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Digital Platforms for Preserving Silek Minangkabau Oral Traditions in the Era of Second Orality

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Abstract—The rapid advancement of digital technologies has prompted traditional knowledge systems to adapt to contemporary platforms, posing both opportunities and challenges for cultural preservation. This study investigates the digital transformation of Silek Minangkabau, a traditional Indonesian martial art characterized by oral transmission of philosophical wisdom known as pituah. The research aims to explore how digital platforms facilitate the preservation and dissemination of these oral traditions amid the changing dynamics of globalization and media consumption. Anchored in framework of “second orality”, the study employs a qualitative ethnographic approach, combining semi-structured interviews with 35 Silek practitioners and observations of online communities, including social media platforms, discussion forums, and video-sharing websites. The findings reveal that digital platforms significantly enhance the accessibility and visibility of Silek Minangkabau, enabling a wider transmission of its cultural values to younger and geographically dispersed audiences. However, the study also uncovers key limitations, particularly the loss of depth and authenticity associated with direct, face-to-face interaction between pandeka (teachers) and students, which is central to the esoteric and spiritual dimensions of the tradition. While digital media serve as effective tools for documentation and knowledge sharing, they fall short in replicating the immersive experiences of traditional oral pedagogy. The study concludes that digitalization acts as a complementary mechanism rather than a substitute for conventional transmission, and emphasizes the need for culturally sensitive integration of technology to ensure the sustainability and integrity of indigenous oral traditions in the digital era. These findings offer critical insights for future developments in digital heritage preservation initiatives.

Keywords—Silek Minangkabau, Oral Traditions, Secondary Orality, Digital Preservation, Cultural Heritage

I. INTRODUCTION

Minangkabau Silek is a traditional martial art form deeply intertwined with the cultural identity of the Minangkabau people from West Sumatra, Indonesia. This art form encompasses not only physical self-defense techniques but also rich philosophical and spiritual values, passed down through generations. The knowledge is traditionally conveyed through oral communication in a system specific to each school of Silek, where pituah (proverbial wisdom) plays a central role in teaching important life philosophies. These teachings, passed from the Pandeka (master) to the sasian children (students), are essential in preserving both the technical aspects of Silek and its deep cultural significance.

However, with the rapid spread of digitalization and the onset of Industry 4.0, this traditional practice faces considerable challenges in sustaining its essence. Although there has been significant research on the digital transformation of cultural heritage, limited attention has been paid to how martial arts traditions like Silek, which rely heavily on face-to-face interactions and personal master student bonds, are adapting in the digital age. As digital platforms provide new opportunities for knowledge distribution, they also present the challenge of transmitting the depth and authenticity of cultural philosophies alongside the physical techniques. According to [1], the strength of the digital era lies in the shifting of the individual to the social group, enhancing transparency and closer connections between various societal layers. This shift enables the internet to digitalize and distribute pituah and Silek knowledge to a larger, global audience, overcoming

geographical and cultural boundaries.

This study aims to fill the **research gap** by exploring how Minangkabau Silek is preserved and transformed through digital platforms. The primary research questions guiding this study are:

- How is the Minangkabau Silek tradition being preserved in the digital age?
- What challenges arise from digitalizing oral traditions like Silek, particularly in terms of maintaining the authenticity of the teachings?
- How can digital platforms contribute to the wider dissemination of Silek techniques and philosophical teachings?

While digitalization offers the potential to reach a wider audience and democratize access to knowledge, it also comes with limitations [2], [3]. The primary **limitation** is that digital platforms cannot replicate the immersive, face-to-face experience between master and student, which is crucial for the deep philosophical and spiritual teachings of Silek. Furthermore, many traditional practitioners may not engage with digital platforms, limiting the study ability to capture the full scope of the practice. As [4] suggests in his concept of secondary orality, oral traditions endure in an increasingly digital world, but the shift to digital media poses risks to the authenticity and depth of the tradition.

II. LITERATURE REVIEW

A. *Silek Minangkabau: Histories and Philosophies*

Silek Minangkabau is a traditional self-defense art form centuries old and is an integral cultural identity of the Minangkabau people. As a cultural practice, silek encompasses not only physical or the fighting skills but also laden with moral values, spiritual and deep social depth passed down from generation to generation [5], [6].

This self-defense art form reflects the life views of the Minangkabau people that prioritize honor, bravery and respect for nature, the environment and to others. As [7] explains, silek developed into many streams of schools, each teaching their own technique and philosophy that reflects the speciality and characteristics of local traditions in many regions of the Minangkabau people. Each stream of silek school not only focuses in the physical aspects, but also complete with philosophical wisdom that involves oral transmissions process between master and student.

Understanding silek must involve a more comprehensive knowledge than only fighting techniques [8], [9]. The process of learning silek, more known as traditional self defense, needs a deeper understanding of the values contained in every movement, and the philosophy underlying every action in the practice [10].

Every movement in silek is not just to train physical strength, but also functions as a means to cultivate discipline, self control and understanding of the relations between humanity and the natural universe. This shows the importance of verbal teachings in spoken words in guarding the sustainability and authenticity in silek practice, keeping in mind that this

knowledge is passed down through the generations through oral transmissions as part of a very much respected tradition [11], [12].

According to [13] the teachings in silek Minangkabau traditions also involves aspect of learning the esoteric concepts, where the teachings are conveyed in a closed system only to be accesses by those who have passed a certain initiation ritual. Initiation rites in silek, often involve ceremonies and heavy training that is intended to form not only physical strength but also the toughness of the mental and spiritual. Therefore, the teachings in silek are not constricted to prowess in physical technique, but also an in-depth learning of life values and ethics that must be upheld by each individual involved in the tradition [14], [15].

The education system of oral transmissions also has an important role in sustainability of this tradition. The process in teaching using spoken words between master to student, whether direct dialogue or through pituah (proverbial wisdoms) is the main foundation in the dissemination dan the preserving of philosophies and techniques in silek [16].

As [4] explains, oral traditions is a form of communication closely related to the continuation and sustainability of a culture, where cultural knowledge and values are maintained through mnemonic devices and verbal transmissions as done by previous generations to the next. This shows that to understand silek as a complete form, a deeper understanding of cultural and social context where this tradition develops, ad the importance of knowledge transmissions done directly by the masters and students [17], [18].

Various streams of silek shows cultural and religious elements developing in Minangkabau including Islamic traditions with local culture [19]. In this aspect, every stream of silek school reflects not just fighting technique abilities but also includes how religiosity and culture can blend and be integrated into daily practice. As [20] explains, oral traditions such as silek encompasses values connected to belief systems and world views that are deep and complex, hence each stream of silek has a unique characteristic according to the local context.

Therefore, an understanding of silek must involve a comprehensive study towards the physical, philosophy, and verbal teachings in the tradition itself [21]–[23]. Silek is not just a martial arts self defence technique but also a representatif of worldviews of the Minangkabau people that is much revered and safeguarded through system of educating that involves strong oral communications. Hence to sustain the continuation of silek, it is imperative to guard the oral transmissions teachings that have existed since the past, whilst adapting to current eras especially the era of digitization that is increasingly developing [24].

B. *Oralism and Digitalisation in the Oral Traditions*

[4] in his book *Orality and Literacy* (Figure 1), explains that the oral traditions world is a world prolific with memory and verbal transmissions. This oralism endures in forms that are more limited in communities that have no writing systems [25]. However, with the emergence of digital technology,

oralism has transformed into secondary orality, where verbal communication are maintained even though the media has become based on writing text and electronic communications [26], [27]. This can be seen in changes experienced by the silek traditions of Minangkabau where pituah and dialogue between pande can be accessed through digital media.

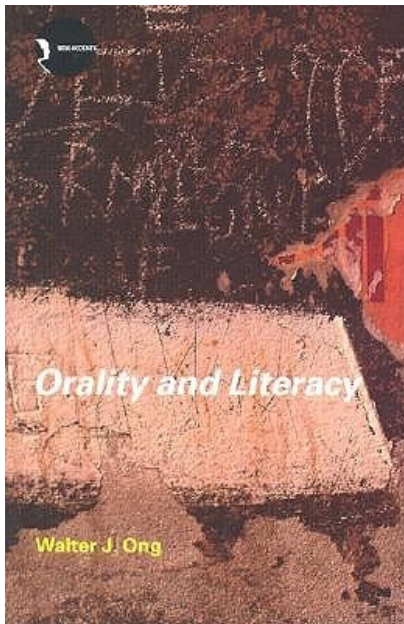


Fig. 1. Book Orality and Literacy by Walter J. Ong

Oral traditions, which are an important part of preserving and transmitting culture, now face significant challenges due to digitalization. One key aspect that needs attention is the importance of inventorying and documenting oral traditions as a response to the threat of forgetfulness caused by modernization and the lack of public attention to this cultural heritage [28], [29]. On the other hand, technological advancements and digitalization have led to the emergence of new digital platforms that can be used to introduce and preserve oral traditions. For example, online platforms can be used to publish folklore or legends, which are part of oral traditions, thus reaching a broader global audience [30].

Meanwhile, digitalization can serve as a tool to support the preservation of oral traditions. [31] emphasize the importance of institutionalizing oral traditions as part of cultural development in regions. Advances in technology, such as the use of digital media by libraries, provide opportunities to digitize and archive oral traditions, making them more accessible to the general public [32]–[34].

Digitalization can serve as a bridge between the older generation, who hold the traditions, and the younger generation, who are more familiar with technology. Additionally, Syaputra and Hidayat highlight that oral traditions contain knowledge and values of local wisdom, which are crucial for various fields of study [34].

Therefore, teaching strategies that integrate digital media can help convey these values to younger generations, thereby

strengthening local cultural identity. The transition to a digital form does not mean replacing oral traditions, but rather creating a new space where these traditions can evolve.

On the other hand, the use of digital media in education and the dissemination of oral tradition knowledge has the potential to engage the younger generation and motivate them to participate in preserving their own culture. To facilitate effective preservation, collaboration between communities, educators, and technology developers is needed to create platforms that actively channel oral traditions. Through a technology-based and inclusive approach, oral traditions can be preserved and revitalized for relevance in this digital era [35]–[37].

Digitalization not only impacts how we access and spread information, but also creates new space for oral traditions to adapt and survive in a modern context. This process must be carried out while preserving local values and wisdom to avoid losing the cultural meaning in the transformation process [38]–[40]. Communities and individuals need to be active in adopting technology as a tool to preserve and introduce their oral traditions to the next generation.

C. The Impact of Globalization on Oral Traditions

Globalization brings significant changes in communication patterns and cultural interactions. In this context, digitalization acts as a bridge between the old and new generations in preserving oral traditions. Digitalization also allows for the storage and distribution of wisdom and knowledge in the form of text, audio, and video, which previously could only be shared in face-to-face meetings [41], [42].

Libraries and cultural institutions have begun to adopt digital strategies to archive and make oral traditions accessible to a wider audience. [32] discuss how libraries embrace digital technology to preserve and organize oral stories, ensuring that these narratives do not disappear in the digital era. This transition reflects the ongoing dialogue about strengthening the place of oral traditions within a contemporary framework dominated by digital media.

In indigenous communities, integrating digital storytelling into conservation initiatives underscores the practical benefits of bridging oral traditions with contemporary technology. [43] highlight the effectiveness of digital storytelling in strengthening community bonds, particularly within indigenous communities where literacy may be limited.

Preserving oral traditions amidst digital influences requires innovative strategies that value the historical significance of these practices and the realities of the modern technological environment. [44] analyze how traditional societies enhance their cultural knowledge through oral traditions while using modern tools to adapt their practices. This resilience highlights important adaptive strategies that blend traditional methods with contemporary understanding, ensuring cultural narratives are preserved and developed in a changing landscape.

Furthermore, the complexity of cultural transmission calls for an interdisciplinary approach that involves sociocultural dimensions alongside technological capabilities [45], [46]. The global migration of media practices and the adaptation of oral

traditions into new contexts illustrate a global cultural environment where storytelling transcends geographic boundaries, creating new narratives that merge heritage with innovation. [47] work on the use of digital tools in education demonstrates how traditional knowledge can transform into impactful contemporary messages all while maintaining fidelity to cultural roots and community values.

By fostering intercultural dialogue that celebrates heritage while embracing technological advancements, societies can cultivate pride and responsibility in preserving their cultural legacy [48]. Insights gained from ongoing research emphasize the importance of maintaining these oral traditions as they navigate the growing presence of digital media ("Echoes Through Time: A Study of Cultural Communication and History", 2024). It is crucial to recognize that the past informs the present and that oral traditions can dynamically adapt within a contemporary framework [49].

III. METHODOLOGY

This study adopts a qualitative approach with an ethnographic method to explore the use of digital media by the Minangkabau Silek community. Data was collected through semi-structured interviews with 15 pandeka and 20 sasian children practitioners from various Silek schools across West Sumatra. These interviews were conducted both online and in-person, allowing for a broader geographic reach. Additionally, the study observed online discussion groups, social media platforms, and forums, such as Facebook groups, YouTube channels, and dedicated Silek websites, to understand how Silek knowledge, including pituah (wisdom) and physical techniques, is being shared and preserved in digital forms.

The interviews followed a structured protocol, where participants were asked about their experiences with digital platforms in learning and teaching Silek, their views on the digital transformation of traditional practices, and the challenges they face in maintaining authenticity. Data collected from these sources were analyzed to examine how Silek cultural values, teachings, and practices are being preserved, transmitted, and adapted through digital media. This analysis also explored the impact of digitalization on the authenticity and sustainability of the tradition.

IV. RESULT AND DISCUSSION

The discussion of digitalization in the context of the Minangkabau silek tradition touches on several important aspects, especially how modern technology can influence the way silek knowledge is spread and accepted by the younger generation. Digitalization opens up opportunities for this tradition to be learned and understood by a wider audience, not limited to those directly involved in the practice or the silek community.

One of the main impacts of digitalization is the dissemination of pituah (wisdom) and silek knowledge through digital platforms such as social media, websites, and video-sharing applications. This allows the younger generation, who do not have direct access to masters or silek communities, to still learn the techniques and philosophies of silek through easily

accessible digital resources anytime and anywhere. In this sense, digitalization not only serves as a tool for preserving knowledge but also as a means to introduce this oral tradition to the outside world.

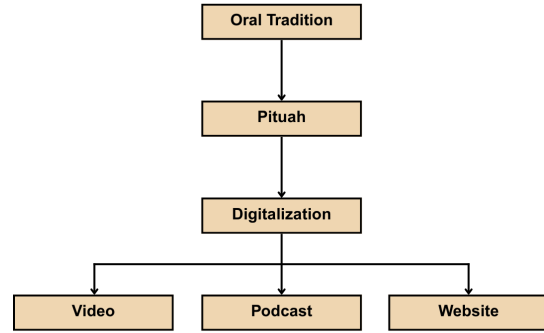


Fig. 2. Transformation Process of Pituah from Oral Tradition to Digital Platforms

The Figure 2 illustrates the transformation process of Minangkabau Silek oral tradition, particularly pituah (proverbial wisdom), into digital formats. This begins with oral transmission between pandeka (masters) and students, which has been practiced for generations. Through digitalization, this cultural knowledge is converted into various accessible formats such as videos, podcasts, and websites. This visual highlights how technology acts as a bridge to preserve and disseminate traditional wisdom to a global audience, while emphasizing the importance of maintaining its original philosophical depth.

However, the digitalization of traditions like silek also brings significant challenges. One of them is the risk of losing the depth of teaching that can only be achieved through direct interaction between master and student in a tradition that highly values personal and esoteric relationships.

TABLE I
COMPARISON BETWEEN TRADITIONAL AND DIGITAL TRANSMISSION OF SILEK MINANGKABAU

Aspect	Traditional Transmission	Digital Transmission
Communication Medium	Face-to-face, oral (pituah), physical ritual	Video, podcast, social media, websites
Master-Student Bond	Intimate, personal, spiritual	Distant, broader reach, often one-way
Accessibility	Local, community-bound	Global, cross-generational and borderless
Philosophical Integrity	Deeply preserved through lived experience	At risk of dilution without direct interaction
Sustainability	Maintained through oral lineage and rituals	Depends on content quality and digital preservation efforts

Table I highlights the key differences between traditional and digital methods of transmitting Silek Minangkabau teachings. While traditional methods rely on intimate face-to-face rituals that foster strong spiritual and philosophical bonds,

digital methods offer greater accessibility but may sacrifice depth and authenticity. This comparison underscores the dual challenge of preserving cultural integrity while embracing technological advancement.

As explained by [7], the learning process in silek not only involves mastering physical movements but also spiritual and philosophical values that are taught orally in a very profound and meaningful context. With digitalization, although information about silek can be accessed widely, the essence of the direct experience that involves physical rituals and learning through direct dialogue with the pandeka (master) may be diminished.

The opportunity that arises with digitalization is the creation of space to enrich and expand silek practices in a more inclusive way. Digitalization provides an opportunity for the silek community to modernize some aspects of their teaching, such as using technology for movement analysis or for spreading cultural values in more engaging and easily understandable formats, such as tutorial videos or even animations that can bring silek closer to a younger audience. This phenomenon, as mentioned by [1], shows how digitalization can transform social and cultural interactions and create stronger connections between various social groups through technology.

Furthermore, digitalization also enables the preservation of traditional values in a more durable form. The pituah and philosophies taught in Minangkabau silek, which were previously transmitted only through word of mouth, can now be documented and disseminated in the form of text, video, and audio, accessible to anyone without time and place restrictions.

As [4] explained, digitalization brings oral traditions into the realm of "secondary orality", where oral communication is maintained even though it is carried out through written media or electronic technology. In this case, digital technology actually serves to strengthen and document the oral values that form the foundation of many cultural traditions, including Minangkabau silek. However, when facing the opportunities provided by digitalization, it is crucial to remember that technology must be integrated with caution and respect for local wisdom. As [50] explained, when developing technology based on culture, it is important to ensure that local values and traditions are preserved and respected.

The use of digital technology in the context of traditional culture must consider the sustainability of local values and strengthen cultural identity, rather than change or erase important elements that are central to the tradition [51]. Digital transformation based on local wisdom should consider an adaptation process that does not damage the essence of the culture but rather provides space for the tradition to evolve in line with the needs of the times [52].

This process also aligns with [20] view, which states that in the context of living oral traditions, writing and digitalization not only serve as tools for preservation but also as means to encourage the life of the tradition to remain relevant to contemporary society. Therefore, in facing the era of globalization and digitalization, it is important for the Minangkabau community, especially the practitioners and enthusiasts of silek, to ensure

that this tradition is not only preserved in its authentic form but also enriched and expanded to remain relevant for the younger generation growing up in the digital world.

Furthermore, the sustainability of the Minangkabau silek tradition also depends on the integration of these cultural values within a broader context, where digitalization can serve as a bridge that connects different cultures and societies. In this regard, digitalization not only introduces Minangkabau silek to the outside world but also allows for the enrichment and renewal of our understanding of traditional culture within a broader and more globally connected framework.

As time progresses, digitalization will continue to play a role in preserving and introducing oral traditions to future generations. However, in this effort, we must maintain a balance between utilizing technology to expand the reach of cultural preservation and preserving the essence of the direct experience that lies at the heart of the tradition.

In this context, digitalization serves as a tool to ensure that rich and valuable traditions like Minangkabau silek can remain alive, evolve, and be appreciated by future generations, without losing the deep cultural roots and noble values that have been embedded in it for centuries.

Digitalization provides significant solutions in preserving oral traditions, as seen in the transformation of the Minangkabau silek tradition. In this rapidly advancing era of globalization, digitalization has offered great opportunities to facilitate access to local knowledge and wisdom that previously could only be learned in limited physical spaces, such as through direct interaction between masters and students within silek communities.

With digital platforms such as social media, websites, and video-sharing applications, oral traditions that have long evolved in Minangkabau culture can now be documented and disseminated to a wider audience. This provides an opportunity for the younger generation, both within and outside Indonesia, to learn and understand Minangkabau silek, including its techniques, philosophies, and the cultural values embedded within it.

However, although the digital world offers many benefits in terms of knowledge preservation and distribution, the direct experience in rituals and teachings by the pandeka remains irreplaceable. The teaching of silek, which is esoteric and filled with spiritual values and life philosophies, can only be perfectly conveyed through direct interaction between master and student in a deeper and more meaningful atmosphere.

The physical rituals accompanying the learning process, such as initiation and joint practice, play a crucial role in shaping not only physical skills but also character and self-control. As explained by [7], the teaching in Minangkabau silek is not only aimed at mastering combat techniques but also at transmitting the moral, ethical, and spiritual values embedded in the tradition.

V. CONCLUSION

Digitalization has proven to be an effective tool for documenting and disseminating Minangkabau Silek, enabling

global access to knowledge such as pituah and physical techniques. However, it cannot fully replace the depth of experience gained from direct, face-to-face interaction with a pandeka (master) who has a deep understanding of the philosophy behind Silek. While digital platforms expand access, they also pose challenges in maintaining the authenticity and philosophical depth of traditional oral transmissions. As secondary orality, digitalization functions as a bridge for cultural preservation, allowing oral traditions to reach a wider audience that was previously limited by space and time.

While digital platforms introduce Minangkabau Silek to the world, it is crucial that technology complements, rather than replaces, traditional practices. Digitalization should respect the core values and wisdom embedded in Silek, especially its moral, spiritual, and social dimensions. Therefore, digital tools must not only highlight physical techniques but also preserve the philosophical and cultural essence of the tradition, ensuring that the depth of the practice is not lost in translation.

Looking ahead, future research could explore how emerging technologies such as Virtual Reality (VR) or Augmented Reality (AR) could provide more immersive experiences, replicating the master-student relationship critical to learning Silek. Research could also focus on the impact of digital platforms on younger generations and how these digital adaptations influence the transmission of cultural values. The implications of this study are significant as digital tools offer vast opportunities for cultural preservation, but their application must be thoughtful and balanced to ensure they enrich rather than dilute traditional practices.

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