corona and how to avoid those risks. The KmN are generally more technologically literate, so they get more information faster and more, including from online media. In this case, MmK realizes that KmN has more information, so MmK does not want to be influenced by patronizing and dictating KmN". (Interview with Y.W., October 31, 2020)*

The awareness of the MmK that their knowledge about what is happening in the community can be surpassed by the KmN is a decisive element in the shift in the communication pattern of the MmK - KmN. It is no longer possible for MmK to maintain the position as the party that knows best and KmN as the party that does not know at all. But the superiority of KmN is only limited to actual knowledge, not accompanied by wisdom in responding to the situation. On the other hand, MmK is able to read the situation with the frame of local wisdom, both based on cultural experience and religious teachings. Finally, the MmK - KmN communication pattern shifted to complement each other, dialogic, no longer in the form of one-way guidance.

### **Communication MmK - KmN in Solving Social and Cultural Problems**

As a very important cultural element in Minangkabau, MmK - KmN communication is the main way to solve various social and cultural problems that arise as a result of the Covid-19 pandemic. The low intensity and quality of MmK - KmN communication can lead to a deadlock in solving collective problems involving local wisdom.

Some MmK experienced communication barriers with the KmN because of lack of knowledge compared to KmN, and they could not accept such a statement. On the other hand, KmN are negative towards MmK because they feel they understand better, have more control over information, and feel they don't need guidance from MmK. The knowledge gap between the two causes both parties to keep distance from each other and reduce the intensity of communication.

On the other hand, the MmK who understand that their KmN get more information and have better knowledge than them try to find strategies so that the gap does not cause a break in communication between them. No matter how high the knowledge of KmN, the task of MmK as a counselor cannot be lost just like that. MmK is still responsible for KmN, even if it is possible that KmN no longer needs it. Therefore, MmK must make various adjustments in communicating so that KmN does not consider the messages from MmK useless and belittled. One of the strategies that can be felt to be beneficial when the Covid-19 pandemic occurs is to build a good relationship with KmN since they were children. The research informant said:

*"I try to live a good relationship with my KmN since they were little. As MmK I try to be able to observe and understand their development and try to provide guidance to them, because in this village tradition, MmK is the party that is considered the most responsible for the development of KmN. (Interview with Y.W., October 31, 2020)*

The harmonious communication between MmK and KmN gives way for both parties to jointly discuss various problems caused by Covid-19 in order to get the best solution. Among the problems faced are school children and students in Andiang City forced to study online due to the health protocol set by the government. Not all parents can afford to buy gadgets and data packages for their children. In some families, MmK -



KmN communication managed to find a solution in the form of fundraising to help school children whose parents cannot afford it.

Harmonious communication between MmK and KmN has shown its benefits when the community is under heavy pressure both from the Covid-19 pandemic and government policies. However, the government's appreciation of the role of MmK is still far from expectations. The research informant said:

*"It's just that, according to the confessions of friends who hold management positions in the Indigenous People's Association (KAN) which includes the MmK, the government has not involved the MmK in preventing the risk of the corona virus. The MmK who are members of KAN often hold meetings, but there has not been a special meeting to discuss the handling of the Corona virus. (Interview with C.A., November 1, 2020)*

Even if the government has not utilized the role of MmK, most MmK still have the initiative to guide their KmN during the Corona-19 epidemic. Both MmK and KmN still use the traditional Minangkabau principle which reads *kaba baiak bahimbauan kaba buruk bahambauan* (good news is delivered, bad news is overcome together). Thus, a MmK will be contacted directly by the KmN when there is good news, while for sad news, the MmK takes the initiative to come to the KmN.

### **The Covid-19 Pandemic and Hoaxes**

Our informants revealed that most young people do not believe in the Covid-19 pandemic. This distrust causes these young people to refuse to follow health protocols, especially using masks. The two young people we interviewed, JL and KB said that Covid-19 was just a hoax created by a global conspiracy for specific, unclear purposes. They don't believe that a Covid-19 sufferer has died because there was no such case in their village and according to them people who are reported to have died of Covid-19 in the hospital cannot be proven true.

MmK as traditional leaders were unable to convince them of the truth of the Covid-19 pandemic. Instead of convincing KmN, some of the MmK were influenced by KmN's opinion that said Covid-19 was just a hoax. J.L. says:

*Covid is just for scare. If so, why are only city people affected? There are none in this village. What kind of virus chooses its victims?*

If in cities in West Sumatra restrictions on the use of mosques in worship activities are imposed, in Andiang this does not apply at all. Old people protested loudly at the nagari government when the restrictions were to be implemented. During the congregational prayers, only us as researchers and outsiders wore masks, the rest didn't wear them at all.

### **Discussion**

This research is an effort to reveal the problems of cultural communication faced in the midst of the Covid-19 pandemic, one of which is by examining the role of communication and local wisdom centered on the communication between the MmK and KmN in the Minangkabau community in West Sumatra. The research was carried out by exploring and narrating people's experiences, and analyzing domains that are considered potential in cultural communication and local wisdom in dealing with the Covid-19 pandemic (Bahagia, et al. 2020; Lestari, et al. 2021; Santiko, et al. 2021; Hariyanto, et al. 2022.).

Minangkabau culture has become an inherent identity among the Andieng people, so it can be interpreted that Minangkabau adat is a local value system that functions to encourage and guide the people in responding to the challenges they face throughout time. However, based on observations and interviews that have been conducted with traditional leaders and local communities, various problems are being faced, among which there are still a few MmK who cannot accept the fact that many of their KmN already have more control over information due to greater access to technology. Internet.

The problem of the communication generation gap is inevitable. MmK, most of whom are from the Boomers and Gen X groups who have just come into contact with internet technology, find it increasingly difficult to understand the way of thinking of KmN, most of them are from the Millennials (Gen Y) and Gen Z generations. Communication between the Boomers and Gen X versus Gen Y and Z generations automatically experiences obstacles in different spectrum. MmK, which realized that there had been a change in communication pattern, tried to adjust itself so that communication with KmN would not be broken.

Therefore, in the context of handling the Covid-19 pandemic, the potential for MMC to become the mouthpiece of the government to campaign for and encourage KmN to comply with health protocols is questionable. Normatively, obedience to the MmK, even though it has begun to decrease, is still an important part of the life of the Andieng people. But now KmN's compliance is no longer absolute and blind, it tends to be negotiated. Compliance has been colored by discussions that contain more elements of science, so that on certain issues it is precisely the KMK that is affected by KMN.

In Minangkabau custom there is a teaching that KmN is under the rule of MmK (KmN saparentah MmK) and KmN views MmK as king (KmN barajo ka MmK) (Azrial, 2013). In the past, MmK was allowed to dictate and impose its views on KmN, and vice versa, KmN was not allowed to refute what was conveyed by MmK. Now, in accordance with the development of the times such power relations can no longer be maintained. MmK must open itself to accept opinions and even criticism from KmN in a more horizontal, dialogical, and democratic communication pattern.

By being more open in communication, MmK can maintain a harmonious relationship with KmN. In several cases it was found that the undemocratic and closed attitude of the MmK led to the emergence of antipathy from KmN which was followed by the termination of relations and communication. The disconnection of MmK – KmN communication can have negative consequences for the sustainability of Minangkabau culture, including:

First, the transmission of local wisdom is not smooth and even stops completely. As a result, various forms of local wisdom that have the potential to become a way out for the community when a disaster hits, maintain health during an epidemic, and maintain ecosystems in a sustainable manner are no longer recognized by the younger generation.

Second, the weakening of communication resources. Chatra (2021) argues that communication is a resource that influences social, political, and economic activities. Without communication there are no social, political, and economic activities that can be carried out, so that the weakening of communication resources can have a negative impact on society. The break in communication between the MmK and KmN led to many ideas that could not be agreed upon, and failed to build mutual understanding, various commitments, and cooperation.

Third, the low interest as KmN in learning and exploring Islamic values which form the basis of Minangkabau culture. Islam cannot be separated from Minangkabau culture and has been locked in the expression Adat Basandi Syarak, Syarak Basandi ka Kitabullah.

## Conclusion

1. Minangkabau custom gives a position and at the same time a heavier obligation to MMM than the mother's. Custom requires that the MmK must guide KmN to behave well, comply with customary rules, in addition to overseeing the use of inheritance and relations with external parties (sub-clans). In carrying out these obligations harmonious communication between MmK and KmN is absolutely necessary.
2. MmK – KmN communication has an important role in the Covid-19 education process. In accordance with its traditional role, MmK is expected to provide guidance to KmN to comply with health protocols and encourage adjustment to various problems that arise during the Covid-19 pandemic, such as behavior in health, education, economy, politics, etc. However, there is a communication generation gap between the generations, causing the MMM to experience difficulties in educating KmN.

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