

The Myth of The Tiger in The Minang Community: Flora and Fauna Conservation Efforts

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Abstract: This study attempts to describe the Minang people's belief in tigers contained in tiger myths and legends. The story of the tiger will be described and analyzed by interpretive qualitative descriptive method. The theory used is the cultural interpretation approach by Geertz and myth analysis by Levy Strauss. The results of the study are in the form of a description of the intricacies of the Minang people's traditional belief in tigers. This research is also expected to support the conservation of flora and fauna, especially tigers. Stories of tigers and belief in tigers can be developed as material for enrichment of industry 4.0-based literacy. more accessible to the younger generation.

Keywords: Myth, tiger, Minang, industry 4.0

1. Introduction

The Sumatran tiger (*Panthera Tigris Sumatrae*) has culturally important and familiar meanings for the Minang people. The closeness of the Minang community to the tiger is symbolized by the respectful mention of this animal, such as Inyiak, Inyiak Balang 'Grandma Belang', Inyiak Rimbo 'Grandmother of the Jungle', Si Panglimo 'Panglima', or Datuak 'Penghulu', Inyiak 'Grandpa' considered sacred or sacred because it is protective. Datuak is usually used to refer to traditional elders or respected people. Minang people call the land of Minang as the Land of Tigers (The Land of Tiger). This mention reflects that tigers are highly respected in the socio-cultural level of the Minang community as "village guards" from threatening dangers. The myth about tigers became oral consumption in the past that was passed on by word of mouth by parents to their children. Currently, when the tiger population is decreasing, it is estimated that only 300 Sumatran tigers are still living in the wild.

So far, poaching and conflict between tigers and humans pose a serious threat to tigers which are classified as critically endangered fauna. The survival of tigers is increasingly threatened. Even though humans have lived side by side with tigers since the 1600s [1].

One of the causes of tiger extinction is conflict with humans. Conflict from a human perspective is determined by a combination of dynamic and diverse socio-cultural factors. Human-tiger conflict can be broadly defined as any interaction between humans and tigers that results in a negative impact on social, economic, and ecological or cultural conditions [2]. Factors that can affect the level of tolerance and severity of tiger-human conflicts in the future are attitudes, perceptions, belief systems, education systems,

morals, religion, and the economic value of livestock for the community. Humans with a negative attitude towards tigers tend to prevent future damage by killing tigers in conflict or supporting others to kill the fauna. This can contribute to a reduction in the number of tigers in the wild. The disharmony of the relationship between humans and tigers has made two tiger subspecies, namely the Javan Tiger (*Panthera Tigris Sondaica*) and the Bali Tiger (*Panthera Tigris Baliae*), extinct. The Sumatran tiger (*Panthera Tigris Sumatrae*) is now the only tiger subspecies remaining in Indonesia (Tim Forum Harimau Kita, 2019). Therefore, it is important to maintain the survival of tigers so that tigers can coexist with humans.

One of the efforts that can be done is to empower the myth of the tiger which can show evidence of the presence and closeness of tigers in the past with the Minang community. The myth of the tiger tells from generation to generation about how the position of the tiger and the way the Minang people behave towards the fauna. The myth of the tiger can be a means to re-awaken the Minang people so that they can live side by side with tigers in order to maintain the balance of nature. Unfortunately, the tiger myth tends to be

The Minang people still hold fast and live their lives according to the customs that are their ancestral heritage. Especially in terms of managing and protecting natural resources. It is not surprising that the Minang people have a well-maintained forest area. The Minang people have local knowledge of protecting the forest, living in harmony with the fauna, and how to treat it. Especially for tigers, there are many myths related to tigers that the Minang people have. The image of the tiger culturally in the life of the Minang people has its own meaning. The Minang community rarely mentions tigers directly, but as Inyiaak calls it 'Grandfather', it is considered sacred or sacred because it is protective. The position of the Inyiaak 'Grandfather', which is sacred to the commonplace, the Datuk Nobility Minang explores the "science" of telepathy to care for tigers who live in the customary forest next to their village. Keeping tigers means letting them live wild in forests which are traditionally forbidden to cut down so that these tigers stay comfortable. Tigers seem to have a special psychological relationship with the Datuak 'PENGHULU' who care for them. Every time the tiger will obediently come to the village if called. The essence of telepathy is a sense of mutual care. So, Datuak 'PENGHULU' keeps tigers in the forest, tigers also protect the village from all dangers. There are two types of tigers that are believed to be, namely as fauna and something supernatural or Inyiaak 'Grandpa'. Inyiaak 'Grandfather' can be interpreted into two definitions. First, Inyiaak 'Grandfather' as a forest guard who has several functions, namely social, cultural, and ecological. The depiction of the form of Inyiaak 'Grandfather' in the myth as a forest guard is a human who studies white magic or white magic.

Inyiaak 'Grandfather' is often described as a half-human half-tiger or imitation tiger who guards the forest. Inyiaak 'Grandfather' lives in the forest and maintains the balance of the forest so that it is not disturbed by humans. Minang people believe this creature eats durian. If there is a durian that falls in the forest, the durian must not be touched because the durian is rationed from Inyiaak 'Grandpa'. On the other hand, there are those who believe that from the very beginning this creature was indeed a tiger demon that

could turn into a human, a tiger, or a tiger-man. However, from these two versions, Inyiaik 'Grandfather' believes he can communicate with groups of humans and tigers.

In addition, Inyiaik 'Grandfather' is also the guardian of the Minang community when they are wandering. Every Minang is believed to have an Inyiaik 'grandfather' who looks after him, but not all Minang people have the ability to see and recognize his 'grandfather' Inyiaik. Only a number of Minang people can see and recognize his 'grandfather' because it has been taught by his family. Inyiaik 'Grandfather' provides assistance in the form of spiritual encouragement and supernatural protection, so that a person can carry out his daily activities well and calmly. Sometimes people who have been able to recognize and meet their "grandfather" Inyiaiknya will be able to be protected also in a state of being in a human body. His human body will be moved by his 'Grandpa' Inyiaik, complete with the nature of a tiger and his voice when facing danger.

The fact is that the 'grandfather' also lives in a number of beliefs of the people in Minang, for example there is a belief that it is not permissible to cook taro curry or kumbah left in the month of Safar. Another belief, it is not allowed to move plants from the back of the house to the front of the house. This is very taboo with the Inyiaiknya 'Grandfather'. Then there is also the prohibition that the daughter's room cannot be used by her older sister and if she does it can make her 'grandfather' angry. There is also a belief in the community that it is not permissible to do triple talaq, if it is done, the 'grandfather' will descend.

The Minang people's belief in their Inyiaik 'grandfather' is very helpful in protecting the tiger population in West Sumatra. Community leaders in West Sumatra continue to remind them not to hunt tigers. Through the Minang people's trust in Inyiaiknya 'Grandfather', it is hoped that it can help protect tigers. The Minang people respect tigers very much, it is very rare for tiger hunters who are native to West Sumatra. The tiger is an interesting species to study because it is threatened with extinction worldwide, considered to be highly vulnerable to extinction given its competition with humans for land, food, and because it is threatened by poaching. (Karanth et al, 2010).

Not much different from the biological image of being the top predator in the food pyramid, so the tiger plays a role in controlling the prey population below it. That is, the presence of tigers signifies the health of the ecosystem. In addition to holding the title of flagship species, which means becoming an icon of conservation, the tiger is also an umbrella species, which means that if the tiger is sustainable, the flora and fauna in its home range are also protected. Currently, the condition of the Sumatran Tiger is decreasing due to habitat loss and hunting. At the same time, the Sumatran Tiger is the only hope and opportunity for Indonesia to continue to preserve its natural and cultural heritage.

In accordance with the description of the background above, the problem that will be revealed in this study is how to describe the Minang people's belief in tigers contained in tiger myths and legends? On that basis, the purpose of this study is to describe the Minang people's belief in tigers contained in tiger myths and legends.

2. Literature Review

The theory used as an analytical tool is Levi Strauss' structural theory. Levi Strauss' structural paradigm was inspired by three linguists, namely Ferdinand de Saussure, Roman Jakobson, and Nikolai Troubetzkoy. The ideas in linguistics that influence Levi Strauss in his structural paradigm can be summed up as follows. First, the arbitrary nature of language. Second, binary opposition in phonemes. Third, language is an unconscious level. In applying his paradigm, as influenced by the linguists above, Levi-Strauss chose myth as the object of study. This is because he is interested in the unconscious nature of social phenomena. The myth in Levi Strauss' concept is a fairy tale. His study of Indian myths, Levi Strauss assumes that the structural paradigm will not only reveal the meaning of the myth, but also the logic behind the myth. The development of Levi Strauss' paradigm is reflected in his book *Totemism and Savage Mind*. Some of his monumental works are the structurally analyzed tetralogy of Indian myths in the Americas, namely *The Raw and The Cooked*, *From Honey to Ashes*, *The Origin of Table Manners*, and *The Naked Man*.

In [5] It is explained that the basis for the structural analysis carried out by Levi Strauss is as follows. First, if myth is seen as something meaningful, then this meaning does not lie in its stand-alone elements, which are separate from one another, but in the way these elements are combined with one another. Second, although myth is included in the category of language, myth is not just a language. That is, only certain features of the myth meet the characteristics of language. Third, these traits can be found not at the language level itself, but above it. So, in the eyes of Levi Strauss, myth is a linguistic phenomenon that is different from the linguistic symptoms studied by linguists. Myth as a 'language' thus has its own 'grammar' and Levi Strauss seems to be trying to reveal this grammar by analyzing the smallest element of language, namely the mythe. By analyzing the myths and arranging them with syntagmatic and paradigmatic chains, only then can the meaning contained in the myths be understood. This kind of analysis is applied in analyzing the myth of the tiger in this study. By outlining the structure of the story using Levi Strauss' structural theory, it is hoped that a meaning that reflects the culture of the

The scientific world of Anthropology recognizes the symbol system theory introduced by [6], an American anthropologist. He explained that the symbol system reflects a particular culture. The symbol system itself is one of the three elements that make up culture. The other two elements are the value system and the knowledge system. According to Geertz, the relation of the three systems is a system of meaning that functions to interpret symbols which ultimately captures the system of values and knowledge in a culture.

3. Method

Qualitative methods in the study were applied due to the fact that folklore contains cultural elements mandated by the supporters of the culture. The data search technique is carried out by literature study (Danandjaja dalam (Endraswara, 2003:62). The data collection technique is to describe and explain the intricacies of people's beliefs about the Inyiak 'Grandfather' Hariamau contained in myths. The next step, the data is analyzed and presented along with a descriptive interpretation of the elements of local belief or Minang.

The research data were analyzed using qualitative data analysis techniques. Qualitative research method is a method used in the condition of a natural object and the researcher is the key instrument (Sugiyono, 2018:9)). According to [9], Qualitative research is one form of interpretive research by making an interpretation of something that is seen, heard, and understood. (Moleong, 2021:4) defines qualitative as a method that aims to understand a phenomenon in a natural social context by prioritizing a process of deep communication interaction between researchers and the phenomenon under study. According to (Semi, 2012:30--31) stated that the descriptive method is a research method that does not use numbers, but describes unraveled data, such as words and also in the form of pictures. The story of the tiger will be described and analyzed by interpretive qualitative descriptive method. Research data is sourced from the use of books, articles and other written notes [12]. The narrative analysis technique is carried out with the following working steps. First, conduct a review of various literature sources. Second, conducting a literature study by reading, taking notes, understanding, and identifying forms to reveal the intricacies of the Minang people's traditional belief in tigers with the cultural interpretation approach by Geertz and myth analysis by Levy Strauss. Third, describe conservation efforts or the preservation of flora and fauna, especially tigers. Fourth, conclude the research results.

4. Results and Discussion

4.1. The Origin of Inyiaak 'Grandpa' Tiger

Kings in ancient Sumatra, especially the Minang tribe, had many tiger stealth skills from generation to generation. Naturally, this knowledge is also applied by giving powdered bones, teeth, or tiger blood to be swallowed by babies when they are born. Tiger man science is often misused to destroy enemies or people who are hated by their owners. Until now there are still adherents of tiger stealth who can turn themselves into tigers and have a companion in the form of a tiger spirit or supernatural creature. Adherents of tiger science have several weaknesses, such as practicing tiger science is an act of envy in Islam. Adherents of tiger man science will not die if the science is not discarded before death. The advantages of tiger human science, such as tiger humans are able to turn into tigers that have extraordinary strength, tiger humans are able to transform into half tigers or full tigers. This tiger-man science can destroy enemies or people who are hated by their owners. The tiger man has a very high sense of vengeance. Followers of the science of tigers have tiger silat that does not need to be learned and automatically comes out when needed.

There are several ways to become Inyiaak 'Grandfather', namely through khodam, studying, or descent. Usually, when Inyiaak 'Grandpa' dies, knowledge will be passed down to his family. In addition, tiger man comes from knowledge learned by humans, such as white magic or white magic so that he can change his form into a tiger or tiger man who has great strength. Although there are those who believe that from the beginning this creature was indeed a tiger demon that could turn into a human, a tiger, or a tiger-

man. However, from these two versions, Inyiaik 'Grandpa' is believed to be able to communicate with groups of humans and tigers.

In addition, in another story there is a tiger who became the inspiration for the flow of martial arts or martial arts teachers. The belief in the special relationship between humans and tigers in the silek tradition of 'pencak silat' has adopted many tiger movements. Tuo silek tiger is believed to resemble a supernatural tiger. He is magical and powerful, but not prey. This tiger is also believed to eat eggs, drink coffee, smoke, and cannot die. This means that the existence of tigers is very important for the Minang people. There is also Inyiaik, 'grandfather' in the daily life of the Minang people. Lamo 'lama' is a cloud, called "akuan". Akuan is Minang's male friend wherever he goes with Inyiaik, 'Grandpa'. Inyiaik, 'Grandpa' can also be ridden or scrambled, like a horse. One can call Inyiaik, 'Grandpa' when he needs even to look after his house.

Sometimes Inyiaik 'Grandpa' can't control the change of his own form, for example if he is near a spring, he can automatically uncontrollably turn into a tiger with unexpected properties. Even so, he can become an ordinary human figure with its own characteristics, such as longer arms than ordinary humans, hair or the absence of a hollow between his nose and mouth.

Even so, Inyiaik 'Grandfather' very rarely shows his true form (striped body), but can be read by sign. When someone is lost in the forest, this creature likes to help. However, on the other hand, tigers may be angry if there are people who are found to have misbehaved or commit crimes. The Minang people believe that tigers will not appear in front of humans if they do not do anything wrong.

4.2. The Structure and Interpretation of the Legend of the Tiger

One of the Inyiaik Tiger legends entitled The Origin of the Former Garden Village is still preserved in Dharmasraya Regency, West Sumatra as follows.

The people in the Akad Week Village work their gardens every day to meet their daily needs. Mak Muti lives in his house with his wife and two children named Diang and Muhdi. One day, Mak Muti and Muhdi followed the Batang Siat river on a raft. They stopped at the edge of the forest. Mak Muti cut down trees and cleared land for gardening. When it got dark, Muhdi asked Mak Muti to come home immediately.

Suddenly in the middle of the journey heard the sound of a tiger roar. The roar was heard a second time. Mak Muti knew that the voice was the voice of a big tiger and the villagers called him Inyiaik 'Grandpa'. Mak Muti said, "My goodness, Nyiak 'Grandpa'. I don't bother Inyiaik 'Grandpa'. I will not encroach on the occupancy between us."

When they got home they immediately went to sleep because they were tired from working all day. However, Mak Muti did not sleep well. In her sleep, Mak Muti dreamed that their village was attacked by a tiger and was led by a tiger whose roar she heard earlier.

In the morning, Mande 'Mother', who was curious about Mahdi's story, went to the new garden. Mother prepared gardening supplies and Mak Muti took a pole made of rattan. They walked towards the raft by the river. On the way, one by one the neighbors asked where they were going. They explained that they were going to the garden.

Neighbors were interested and finally joined in to open new land for gardening. From one family to 20 families who opened new land. They passed the tomb of Palo Koto as the boundary between the fields and the tiger dwelling area.

When Mak Muti and the others returned to their village at the Akad Week, it turned out that the people were being attacked by tigers. A herd of tigers invaded the Akad Week village in retaliation for the tiger area being turned into fields by the community. Seeing the tiger's tantrum, Mak Muti who was still on the raft ordered all the residents to get on the raft while carrying a pole made of rattan. The group of tigers kept pushing them to the bank of the Batang Siat river. After all on the raft, Mak Muti made a pact with the tiger. If they don't bother each other. Mak Muti and the entire population went downstream to look for new land. They made a new village there and named it Kampung Bekas Kebun. A herd of tigers occupy the Akad Week abandoned by its citizens (Rusyda, 2019).

Episode One

Mak Muti and her son Muhdi opened new land to be used as gardens. When he came home from working all day in the garden, it was already dusk. On the way, they heard a tiger's roar. The tiger warns about the occupancy limit between humans and tigers.

The interpretation of episode one is the background of this legend describing life in Dharmasraya. The Dharmasraya area is dominated by tropical rain forests and plantations. The majority of the population of Dharmasraya depend for their economy on rubber and oil palm plantations. The legend begins with the story of the character finding a new land that will be used as a garden, but there is a problem with the struggle for land or territory. In the story of Origin of Kampung Bekas Kebun, there is a polemic between the tiger and Mak Muti who has cut down the tree because it endangers the tiger's habitat. The storyline about opening new land to be used as gardens became the trigger for the legend. Similar problems have also become a picture of real life in Dharmasraya until now. The status of land ownership is still a polemic in the midst of people's lives.

Episode Two

Mak Muti and Muhdi worked in the fields that he had just opened. Seeing this, Mak Muti's neighbors also participated in opening the fields. The field, which was originally only opened by one family, eventually grew to twenty families. This crosses the boundaries of clearing new land so that the tigers are homeless.

The interpretation of episode two is that problems begin to occur. The Story of the Origin of Kampung Bekas Kebun land problems are caused by the residents of the Akad Week opening the land so that it exceeds the predetermined limit. The problems expressed in the story are a reflection of the life of the agrarian community in Dharmasraya. This legend reveals the attitude of breaking the rules in gardening so that it causes disaster for those who do it.

Episode Three

The large number of new lands opened by the community has made tigers and their habitats lost. They were angry and attacked the village of Pekan Akad where the residents lived so that they lost their homes.

The interpretation of episode three is that a violation of the rules will surely cause disaster for the perpetrator. The story of the Origin of the Land of the Former Gardens reveals that the tiger who had been disturbed in his home became angry and attacked the village of Pekan Akad and the village was destroyed. The people of Pokan Akad lost their homes due to the violation of clearing the land beyond the limit. This legend gives a warning to offenders. The people of Pokan Akad lost their homes.

Episode Four

When Mak Muti and the people who helped clear the land returned to their settlements in Akad Week, they found that a tiger had attacked the village. Mak Muti and the residents made a new agreement with the tiger. They returned to the new garden and made a settlement there which was named Kampung Bekas Kebun.

The interpretation of episode four is that the legend tells that moving is a punishment for breaking the rules. Moving to a new place is also the reason a new life begins. Finally, the people of the Week of Akad moved to a new land that had been turned into a garden. The land that had become a garden eventually became their settlement. For the Dharmasraya community, most of whom are Minang people, there are rules that if violated require them to leave the country. Mak Muti and the people of Dharmasraya bridge the social contract or cooperation between tigers and humans not to attack each other and be hostile to each other. *Ka lurah indak barayia, ka bukik indak barangain*, that is the fate that will befall the tiger if he violates the oath. That is, the tiger will no longer be able to find shelter. There is no source of life in the nature in which it lives. Until finally it died by itself. In fact, his 'grandfather' can be accepted in these two different groups. This assumption makes the Minang people respect tigers.

A similar story about the relationship between humans and tigers in West Sumatra was also written by [14] and published in *Rimueng Magazine* Volume 5, No. 10, 5 February 2018. The difference is only in the story character of a prince who helps a tiger cub that falls into a ravine and is trapped in a bamboo grove. In return for the services of the prince, the mother of the tiger cub promised not to disturb the prince's children and grandchildren and help if they got lost in the forest. But on condition, day is time for humans and night is time for tigers. Finally the prince agreed to these conditions. The form of respect for the prince called the king of the jungle with Inyiaik 'Grandpa'. The next day, the prince went home and immediately conveyed to the whole community about his agreement with the king of the jungle and reminded the public to immediately return home when night fell.

The folklore proves the reason the Minang people respect tigers so much and the reason the Minang people always come home before sunset when they go to the forest. The ration of the Inyiaik 'Grandpa' at night. This mythology about Inyiaik 'Grandfather' also teaches about ethics, manners, and social institutions. A piece of poetry about the agreement of Inyiaik 'Grandfather' Tiger.

When your promise is made up, baso we don't want to bully nyanyo-banyanyo.
Debt bareh baia jo bareh, blood debt baia jo blood.

The verse means when a promise will be made that we should not mistreat one another. Rice debt for rice, blood debt for blood. An old covenant made to be obeyed. However, now the agreement was forgotten. Not tigers, but humans who disobeyed him. Like humans, tigers also have character. The principle is a tiger, it will not interfere if it is not disturbed.

4.3. Cultural Approach to Tiger Conservation

Sumatran tigers continue to be threatened by a variety of factors, including deforestation, land use change, poaching, and conflicts with humans. Currently, there are only 300 tigers in the wild world. The cultural approach needs to be reworked comprehensively as one way to save the remaining 300 Sumatran tigers in the wild. Indonesia has three types of tigers in the world, namely the Bali Tiger (*Panthera Tigris Balica*), the Javan Tiger (*Panthera Tigris Sondaica*), and the Sumatran Tiger (*Panthera Tigris Sumatrae*) [15]. However, in the 1940s the Bali tiger was declared extinct and then the Javan tiger has not been seen since the 1980s More about this source text (Courchamp et al, 2018). Without conservation action, tigers will become extinct in just the next 15 years. Sumatran tiger conservation must involve a number of agencies so as to increase

Actions to protect tiger habitats and restore damaged forests will bring benefits to the world and surrounding communities. Local tiger conservation actions can prevent catastrophic flooding and ensure the sustainability of rivers and clean water sources. Tiger conservation areas, such as national parks, also serve to sequester carbon. Protecting tigers also means protecting their biodiversity-rich habitats so that local communities and communities will benefit economically from ecotourism.

Tigers throughout the dense jungle interior of mainland West Sumatra and several islands in Indonesia are positioned at the top of the food chain, tigers maintain the balance of the ecosystem. By protecting tigers humans can conserve the entire biodiversity landscape. Sharing land or land reserves is the best way to maintain the world's biodiversity

More about actions [17], [18], [19],- (Tschardt et al, 2012). Top predators play a key role in regulating ecosystems and their presence is associated with high general biodiversity (Sergio, 2005).

Besides ecological reasons, the second reason why humans need tigers is an anthropocentric perspective. The tiger is in man. Tigers exist and have been part of the culture and spiritual life of the people around the forest since ancient times. The tiger received the honorific title of Inyiak, 'Grandfather' with a nuance of respect and trepidation.

The tiger is also an inspiration for the social ethics of the people in the interior of West Sumatra. The place inhabited by tigers is usually a forbidden forest and is considered sacred. Even the conflict between humans and tigers has always been addressed with cultural values through the Ba Ilau Harimau tradition in Pesisir Selatan, a tradition of caring for and respecting tigers (Sunarti, 2020).

Usually when a tiger enters the village, the people in the village will hold a Bakawuah ritual, a traditional tradition that is adapted and collaborated with Islamic teachings, such as praying tahlil, tahmid, and reading prayers to avoid harm. The ritual is carried out by burning incense and walking around the village while praying to God. People believe that by doing so, God will protect them from various disasters.

Mamintak kan nan buliah, bakawuah bakeh nan Kiramat, 'mamintak for those who are able to give and pray to the sacred' to ask forgiveness from those in power for the bad things that have happened in their village. Currently, the Bakawuah tradition is starting to disappear. One area that still performs this ritual, such as Dharmasraya.

In addition to the positive perspective on the relationship between tigers and humans, which is built from a conservation perspective, there is also a conflict perspective between humans and wild fauna [23] in *Unmasking the Cosmopolitan Tiger. Nature and Culture*, reviews the different perspectives on tigers, which he calls the "cosmopolitan tiger". The view of the tiger city community is a representation of power and influence. Meanwhile, people who live in villages that are in contact with tiger habitats in the forest, only view this large fauna as "man-eaters".

These two perspectives are useful to examine from an anthropocentric point of view. The Minang community must depart from this paradigm to make it a strong motivation for protecting and preserving nature and becoming an integral part of the tiger conservation strategy. Ensuring that tigers must exist because humans need them is not just one party's job. For the sake of the future of the Sumatran Tiger species, for the sake of the preservation of this earth. The Minang people are not allowed to pass down tigers only with stories "reputedly" and pictures of tigers to their children and grandchildren in the future.

4.4. The Minang Community's Meaning of Belief in Inyiah 'Grandfather' Tiger

Mythology and folklore are stories that have anthropomorphic plots or characters [24] This statement can be used as a basis to see how the Minang people interpret their beliefs about the tiger myth. Basically, the meaning of the Minang community can be seen from the social actions carried out by the folk, in this case the Minang community. After knowing and understanding their phenomenon or lord, in this case their belief in Inyiah 'Grandfather' Tiger. In addition, the process of interpreting the beliefs of the Minang people can also be seen how the Minang people manifest their knowledge.

First, how are the social actions taken by the Minang people after they understand their own beliefs about the Inyiah 'Grandfather' Tiger. Basically, the social actions taken by the Minang people, namely how they maintain good relations can be done with Inyiah 'Grandfather' Harimau and the act of maintaining good relations. This act of maintaining good relations was carried out when the Minang people had understood how social relations should exist between humans and Inyiah 'Grandfather' Tiger. With the meaning that Inyiah 'Grandfather' Tiger is a representation of nature that must be respected. Therefore, the Minang people tend to respect Inyiah 'Grandfather' Tiger. This meaning makes Minang people tend to appreciate their family lineage, both from line, such as the kinship system and men in the family because Inyiah 'Grandfather' is a man. Second, how

the Minang people manifest their knowledge in the process of interpreting their belief in Inyiaik 'Grandfather' [25] states that consciously or not, folklore can explain how the folk think. In addition, folklore also perpetuates what is felt to be important by the folk supporters. Therefore, it can be seen how the symbols in the beliefs of the Minang people towards Inyiaik 'Grandfather' are related to their knowledge system.

Basically, this discussion will be related to how a folklore emerges. The figure of the tiger is not only known as a ferocious beast in the province of West Sumatra. Culture, including the belief in Inyiaik 'Grandfather' is a symbol system that reflects a certain culture. The figure of the tiger is not only known as a ferocious beast in the province of West Sumatra. So, if you want to interpret a culture, it can be done by interpreting the symbol system. Each symbol in the belief in Inyiaik 'Grandfather' Tiger can be different. Tigers also exist in humans who live far from the forest. In Minang culture, the tiger is a cultural symbol that is used in various activities and rituals, such as in pencak silat culture for example, the name of the tiger is attached as a symbol of strength. Kuraji Tiger, Pasaman Tiger, Solok Tiger and many more. This is an appreciation of Minang culture for the Sumatran tiger. One of the districts in West Sumatra, wears the tiger symbol as a regional symbol. The Minang people call tigers Inyiaik 'Grandpa' which is a form of respect for the Minang community for tigers. How the Minang people manifest their knowledge in the process of interpreting Inyiaik 'Grandfather' Tiger. Inyiaik 'Grandfather' Tigers have ecological functions and rules regarding space. If the rules regarding time are legitimized with the belief in Inyiaik 'Grandfather' Harimau, the rules regarding space and the environment are built on the basis of maintaining good relations. This good relationship is actually done with a fictional character. Basically, Inyiaik 'Grandfather' Harimau also has a social control function. The Minang people's knowledge of the balance of nature and respect for the environment is manifested in the belief in Inyiaik 'Grandfather' Tiger. By maintaining good relations with Inyiaik 'Grandfather' Harimau and maintaining the social contract that has been built, it means that the Minang people have maintained good relations with nature and conserved nature. The meaning of Inyiaik 'Grandfather' Harimau can be seen as how the Minang community manifests their knowledge of space and the environment.

5. Conclusion

Based on the myth of the tiger in the Minang community: flora and fauna conservation efforts can be concluded several things as follows. The Sumatran tiger (*Panthera Tigris Sumatrae*) has culturally important and familiar meanings for the Minang people. The Minang people's belief in Inyiaik 'Grandfather' Harimau is a form of folklore, to be precise, folklore is partly oral because it is a combination of oral and non-verbal elements. The Minang community's belief in Inyiaik 'Grandfather' Harimau can be seen in the process of meaning as a social action carried out by the Minang community after understanding this belief and how the knowledge of the Minang community is manifested in this belief. Belief in Inyiaik 'Grandfather' Harimau, basically the Minang people legitimize their social and cultural rules regarding space, time, and the environment using belief in Inyiaik 'Grandfather' Harimau. This belief can strengthen social rules because of the desire to

maintain good relations carried out on Inyiak 'Grandfather' Tiger. The Minang people tend to interpret this belief as the legitimacy of the social and cultural rules they have. This research is also expected to support the conservation of flora and fauna, especially tigers. Stories of tigers and belief in tigers can be developed as material for enrichment of industry 4.0-based literacy. more accessible to the younger generation.

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