

Educators in the Minang Region From an Islamic Perspective (Exploring the Role of Niniak Mamak)

Afni Lindra¹, Iswanti², Anita Indria³, Siti Khamim⁴, Kaila Saparina⁵

^{1,3}Sekolah Tinggi Ilmu Tarbiyah Ahlunnah Bukittinggi, Jl. Diponegoro No. 8 Bukittinggi, Indonesia

^{2,5}Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Jl. Gurun Aua, Kubang Putih, Banuhampu District, Bukittinggi City, West Sumatra, 26181, Indonesia

⁴Institut Agama Islam Yasni Bungo, Indonesia, Jl. Lintas Sumatra No.Km.04, Sungai Binjai, Kec. Bathin III, Bungo Regency, Jambi 37211, Indonesia

e-mail: afnitayaba49@gmail.com

ARTICLE HISTORY

First Received: 2024-07-05

Revised: 2026-01-15

Accepted: 2026-01-18

Published: 2026-02-21

Keywords:

Niniak Mamak, Minangkabau Custom, Islamic Perspective

Corresponding Author: Afni Lindra

Published by UIR Press

ABSTRACT

Mamak is also known as penghulu or Datuk in the Minangkabau community's governmental structure. Datuk has duties and responsibilities towards the education of Kemanakan. As society has developed rapidly, the Minangkabau region is no longer inhabited only by the Minang tribe, but also by people from outside the Minang tribe. Naturally, the duties of the Datuk as the highest leader in the traditional government structure in Minangkabau to educate the Kemanakan have increased. Moreover, in Minangkabau society, there are the terms Kandung Kemanakan and Malakok Kemanakan (children of adopted siblings). However, nowadays, sometimes the person entrusted as Datuk is not in Ranah Minang, some have migrated to other areas, leaving behind the duties that should be carried out in the village. Even those appointed as Datuk themselves were not born, raised and grew up in Ranah Minang but in other areas. As a tribe with the philosophy of *adaik basandi syara', syara' basandi kitabullah* (customs based on Sharia law, Sharia law based on the Holy Book), the implementation of these duties must be in accordance with Islamic teachings, where the Qur'an is the guideline for life. Observing this condition, it is necessary to conduct a study on the duties and responsibilities of the Datuk in educating kamanakan from an Islamic perspective. The purpose of this study is to determine the role of Mamak in educating kamanakan from the perspective of Islamic teachings, with the hope of revitalising the role of Mamak as educators in Minangkabau. The results of this study show that Mamak, as educators, have a responsibility to educate kamanakan in morals and provide education in social life, in accordance with Islamic teachings. This research is a literature study with a descriptive qualitative approach. The data collection techniques used were interviews and documentation studies.

doi [https://doi.org/10.25299/ajaip.2026.volx3\(1\).17959](https://doi.org/10.25299/ajaip.2026.volx3(1).17959)



AJAIP is licensed under [Creative Commons Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

The diverse lives of the *Minangkabau* people, whether they live in their hometowns or have migrated, have an impact on each other's lifestyles and ways of thinking. Migrants in *Ranah Minang* live side by side and assimilate into social life, influencing and being influenced by one another. The same is true for *Minang* people who migrate to other countries. Migrants in *Ranah Minang* and *Minang* migrants in foreign lands have been living away from home for quite a long time, some even having children and grandchildren, while others rarely return to their hometowns. There are also those who marry people who are not from the *Minang* tribe in their new homes.

Merantau is leaving one's home and hometown to seek knowledge, experience, and interact with other people from various places with diverse cultures and insights (Widihastuti et al., 2019). This has given rise to new polemics within the *Minang* community, both in Rantau and Ranah Minang, such as the younger generation's lack of respect for their elders, which is not in line with traditional values, hedonistic lifestyles, and other issues that are not much different from those occurring globally in various regions of the country, namely juvenile delinquency. Social problems, immorality, and criminal acts, where teenagers are the perpetrators, can be seen on social media. This is one of the impacts of the development of digital technology in the 4.0 era.

The 4.0 era is one in which society has achieved rapid progress in science and technology. This era is an era of industrial revolution marked by the intersection of all aspects of human life with digital (computing and internet) technology. Human activities ranging from social life, politics, government, education, and economics are not limited by space and time. This is due to the development of communication tools with features that facilitate the dissemination of information on a global scale. People from all walks of life can freely obtain the information they want.

The ease of accessing information in the form of text, audio, and video has a significant influence on the mindset, lifestyle, and social interactions of the community, especially for teenagers. During adolescence, extra attention in the form of social guidance from various parties is needed, because at this age, adolescents' emotional development is in a phase of increase. This increase occurs rapidly, and is referred to as a period of storm and stress. This emotional increase is a result of physical changes due to hormonal changes. From a social perspective, this increase in emotions is a sign that adolescents are in a different condition from that of children (Yunia et al., 2019), resulting in numerous social problems and even criminal acts committed by adolescents.

The problems occurring in the *Minang* region related to adolescents did not only occur at this time, but also in the past, albeit in different forms and versions. To overcome these problems, there are several customs among the *Minangkabau* people in caring for and educating children, younger siblings and nieces and nephews, namely social supervision. Social supervision refers to reprimanding children when they do something wrong that could harm themselves or others, such as stealing fruit or playing in dangerous places. This social supervision is carried out regardless of blood ties or kinship. However, unlike today, the custom of social supervision has almost disappeared from the social activities of the *Minang* people, who now tend to ignore the actions of other people's children and grandchildren on the grounds that they are not their own children or relatives. One reason for this is to avoid problems if the child's parents do not want their child to be reprimanded by others. This, of course, is contrary to the *Minangkabau* proverb, '*Anak Dipangku Kamanakan Dibimbiang*' (children are carried, nephews are guided).

Observing the phenomena occurring within *Minangkabau* society, the role of the *Datuk* as an educator is crucial for the younger generation, whether through bloodlines (family ties), clan ties, or kinship ties, in order to reduce juvenile delinquency. The urgency of the *Datuk's* role in educating and supervising children, younger siblings and nephews and nieces is due to the fact that the *Minangkabau* community currently lives in a heterogeneous environment. This is in contrast to the past, when the *Minang* region was inhabited only by the *Minang* tribe. Nowadays, many migrants from various regions with different ethnicities, races and nationalities have settled throughout the *Minangkabau* region. However, the reality in the *Minangkabau* region today is that the role of the *Datuk* as an educator in terms of conducting educational and social supervision activities is not functioning as it should. This is because some of the people entrusted with the role of *Datuk* do not reside in the *Minangkabau* region. The great distance between the *Datuk* and their nephews and nieces has led to a decrease in the frequency of meetings. Under these circumstances, it is possible that the duties and responsibilities of educators are not being carried out as they should be. This is in contrast to the past, when *Datuks* lived close to their relatives, not only to look after and monitor their younger siblings and nephews and nieces, but also to manage the ancestral wealth allocated to *Datuks* for carrying out their duties as leaders.

The absence of *Datuk* in *Ranah Minang* also causes nephews and nieces to not know their *Datuk* (*Mamak*). Sometimes, even when they meet in other regions, they do not recognise each other. In this situation, the *Datuk's* duty to educate and guide their nephews and nieces, as well as the younger generation, to understand *Minangkabau* customs and culture faces obstacles.

Currently, someone who is appointed as a *Datuk* sometimes does not have a complete understanding of the conditions of his nephews and nieces in the village, and it is even possible that his knowledge of the ins and outs of social life and the application of customs in the *Minang* region is not complete and comprehensive. This is because the *Datuk* was not born, raised, and grew up in *Ranah Minang*, and even their activities are mostly in *Rantau*, sometimes returning to their village only when there are events or on certain days. If this is the case, how can the *Datuk* carry out their duties and responsibilities?

Considering the above issues, this paper discusses the duties and responsibilities of the *Datuk* in educating and supervising their nephews and nieces, so that through this paper, traditional leaders can obtain information about the urgency of their responsibilities as educators, thereby revitalising the role of the *Datuk* as an educator, as well as everything related to the leadership of the *Datuk* and his duties and responsibilities as *Niniak Mamak* in *Ranah Minang*, considering the condition of the *Minangkabau* community with a series of problems of juvenile delinquency and the challenges of changing times.

RESEARCH METHODOLOGY

In terms of the research location, this study is a library research study. Library research is research that involves reviewing literature in the form of books, journals, notes or reports from previous research and research results (Anak Agung Putu Agung, 2017). The approach used in this research is a qualitative approach, namely descriptive and analytical. Descriptive in qualitative research means describing and explaining the events, phenomena, and social situations being studied (Waruwu, 2023). The data collection techniques used are interviews and documentation studies. As for data analysis, the technique used is divided into three stages, namely presenting data, reducing data, and drawing conclusions (Albert et al., 2022). The data analysis carried out by the author is to present the data obtained from various sources, then sort and select information relevant to the problem, and then draw conclusions.

RESULTS AND DISCUSSION

Datuk is the highest position in the *Minangkabau* government structure. As a leader, a *Datuk* must be charismatic, oriented towards customs, and skilled, as well as having to enforce the rule of law, be visionary, honest, keep promises, be determined, and maintain purity of heart and mind. Furthermore, the *Datuk* must also uphold the principle of consensus, behave wisely, and pay attention to sustainability in order to achieve success in leading the community (Pratiwi et al., 2024).

In carrying out their daily duties, the *Datuk* is assisted by aides such as the *Manti* (a clever person trusted by the chief), the *Malin* (a religious scholar), and the *Dubalang* (a security officer) (Zakir, 2021), *Manti* is a person who is said to be *Cadiak Pandai*, so he can be said to be the chief's spearhead in resolving various issues related to customary disputes, social problems, and weddings. The person who serves as *Manti* must be someone who has knowledge and experience, especially in the field of customs, because before any issues are brought to *Datuk*, they must first be resolved by *Manti*. Issues will be handed over to *Datuk* if *Manti* cannot resolve them, and if *Manti* can resolve them, then *Datuk* will only listen to the news presented to him. Next is *Malin*, also known as *Pandito*, which means lamp or light. *Malin's* duty is to enlighten his children and grandchildren in matters of religion. All issues related to religion are *Malin's* responsibility, from small matters such as reading prayers to issues of fatwa. *Malin* is also known as *Suluah Bendang* in *Nagari, Payuang Panji Kasarugo*. Meanwhile, *Dubalang* is a person who functions to protect the safety of his grandchildren and relatives, including protecting officials from that tribe. In addition,

Dubalang acts as an executioner for decisions resulting from disputes, so that the duties of a *Dubalang* are often referred to as *tagak di Pintu Mati* (Amin et al., 2022).

The group of *Mamak*, including the *Datuk* and his assistants, is called *Ninik Mamak*. Meanwhile, relatives in *Minangkabau* are divided into several types, namely:

1. *Kamanakan di bawah daguak* (meaning relatives who have blood or family ties)
2. *Kamanakan di bawah dado* (meaning they are from the same clan but have different *Datuks*).
3. *Kamanakan di bawah pusek* (meaning they are from the same clan but different regions)
4. *Kamanakan di bawah lutuik* (meaning different clans and regions but seeking protection), also known as *kamanakan Malakok* (Umar & Riza, 2022).

Raising nephews and nieces is *Datuk's* most important duty, aside from his other duties. This important duty is the main duty of *Datuk's* leadership in *Minangkabau*. Raising and guiding children, nephews, nieces, and the community towards perfection in life, both physically and spiritually, mentally and emotionally, for example, guiding his nephews and nieces in the field of education for physical and spiritual advancement, life in the fields and farms (economy), resolving disputes that arise in the areas of customs and daily interactions, leading nephews and nieces in all areas of life and physical and spiritual life, as the *Minang* proverb (M. Sayuti Dt. Rajo Pangulu, n.d.) says:

Kaluak paku kacang balimbiang (Curved fern beans (star fruit))

Tampuruang lenggang-lenggakan (The coconut shell is shaken)

Baok manurun ka suraso (Take it down to the basement)

Tanamalah sirieh jo ureknyo (Plant the betel leaf along with its roots)

Anak dipangku kamanakan dibimbiang (The child is held on the lap and guided)

Urang kampuang dipatenggangkan (Villagers are given concessions)

Tenggang nagari jan binaso (Protect the country from destruction)

Tenggang sarato jo adatnya (Preserve along with its customs)

Manukuak mano nan kurang (Adding to those who are lacking)

Mambilai mano nan senteng (Providing assistance to the underprivileged)

Manyisiak sado dan umpang (Scratching everything that appears)

Mauleh mano nan singkek (Connecting all the short ones)

This proverb describes the function of the *Datuk* (*Ninik Mamak*), which is in accordance with what is said in the custom, namely '*Kayu Gadang di Tengah Koto ureknyo tampek ka duduak, batangnyo ka tampek basanda, dahannyo katampek bagantuang, daunnya katampek balinduang*, which means a place used for shelter in all matters (Amin et al., 2022).

To regulate family and community life in *Minangkabau*, there are provisions that can be used as references and guidelines, known as customs and traditions that have been formulated by the *Datuks*, namely *Datuak Parpatiah Nan Sabatang* and *Datuak Katumangguangan* (Kurniawan, 2024). *Minangkabau* customs, with the philosophy of '*Adaik Basandi Syara, Syara Basandi Kitabullah*' (Customs are based on Sharia, Sharia is based on the Book of Allah), not only regulate general social issues, but also regulate kinship relations and educational matters.

The *Datuk* has a role in educating children, grandchildren and the entire community under his leadership. The functions of the *Datuk* are:

1. Controlling customary government
2. Guiding children and grandchildren
3. Holding customary meetings in the customary hall
4. Receiving *tukub kubuang*, a type of tax (tax on forest products, river and sea products, boat rentals, etc.) (M. Sayuti Dt. Rajo Pangulu, dkk, n.d.).

The main things that must be taught to children and grandchildren in order for them to become better people are:

1. Etiquette for welcoming guests
2. Etiquette for deliberating
3. Etiquette for travelling (M. Sayuti Dt. Rajo Pangulu, et al., n.d.)

The role of men in education, regardless of their position in the family, is an unavoidable responsibility, because in Islam, the role of educators for men has been determined by Allah SWT in the Qur'an, namely in Surah At-Tahrim verse 6, which states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means: "O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones, and whose guards are fierce, harsh angels who disobey not Allah in what He commands them, and always do what they are commanded."

From the above verse, it is clear how men bear the responsibility of education. Therefore, because the *Minangkabau* people use the philosophy of *Adat basandi Syara', Syara' basandi Kitabullah*, the *Datuk* as *Mamak* for a community has a role in educating children and their *Kamanakan* in a *nagari*. The role of *Mamak* is as follows:

The role of Mamak in Moral Education for Kemanakan in the View of Islam

The role of Mamak in moral education can be seen from Mamak as Datuk. The obligations of Datuk in Minang customs, especially related to moral education, are as follows:

Encouraging People to do Good

This is found in the philosophy of manners and morals, which is the substance and essence of *Minangkabau* customary teachings, where human dignity in the view of custom lies in morals, because with good morals, humans have value in life. As stated in the Minang gurindam regarding manners and morals, namely:

Nan kuriak iyolah kundi (The kurik is a basket)

Nan merah iyolah sago (The red one is sago)

Nan baik iyolah budi (What is good is virtue)

Nan indah iyolah baso (What is beautiful is language)

Prohibiting People from Doing Bad Things

Prohibiting people from doing bad things includes prohibiting them from being arrogant and selfish, as stated in the following proverb: *Kok manang jan manapuak dado, kok kalah jan manyasa* (Nu'man, M., Retnawati, H., Sugiman, 2021). This is one of the aspects that *Mamak* must teach *Kemanakan*, namely that when you win, do not be too arrogant, and likewise, when you lose, do not be discouraged or feel regret.

Teaching *Kamanakan* not to do evil or commit crimes is the practice of Allah's command in the Qur'an, Surah Ali Imran, verse 104, which states:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It means: "And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong. And they are the ones who will be successful."

Mamak, being someone who takes part in paying attention to *Kamanakan*'s morals, by prohibiting bad behaviour that is not in accordance with Islamic teachings, and educating *Kamanakan* to behave well, so that life will be better.

Stop what is Prohibited by Custom

Stop what is prohibited by custom (M. Sayuti Dt. Rajo Pangulu, et al, n.d.). In *Minangkabau* customs, there are several manners or rules of conduct, and this must be a concern for *Kamanakan*. This can be seen from the following proverb: *kok Gadang jan malendo, Kok Panjang jan malindih, Cadiak jan manjua kawan, Gapuak jan mambuang lamak, Lamak dek awak ka tuju dek urang* (Alhamuddin, n.d.).

The lesson that must be taught by the *Mamak* is how the *Kamanakan* must avoid taking others for granted. No matter how high their education, how extensive their experience, or how much wealth they have, they must remain humble, polite, and use their strengths for the good of themselves and others. This has been confirmed by Allah in the Qur'an, Surah al-Hijr, verse 88, which states:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

Artinya: "Do not let your eyes crave the 'fleeting' pleasures We have provided for some of the disbelievers, nor grieve for them. And be gracious to the believers."

The above verse explains Allah's prohibition against being carried away by the temptations of worldly pleasures, and to always be humble. *Mamak's* teaching to his nephew about not being arrogant, complacent with his high position, feeling superior in knowledge, and feeling that he is the richest, and to always be humble, can be said to be a reflection of the educational values contained in the above surah al-Hijr.

Mamak's role in social education for kamanakan in Islam

In social life, *Mamak* has the duty to educate *Kamanakan* so that they can adapt to society wherever they are. Some aspects of *Mamak's* teaching to *Kamanakan* are:

Adat Bakampuang (Bakampuang Custom)

This can be seen in the following proverb: '*Tatilantang samo minum ambun. Tatungkuik samo makan tanah. Tarapuang samo hanyuik. Tarandam samo basah.*' In social life, one should not be selfish, but must also consider the interests of others, work together to face and solve problems, and have an attitude of sharing.

The attitude of sharing has been explained by Allah SWT in the Qur'an, Surah al-Baqarah, verse 261, namely:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

It means: "The parable of those who spend their wealth in the way of Allah is like (those who sow) a seed (grain) that grows seven stalks, each stalk bearing a hundred grains. Allah multiplies (the reward) for whom He wills. Allah is All-Encompassing and All-Knowing."

By teaching the importance of generosity, it is hoped that the children will become accustomed to helping their relatives and friends when they are facing economic problems.

Furthermore, the moral values that *Mamak* must teach are how the nephew can have an attitude in social life that prioritises caution in behaviour and speech, as conveyed in the following proverb: *Jago nagari jan binaso, Baso Basi, Raso jo Pareso* (Nu'man, M., Retnawati, H., Sugiman, 2021). This means that one must always maintain peace and tranquillity in the country by being cautious so that chaos and destruction do not occur. Then, one must be skilled in speaking well and be cautious in taking action, namely by carefully considering the good and bad aspects.

Furthermore, another proverb also mentions that *Nagari bapaga undang, kampuang bapaga buek, tiok malasuang ba ayam gadang, salah tampuah buliah diambok*. The tradition of *marantau* among the *Minang* people requires teaching them how to adapt to new environments. In this case, *Mamak* teaches *Kamanakan* to obey the norms that apply in society, because each region also has its own norms or rules that

are made based on the thoughts and desires of the community itself (Sulistyo et al., n.d.). When a mistake is made, explain it in a kind and polite manner, and show a pleasant attitude, so that the mistake can be forgiven.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: “Therefore, by the grace of Allah, you (Prophet Muhammad) are gentle towards them. If you were harsh and hard-hearted, they would surely turn away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all matters (of importance). Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him.”

Looking closely at the above verse, it further shows that the responsibility of *mamak* towards the education of *kamanakan*, regarding how to speak and be gentle in accordance with Islamic teachings. Instilling these values is very important for the young generation of *Minangkabau*, for the sake of a good life in their hometown or when migrating to other countries, so that they can live harmoniously with others.

Adat Bamasyarakat (Customs of the Community)

The *Minangkabau* people believe that all human beings are equal in social life. A *Minang* proverb states, ‘*Duduak samo randah, tagak samo tinggi*’ (Umar & Riza, 2022) This value is one of the main teachings that must be conveyed to *Kamanakan*, namely not to discriminate against people in terms of opinion, even if they have high knowledge, high positions or other advantages.

The above is in accordance with the words of Allah SWT in the Qur'an, Surah al-Hujurat, verse 13, which states:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

It means: “O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware.”

It is clear that the educational values contained in *Minang* proverbs are a reflection of Islamic teachings, which are one of the core values that must be taught to the younger generation.

The following proverb, ‘Wherever you set foot, that is where you must respect the sky above,’ has a value that must be taught to the younger generation, namely to always maintain good behaviour when living abroad, that is, to always adapt to their environment so that they can be accepted as part of the community in the new area where they live (Widihastuti et al., 2019), because communities in each region have different customs and habits. There is also this saying: ‘*Bukak buhua deta datuak, disamek kain saluak timbo. Kok gapuak lamak tak dibuang, dek pandai alam santoso.*’ This means that with wisdom in social interactions and the ability to adapt, harmonious relationships among community members will be formed (Sulistyo et al., n.d.).

Adat Sumando Basumando (Sumando Basumando Custom)

Every *Minangkabau* man will basically get married. After marriage, his role will change to become a guest in the house of the person called *Urang Sumando*. As *urang sumando*, men have a relationship with their wives and wives' families during the marriage. *Urang Sumando* has no authority in the *Gadang* house or in the wife's house, especially in terms of inheritance. The position of *Urang Sumando* is like ashes on top of a stump, meaning like a pile of ashes lying on top of a felled tree stump. Therefore, it is important for *Mamak* to regulate the behaviour and attitude of *Urang Sumando*, so that the marriage does not end in divorce due to death.

In this case, the *Mamak* must prepare the *Kamanakan* to become *Urang Sumando*, so he must pay attention to several things, one of which is the attitude of speaking as described in this proverb: *muluik manih baso katuju, Kato baik kucindam murah, baso baiek gulo dibiebie. Anjalai ditangah koto, tumbuah sarumpun jo langgundi, kok indah pandai bakato-kato, bak alu pancukie duri, tapi kok pandai bakato-kato bak santan jo tangguli*. This means that *Kamanakan* must speak with consideration of vocabulary and intonation. If one does not have good grammar, problems will arise, but if one is skilled in good language, it will give a good impression.

Adat dalam Berkeluarga (Customs in the Family)

The family is the first educational institution for children. The head of the family, as the respected and honoured elder in the community, has the duty to educate *Kamanakan* in the proper way to eat, whether at home or according to custom. This can be seen in this proverb: ‘When eating with elders, wait until they have washed their hands first. If you have already eaten, wait until the elders have finished.’ From this proverb, *Kamanakan* is taught table manners. *Minang* people do not use spoons when eating, but eat directly with their fingers, so younger people are not allowed to wash their hands first at the provided place. Similarly, when finishing eating, younger people are not allowed to finish eating before the older people have finished.

From the above description, basically *Mamak* must teach *Kamanakan* to maintain good relations with others, wherever they are, even within their own family. Of course, this is in accordance with the word of Allah in Surah Annisa verse 1, namely:

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وْنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

It means: “O mankind, fear your Lord, who created you from a single soul (Adam) and created from it its mate (Eve). From the two of them, Allah spread forth many men and women. Fear Allah, in whose name you ask one another, and (preserve) the ties of kinship. Verily, Allah is ever watching over you.”

The head of the family, as an elder who is respected and held in high esteem, has the duty to educate children and grandchildren to have good character, by always giving advice and supervising the development of his grandchildren. This advice and supervision is intended so that the nieces and nephews do not disgrace their *Mamak*, and so that they can live harmoniously, safely and peacefully with others. To carry out the above obligations, the *penghulu*, as part of the *Niniak mamak*, provides teaching and guidance to his relatives in a manner that is correct and straightforward in its objectives. The *penghulu's* teaching must be in accordance with Islamic teachings (M. Sayuti Dt. Rajo Pangulu, dkk, n.d.).

The above discussion explains the substance of the position of a *Mamak (Niniak Mamak)*, namely that in this case the *penghulu* has the duty and responsibility to educate the *Kamanakan*, in order to realise a harmonious, tolerant, empathetic, safe, comfortable, mutually helpful and respectful social order. Currently, the role of *mamak* can be said to be suboptimal in the education of *kamanakan*. From the interviews, it was found that this suboptimal performance in carrying out their responsibilities is due to the fact that in some areas, the individuals appointed as *mamak* do not reside in the *Minang* region, so they are not fully aware of the conditions in their hometowns. Not only that, the people appointed as *Datuk* were not born, raised, or grew up in the *Minang* region, but rather in other areas. Given this situation, it is possible that their knowledge of the ins and outs of the lives of their nephews and nieces in the village is limited or, in other words, inadequate.

It is indeed not easy to hold the position of *mamak* in the *Minang* region. As holders of a great mandate, they must carry out their responsibilities properly, and not neglect the responsibilities they must bear. Allah SWT has explained that it is a despicable act to run away from responsibility. This is stated in the Qur'an, Surah al-Qalam, verses 48-50, which say:

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿۱۸﴾ لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿۱۹﴾ فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿۲۰﴾

It means: “Therefore, be patient (Prophet Muhammad) with the decree of your Lord and do not be like the man in the belly of the fish (Jonah) when he prayed with a sad heart. If he had not immediately received a blessing from his Lord, he would surely have been cast onto barren land in a disgraceful state. His Lord then chose him and made him one of the righteous.”

CONCLUSION

Customs are man-made, with the aim of creating harmony, tranquillity, and peace in living together in a region, as is the case with the *Minangkabau* people. The philosophy of *adaik basandi syara', syara' basandi kitabullah*, is the reference in formulating rules and norms in the customs of the *Minangkabau* community in all aspects of life, one of which is education. The implementation of education is not only the responsibility of parents, but also the responsibility of the *Penghulu (Datuak)* in the governmental structure of *Minang* society. The role of the *Mamak* in the education of the *Kamanakan* is in terms of moral education and social life. From the above discussion, it is clear that the *Mamak* has an obligation to provide education on how to behave, such as not being arrogant, being humble, respecting others, speaking gently, being polite and well-mannered, and not being selfish. Meanwhile, the next duty of the *Mamak* is in social life, namely teaching the *Kamanakan* to be able to adapt to society wherever they are by paying attention to the applicable norms or rules, manners of eating, and manners of being a guest. *Mamak* and his responsibilities towards the education of *Kamanakan* are conceptualised in *Minangkabau* customs, one of which can be seen from the existing proverbs, which are in harmony with, or in other words, in accordance with Islamic teachings. This study only covers an analytical review of the concept of *Datuk's* responsibility as an educator in the *Minang* region from an Islamic perspective. In practice, there are still many issues related to *Datuk*. It is recommended that future researchers examine the urgency of *Datuk's* existence in terms of educating children, younger siblings, and *Kamanakan* in the 5.0 era in the *Minang* region.

REFERENCES

- Agung, A Putu Agung, A. Y. (2017). *Metodologi Penelitian Kuantitatif dan Kualitatif*. Denpasar: ABpubliSher.
- Albert, A., Iswanti, I., Ismail, F., & Zainir, Z. (2022). Gagasan Integrasi Nilai-Nilai Adat Basandi Syarak Syarak Basandi Kitabullah (Abs Sbk) Kedalam Pelajaran Pendidikan Agama Islam Pada Kurikulum Sekolah Dasar. *Jurnal Pendidikan Indonesia*, 3(11), 1002–1013. <https://doi.org/10.36418/japendi.v3i11.1286>
- Alhamuddin. (n.d.). *Character Education Based on Minangkabau Local Wisdom*. 6(2), 185–204.
- Amin, M., Fitri, N., & Aziz, A. (2022). Konsep Pemikiran Ninik Mamak untuk Keberlangsungan Pendidikan Cucu Kemenakan di Tengah Persaingan yang Multikultural. *Edukatif: Jurnal Ilmu Pendidikan*, 4(2), 2354–2362. <https://doi.org/10.31004/edukatif.v4i2.2119>
- Fajria, R., & Fitriisa, A. (2024). *Tinjauan Literatur Falsafah Adat Minangkabau : Adat Basandi Syarak , Syarak Basandi Kitabullah*. 5(1), 1811–1816.
- Kurniawan, I. (2024). *The Existence And Changes In The Material Jurisdiction Of Minangkabau Criminal Courts In West Sumatera Iwan Kurniawan & Tenofrimer 1*. 9(1), 1–10.
- M. Sayuti Dt. Rajo Pangulu. (n.d.). *Tau Jo Nan Ampek, (pengetahuan yang dapat menurut ajaran adat & Budaya Alam Minangkabau)*. Mega Sari.
- Nu'man, M., Retnawati, H., Sugiman, & J. (2021). European Journal of Educational Research. *European Journal of Educational Research*, 11(2), 859–872.
- Pratiwi, S. H., Kustati, M., Amelia, R., Anjona, L., & ... (2024). Konsep Kepemimpinan Minangkabau.

Innovative: Journal Of ..., 4, 18469–18481. <http://j-innovative.org/index.php/Innovative/article/view/12830%0Ahttps://j-innovative.org/index.php/Innovative/article/download/12830/8622>

- Sulistyo, W. D., Pd, S., Pd, M., & Pd, S. (n.d.). *Seminar Nasional “Penguatan Pendidikan Karakter dalam Pembelajaran Sejarah.”*
- Umar, M. C., & Riza, Y. (2022). Peran Niniak Mamak, Mamak Dan Kamanakan Di Minangkabau. *Jurnal Budaya Nusantara*, 5(3), 174–180. <https://doi.org/10.36456/b.nusantara.vol5.no3.a5733>
- Waruwu, M. (2023). Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai*, 7(1), 2896–2910.
- Widihastuti, S., Wulandari, P., & Nurhayati, I. (2019). *Jurnal Civics : Media Kajian Kewarganegaraan*. 16(2), 187–198.
- Yunia, S. A. P., Liyanovitasari, L., & Saparwati, M. (2019). Hubungan Kecerdasan Emosional dengan Kenakalan Remaja pada Siswa. *Jurnal Ilmu Keperawatan Jiwa*, 2(1), 55–64. <https://journal.ppnijateng.org/index.php/jikj/article/viewFile/296/168>
- Zakir, F. (2021). Mengenal Sistem Pemerintahan Nagari di Propinsi Sumatera Barat. 3(5), 53–57.