PROCEEDINGS
THE 1ST INTERNATIONAL CONFERENCE ON LOCAL LANGUAGES
EMPOWERMENT AND PRESERVATION OF LOCAL LANGUAGES

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Udayana University
Denpasar, 23—24 February 2018
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KIEH IN MINANGKABAU’S TAMBO
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THE KNOWLEDGE CREATION PROCESS OF TAMBO IN MINANGKABAU

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Abstract
Tambo is one of the important cultural products in the Minangkabau region which is a historical literature using local language of Minangkabaunese. The stories that exist on Tambo contain the knowledge that Minangkabau people use as a point of view. This study examines the creation of knowledge on tambo that develops in Minangkabau society. The purpose of this research is to describe the knowledge creation process of Tambo in Minangkabau by using Nonaka Spiral Model consisting of socialization, externalization, combination, and internalization. With a qualitative approach, this research is a literature study using secondary data from previous studies. The results of this study reveal the knowledge about Tambo in Minangkabau is the result of the original culture of Minangkabau society that is sustainable. In conclusion, the knowledge creation in the Minangkabau community repeated hereditarily with conservation efforts both orally and in writing. This review provides an overview solution of knowledge features that can be used in other local knowledge.

Keywords: Knowledge creation, local language, minangkabaunese.

I. INTRODUCTION

Knowledges in local society of Indonesia embodied so much precious and indispensable values in the process of its making. As a multicultural nation, Indonesia conceived very diverse knowledges in each of its regions. According to International Encyclopedia of Information and Library Science (2003), knowledge is information evaluated and organized in the human mind so that it can be used purposefully. Indonesian society used this knowledge to advance through the times. Minangkabau people are one of ethnic groups which inhabited western region of Sumatra Island in Indonesia and they utilized their knowledge wisdom since long times ago. Those knowledges inherited and still relevant until present time as their view of life which grows inside the people of Minangkabau.

Knowledge of Minangkabau people was materialized in the making process of Tambo Minangkabau in West Sumatra. Tambo Minangkabau is a historical literature which narrates the origin of Minangkabau ethnicity, their custom and also history of their land (Edwar, 1991). Tambo has deep meaning for Minangkabau people, which used for recognizing their identity, to understand the lineage of their ancestors and how that knowledge transferred from generation to generation. And because of this process of knowledge transfer, Tambo still recognized and relevant by both the “Adat people” and younger generations alike since the knowledge of
Tambo also transferred within local content curriculum at local school. Values which inherent in the culture really affect the life of Minangkabau society. According A. A. Navis (1984), story of Tambo is beyond the framework of time, but commonly it started from the departure of Maharaja Diraja to Minangkabau. Navis added that the figures from the story revolved around the myth of Datuak Katumangguangan and Datuak Parpatiah Nan Sabatang as the founder of governmental system in Minangkabau, whom those two people were assisted by Cati Bilang Pandai.

The creation of knowledge in Minangkabau society through the Tambo could be traced from definition of the word of tambo itself. From the footnote written by A. A. Navis (1984), tambo comes from Sanskrit word tambay or tambe which means the origin. According to Kimiz (2011), knowledge creation consists of a social process between individuals in which knowledge transformation is not simply a unidirectional process but it is interactive and spiral. The local content which included in tambo interwined so much with every kind of knowledge. Initially tambo transferred/story telled orally by “tukang kaba” and the story can be varied according to fondness of its audiences. Knowledge of “tukang kaba” is a tacit one, but in its development Tambo was written and it produces so many variant of literatures from it. According to Edwar (1991) Tambo Minangkabau was written as prose in Malay language. Knowledge creation in the making of tambo going through social process in Minangkabau society.

Research on local knowledge in Minangkabau society already researched before by Yona Primadesi (2013), which tittled as “Knowledge Preservation in Oral Tradition of Randai Performances in Minangkabau West Sumatra”. Result from this research revealed Randai as folk tradition art which built based on three basic; Silek, Kaba, and Dendang or Gurindam. Furthermore, the other reseach studied about Tambo is dissertation done by Edwar Djamaris (1989) tittled as “Tambo Minangkabau Suntingan Teks Disertasi Analisis Struktur”. Result of this research was made into a book and used as reference for those doing research with subject of culture in Minagkabau society.

From those two researches, writer get point of view which combined the research of knowledge in Minangkabau society embodied in Tambo. Research question that writer want to brings up is the creation of knowledge in Minangkabau society within Tambo, which the writer would discuss how the process of creation of knowledge itself affects the Minangkabau society. And writer want to describe how the knowledge of tambo being transfer inside the Minangkabau society orally from the tacit knowledge of tukang kaba and now written to preserve its knowledge for future generations.

II. LITERATURE REVIEW

Knowledge creation on Tambo can be understood by using concepts relating to knowledge, the process of knowledge creation, and knowledge of Minangkabau culture. In general, knowledge is something in the human mind used for living. Characteristics of knowledge is, according to Taylor (2009), as residing in people’s minds rather than in any stored form; as being combination of information, context, and experience; as being that which represents share
experience among groups and communities; or high value form of information that is applied to decisions and actions. From the definition, knowledge is necessary and affects decisions. There are two forms of knowledge, tacit knowledge and explicit knowledge. The concept of these two types of knowledge is essential to understand the process of knowledge creation. According to Kimiz (2011), tacit knowledge is difficult to articulate and difficult to put into words, text, or drawing, while explicit knowledge represents content that has been captured in some tangible form such as words, audio recordings, or images. The author understands that the knowledge that is still in the human minds is known as tacit knowledge. On the other hand, if the knowledge has already issued with tangible knowledge form, then this is an explicit knowledge.

Knowledge Creation

The knowledge creation is one of the vital aspects of the knowledge. Knowledge creation always begins with the individual (Kimiz, 2011). Kimiz figures out that every individual can create the knowledge, and become an outlook which leads to producing a new concept. Kimiz also added that the type of knowledge creation process takes place with continuity. It also occurred with the unpredictable and unplanned process. Nonaka in Rocco (2015) define organizational knowledge creation as “the process of making available and amplifying knowledge created by individuals as well as crystallizing and connecting it with an organization’s knowledge system”. From both definitions above, there is a premise that individual has a vital role regarding the knowledge creation. In the process of knowledge creation, there is a SECI Model derived from Nonaka. This model is also known as a spiral model that is widely used by researchers to explain a process to their research objects. Here is a picture of the SECI model from the creation of knowledge.

![SECI Model](Picture 1. SECI MODEL from Knowledge Creation
Source Nonaka in Rocco (2015).)
In the picture, there are four key elements from the process of knowledge creation which are socialisation, externalisation, combination, and internalisation. Socialisation (tacit-to-tacit) consists of the sharing of knowledge in face-to-face, natural, and typically social interactions (Kimiz, 2011). Socialisation process develops among individual with another individual. At this stage, there is a knowledge conversion from tacit knowledge to tacit knowledge or better known with tacit to tacit. Different case with the socialisation process, externalisation occurred through conversion between tacit knowledge to explicit knowledge. Externalisation (tacit-to-tacit) is a process that gives visible form to tacit knowledge and converts it to explicit knowledge (Kimiz, 2011). While, the next process, the combination is the process of recombining discrete pieces of explicit knowledge into a new form (Kimiz, 2011). Knowledge conversion between explicit knowledge with explicit knowledge (explicit to explicit). Lastly, according to Kimiz (2011), internalisation (explicit-to-tacit) occurs through the diffusion and embedding of newly acquired behaviour and new understood or revised mental models. Kimiz also added that internalisation is firmly attributed to “learning by doing”.

Minangkabau Culture

Minangkabau Tribe is one of the greatest tribe in Indonesia, located in the west part of Sumatra Island. According to Idrus (1984), talking about Minangkabau does not mean accentuating the tribe, but talking about one part of the Indonesian tribe and talking about one of the features of the national culture of unity in diversity. As a local culture, the Minangkabau community has generated a lot of the ancient knowledge used as wisdom and views of life. Minangkabau often known as a form of culture than as a form of state or kingdom that ever existed in history (A. A. Navis, 1984). In the historical record, the first nation that came to Minangkabau was a nation associated with Austronesians who came in surging from the mainland of Southeast Asia in prehistoric times. Then, there is also a record in the pre-history, Malay era, Aditiawarman era, Pagaruyung era, early Dutch Colonial, Islam era, Paderi era, Paderi War, until the age of renewal. One of the results of cultural heritage throughout Minangkabau history is Tambo.

A. A. Navis also added that the story of Tambo that was passed on by oral spoken by Minangkabau people only tells about the time and events vaguely, mixed up, even coupled with the spice of fairy tales. Then, when the Tambo is written and then printed in book form, the Kaba artist’s habit of telling is continued by the author. The Tambo contains contents of the origin, genealogy, origin of Minangkabau name, Minangkabau natural boundary, King of Three Precepts (Tiga Sila), Basa Empat Balai, and other Minangkabau knowledge.

III. METHOD

This study is library research using a qualitative approach. The method is used to study and describe Tambo as the object of analysis of historical literature in Minangkabau which is related to the creation of knowledge in the local society. Data were collected from previous
research results that have been recorded, But, many new concepts and perspectives can be researched from Tambo, considering the originally oral and then verbalised ones. Secondary data from previous research results are helpful in the writing because the initial separation orally in the past has many versions of its separators. After being recorded, the texts are scattered in various places. This study observes to analyse the relationship between knowledge creation and Tambo in Minangkabau. So that, the knowledge can be understood and everlasting in the future.

IV. FINDINGS AND DISCUSSION

Minangkabau society knowledge about their cultural history can be known or derived from Tambo which is a work of historical literature. According to Kartodirdjo in Edwar (1991), this historical literature work can also be called as traditional historiography, the writing of a country’s history based on local beliefs of hereditary, through the stories told to Tambo. Minangkabau people can gain the knowledge about the Minangkabau origins, the Minangkabau royal lineage, Kings, until the root of Minangkabau name. Furthermore, geographical knowledge about the boundaries of Minangkabau region can also be known. People even can recognise about Minangkabau people behaviour through Tambo. The local knowledge from Tambo has always been passed down from the community to the Minangkabau community from the very beginning of the creation of that knowledge.

Tambo, originally told orally by the Kaba Master, it has many variations due to the weakness of the oral culture. According to A. A. Navis (1984), the way to describe the story is tailored to the needs and circumstances. In the Navis footnote’s, he explained that Kaba is a person who goes around demonstrating his skills to tell the nagari who are in the market, the crowd or event held by people. The Kaba Master has an important role in conveying the knowledge which contains tales to the Minangkabau people. Later, Tambo Minangkabau was written in prose-shaped with Malay language (Edwar, 1991). The writing of Tambo is an important effort to preserve the Tambo stories. So that, people still can access the stories until the current time even though Tambo has various versions.

These knowledge conversions at Tambo in Minangkabau can be explained using Nonaka’s model of knowledge creation. In general, the long process occurred in Tambo from the beginning of its inception to the present can be illustrated by this Nonaka’s model of knowledge creation. Tambo Minangkabau as one of the knowledge source of Minangkabau people initially told by Kaba in the crowd. Kaba is an expert who tells the story. The knowledge was gained from a professional teacher at that time. The community will accept the knowledge conveyed by Kaba depends on the ability of the Kaba to recount the Tambo stories. Tambo is following the oral culture that developed in the society at that time and influenced by historical events that exist in Minangkabau, for example in the colonial period. Later in its development, Tambo was spelt out with different letters and now stored in museums or libraries. From these texts, Tambo can be known with various versions. This condition was influenced by the differences
of understanding on the Kaba itself and how they deliver the Tambo with oral way. However, researchers using literary research methods try to study the script with stories that have authoritative properties. The results of the study help to understand Tambo using linguistic and language that is quite difficult to understand in current time. Basically, Minangkabau cultural traditions apply many values from Tambo, even in everyday life, people still often use common expressions in providing life lessons or imagery something that is only understandable by the Minangkabau people. In fact, natural Minangkabau cultural subjects are taught in schools in West Sumatra, from primary and secondary schools. The subject can be a place to instil the knowledge about Minangkabau culture. Local content is one of the knowledge sourced from Tambo. The application of custom values grows in Minangkabau people so that they have views of life. All of the processes above will be repeated to the new individual hereditary. So that, it will become the spiral-like model of knowledge creation by Nonaka, consisting of socialisation, externalisation, combination and internalisation.

**Socialisation**

The process of socialisation in the creation of knowledge in Minangkabau society towards Tambo occurred through face to face. Knowledge creation always begins with the individual (Kimiz, 2011). A face-to-face encounter takes place between the Kaba Master and the crowd in Minangkabau community. The crowd can be held by the community. Basically, the knowledge gained by the Kaba can be obtained and learned from the teacher and the tale delivered should be delivered by Kaba Master, it cannot be replaced by non-professionals. Kaba Master who has the expertise in telling stories will travel from one crowded place and to other sites. The face-to-face contact between Kaba Master and the community is the beginning of the knowledge creation that took place in Minangkabau. Although, the knowledge that existed in the Kaba Master was learned from his teacher.

Socialisation (tacit-to-tacit) consists of the sharing of knowledge in face-to-face, natural, and typically social interactions (Kimiz, 2011). The Kaba Master knowledge is transferred by telling the stories of origin, name, kingdom, kings, Minangkabau territory, and other Minangkabau knowledge orally. Social interaction made by Kaba Master from a crowd to another crowd by sharing their knowledge is a form of knowledge creation for the listeners, which is a Minangkabau community. Kimiz (2011) added, although socialisation is a very effective means of knowledge creation and sharing, it is one of the more limited means. The difficulties faced with this form is that the Kaba should have face-to-face to the society to deliver the stories. Moreover, sometimes the stories that have been delivered will also be captured differently by the audience and can be delivered differently to others. Finally, the Tambo that circulates in Minangkabau society produces various kinds.

At the stage of socialisation, the creation of knowledge that occurs is still in the form of tacit knowledge. Knowledge about the values from the story is still stored in the people mind, both Kaba and the listener. The creation of tacit knowledge from Kaba Master to the tacit
knowledge of the Minangkabau community is a concept of socialisation. Although basically tacit knowledge is transferred from one individual to another, the Kaba Master shares his knowledge from one individual to many or one to many. The existing knowledge has not yet shaped into something that can be seen or tangible. At the delivery of Tambo, every audience should understand the context to facilitate the creation of knowledge. Kaba Master also can play their emotions to attract the attention of the audience. Both sides must follow the same language used to communicate. Knowledge conveyed through the stories of origin is the fundamental knowledge that developed in Minangkabau society. The knowledge contains myth elements and history. The tacit knowledge that is only stored in the individual is divided only by the oral way from generation to generation and has not been validated for a long time, by the development of oral culture, known in the archipelago tradition.

Externalisation

Externalisation is an essential process in the knowledge creation of Minangkabau society. Externalisation (tacit-to-tacit) is a process that gives visible form to tacit knowledge and converts it to explicit knowledge (Kimiz, 2011). At this stage, there is awareness in making Tambo in written form. Tambo will be written after the previous submission is always made by Kaba Master, orally. The knowledge creation that occurs from tacit knowledge to explicit knowledge. The story of Tambo that was initially in the minds of Minangkabau people was then recorded with various stories that exist. From previous research, it is known that Tambo Minangkabau using Arabic-Malay and Latin letters in a small part. This difference is reasonable, regarding the format of explicit knowledge of individuals and individuals. The awareness in writing Tambo is a useful effort in storing the explicit knowledge. So that, there are still many manuscripts found scattered in various places, even the documents can be found abroad.

The creation of explicit knowledge of the externalisation process towards Tambo has many advantages. The main advantage is the explicit knowledge can be accessible until now. According to Kimiz (2011), once externalized, knowledge is now tangible and permanent. The knowledge can be shared more easily with others; even the knowledge is still accessible to the current time. The manuscript of Tambo Minangkabau has been found in 47 manuscripts, each stored in the National Museum of Jakarta as many as 10 manuscripts, in the Leiden University library of 31 texts, in the KITLV Leiden Library as much as 3 manuscripts, in the library of SOAS University of London 1 manuscript, and in the RAS Library London 2 Manuscripts (Edwar, 1991). The knowledge contained in Tambo is the fundamental knowledge of Minangkabau culture. However, the tales of the Tambo story are mostly stored abroad, even all of the manuscripts are kept outside the area of West Sumatra. This condition is closely related to the history of the Indonesian state which was once colonised by foreign nations.

Explicit knowledge on Tambo is about the stories that closely related to Minangkabau origins. In the past, to gain the knowledge, people should go through the Kaba Master. Nowadays, with the writing form of the Tambo stories, the knowledge can be seen in tangible
This condition leads to the preservation of manuscripts that have been collected. So that, the written format will not be damaged, and the explicit knowledge contained in there is not destroyed. The perceived advantage is that the knowledge will not undergo much change, in contrast to the oral delivery that is heavily influenced by unsystematic delivery and the necessity for narration that depends on the needs and interests of the listener.

**Combination**

The combination process on Tambo is the creation of knowledge from explicit knowledge to explicit knowledge with different forms or a combination of explicit knowledge. According to Kimiz (2011), the combination is the process of recombining discrete pieces of explicit knowledge into a new form. The large variety of Tambo found in scattered texts, and there is a research effort to study the contents of the Tambo. According to Edwar (1991), there are eight adaptations of the Minangkabau Tambo stories, namely (1) Curai Papaparan Adat Lembaga Alam Minangkabau (Dirajo 1979 and 1985), (2) Mustika Adat Alam Minangkabau (Dirajo 1953 and 1979), (3) Tambo Minangkabau (Batuah 1956), (4) Tambo Alam Minangkabau (Sango 1959), (5) Tambo dan Silsilah Adat Alam Minangkabau (Basa 1966), (6) “Tambo Pagaruyung” (Basri 1970a), (7) “Tambo Alam” (Basri 1970b), and (8) Himpunan Tambo Minangkabau and Bukti Sejarah (Mahmood 1978). Edwar adds an authoritative Tambo Minangkabau text set and presents TM’s text editing to be used as a basis for further scientific research of Tambo Minangkabau.

The attempts made regarding study each of the Tambo texts founded, resulted in a new shaped explicit knowledge, which are research results form, information summaries and the transfer of language and script that can be used as reference material, is a process of combining knowledge creation. Kimiz (2011), some examples would be a synthesis in the form of a review report, a trend analysis, a brief executive summary, or a new database to organize content. The resulting structures emphasise that changes that occur from explicit knowledge to new explicit knowledge, the result of parts of previous explicit knowledge combination. The new form of explicit knowledge on Tambo makes it easy for any recipient of knowledge who wants to understand Tambo because the letters, spelling, and language Tambo takes an effort to understand it. Today’s society will find it difficult to read the Tambo manuscript directly in the library and museum. The expert in its field is needed for producing a new form of explicit knowledge on Tambo.

Tambo became one of the Minangkabau society’s knowledge sources. One of the results from the combination process of Tambo is a required textbook of local Minangkabau cultural content that is taught in schools, whose content takes a lot from Tambo. This new form of explicit knowledge is supportive in the knowledge creation of the new generation in Minangkabau society. So that, knowledge will always be inherited to the community. The existing knowledge has been designed according to the level of the learner. So, as to facilitate the acquisition of knowledge, with advances in today’s technology and even such explicit knowledge, it can be
accessed by using the internet. The combination process generates a new form of explicit knowledge. Tambo as the primary source of knowledge is used as reference material in writing about the culture of Minangkabau society. The results of the reference are still in the form of explicit knowledge but are explicit knowledge in the new form.

**Internalisation**

Getting new knowledge from Tambo directly or indirectly affects individuals. The last process of knowledge creation is internalisation. Internalisation (explicit-to-tacit) occurs through the diffusion and embedding of newly acquired behaviour and new understood or revised mental models (Kimiz, 2011). The knowledge gained on Tambo will generate new practices and understanding for every Minangkabau society. Tambo that developed for a long time internalised within Minangkabau society. Despite the habits of Minangkabau people who like to wander to new areas, with the provision of knowledge sourced from Tambo, Minangkabau people still apply the values that exist wherever they are. These values are at the core of the content of the Tambo. Wawan (2013), summarises the general picture of Tambo’s contents of the origin of Minangkabau, the Islamic religion development in Minangkabau, the colonial war, the Minangkabau Custom, Undang-undang pemelihara Alam Minangkabau, Gadang House in Minangkabau, Adat yang takluk kepada orang yang berlaki bini, and Tjuraian Negeri-negeri tua di Minangkabau. The origin of Minangkabau can be known by studying the content of Tambo, here is told how Minangkabau originally. Furthermore, the growth of Islamic religion, Minangkabau custom based on the teachings of the Islamic faith. Minangkabau custom rules are in harmony with the teachings of Islam. This is related to the period of Islamic empires in the archipelago. Later, Tambo also recounted in the colonial period in which at that time there was a shepherd politics between the custom party and the religious side. At Tambo, the rules of the Minangkabau ancestral process were used in Minangkabau customary territory. The laws can regulate the establishment of a Gadang house (traditional Minangkabau house), marriage rules, and others. All such content develops within the Minangkabau community and produces a rule guide in behaving. Getting new knowledge on Tambo directly or indirectly affects individuals.

The emphasis on the internalisation process is the change in the explicit knowledge form to tacit knowledge form. Tambo, which has become an explicit knowledge in the form of writing studied by Minangkabau people and stored in their minds in the form of tacit knowledge. Such tacit knowledge produces habits and behaviour of society in living everyday life. Tambo interpreted as an ancestral heritage as a source of traditional knowledge. Wawan (2013), following the traditional forms of historiography, Tambo Minangkabau Nature meets all four categories of traditional historiography, which include: mythical, genealogical, chronic and annals. The significance that grows in understanding the knowledge by Minangkabau society produces distinctive characteristics that are different from other cultures.
Furthermore, internalisation is firmly attributed to “learning by doing” (Kimiz, 2011). An essential key to the creation of knowledge in Minangkabau society is manifested using such knowledge in action and practice form. The lengthy process from the beginning of the formation of knowledge to the stage of internalisation, knowledge on the Tambo is integrated with the experience obtained by the previous individual. The values in Tambo’s story can answer the Minangkabau’s questions about themselves, every existing problem; the society can provide solutions because of their previous experiences. The tacit knowledge embedded in the Minangkabau society produces a view of life in behaving by the custom which undergoes a very long process. The process of internalisation of knowledge becomes embedded in the individual and Minangkabau society, forming the Minangkabau Culture until now.

The Role of Library in The Knowledge Creation Process

The library has a vital role in culture and knowledge. Based on Law No.43 of 2017, the library serves as a vehicle for education, research, conservation, information and recreation to improve and empower the nation. Preservation of the library is a rescue effort to the knowledge that existed in the society. So that, the knowledge is still accessible by the next generation in the future. Libraries store explicit knowledge in the form of library collections, then studied to facilitate information retrieval. Besides the storing function, the library makes efforts to preserve the collection, so that the explicit knowledge in the collection will not be damage or loss. In fact, in the present era, some crucial collections are converted to digital media. Librarians indirectly assist in facilitating access to knowledge dissemination to the public.

The explicit knowledge in Tambo has a manuscript form can be found in the library. As we already discussed in the externalisation process, Tambo Minangkabau has the manuscript form that is stored in Leiden University Library, KITLV Library, SOAS London University Library and RAS London Library. As one of the information agencies, the library has an attempt to preserve their collection. This condition depicted the real contribution in creating new knowledge to the new user who wants to learn about Tambo Minangkabau. Individual whose come to learn Tambo Minangkabau collection can gain new knowledge with internalisation process, which is the explicit knowledge process to tacit knowledge towards the reader. Indirectly, the library not only preserves the Tambo collection but also helping in preserve the knowledge of the Minangkabau ancestors, which sourced from Tambo. So that, people still can access the information until the present time. This knowledge creation will always be repeated to the next society alongside with the awareness of the local culture in Indonesia.

The library and information science point of view contribute to knowledge classification based on the particular rules. Tambo, which manuscripts are stored in information agencies, such as library and museum, is classified in subject form. The explicit knowledge that is already sorted will simplify for retrieval information if the knowledge is needed at any time. The Tambo form which is written in the manuscript will be stored from time to time, to preserve the real explicit structure. Also, there is a preservation effort considering the storing place, temperature,
light intensity, humidity and others. The older the collection age, the more valuable the history. However, it needs more special attention. The library stores cultural results, especially local culture. Tambo as one of the cultural products in Minangkabau plays a vital role in shaping Minangkabau people.

V. CONCLUSION

Tambo Minangkabau is a source of knowledge about Minangkabau people about their culture. The creation of knowledge on Tambo repeatedly occurs from generation to generation in the form of local knowledge, both tacit and explicit. In the process of socialisation, Tambo initially shaped tacit knowledge transferred by Kaba Master to the crowd of Minangkabau community. Such tacit knowledge becomes explicit knowledge by writing Tambo into manuscripts, known as externalisation processes. Then, in the combination process, the manuscript is studied and generates many new forms of explicit knowledge, such as script and language alterations, research results and books. Finally, internalisation, the knowledge is understood by the Minangkabau community and made a view of life. The library plays a role in saving the Tambo script so that the knowledge is maintained and can be utilised to create new knowledge for the individual who studies it.

Efforts in the creation of knowledge are useless if there is no consciousness of individuals or society. The knowledge in Tambo still exists today through a long process. The author suggests that tacit knowledge about Minangkabau culture with the process of social interaction related to culture, especially Minangkabau culture. As for explicit knowledge, libraries in Indonesia can take a better role in preserving the nation’s culture, so that explicit local content knowledge is not taken or managed by foreigners. The knowledge should be handled directly by libraries in Indonesia. So that, if the individual requires the script, it can be accessed easily.

VI. ACKNOWLEDGEMENT

This research was supported by Indonesia Endowment Fund for Education, Ministry of Finance. The researcher thank to Syifa Adiba and Moh. Caesario Nugroho for their support.

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