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Religious Values in The Funeral Procession on The Datuk Wisdom

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Abstract

In Minangkabau may not be the only custom that occurs Salingka Nagari, but each country has its unique features. This article describes the religious value of the Datuk burial process in Minangkabau. This study investigates the religious values in the traditional ceremony of the death of a Datuk called Osong Kapali. This study uses qualitative research with data collection using interviews and documentation methods. The first ceremony of Osong Kapali begins with *baretong*, *mangkaji adaik*, *mancabiakan* shroud, Osong Kapali, installation of *adaik* cloth, *maroncak*, natural speech, *Manigo Ari*. In the procession of Adat Osong Kapali there are religious values such as the value of worship, generosity, the value of trust and the value of gratitude for abun and sustenance.

[Di Minangkabau mungkin tidak hanya adat yang berlaku Salingka Nagari, tetapi masing masing Nagari menonjolkan keunikan tersendiri. Artikel ini mendeksripsikan tentang nilai-nilai religius pada proses pemakaman Datuk di Minangkabau. Tujuan penelitian ini untuk menelisik nilai-nilai religius yang terdapat dalam upacara adat kematian seorang Datuk yang disebut Osong Kapali. penelitian ini menggunakan penelitian kualitatif dengan pengumpulan data menggunakan metode wawancara dan dokumentasi, sehingga menghasilkan pertama upacara adat Osong Kapali dimulai dengan *baretong*, *mangkaji adaik*, *mancabiakan kain kafan*, *Osong Kapali*, *pemasangan kain adaik*, *maroncak*, *pidato alam*, *manigo ari*. Prosesi Adat Osong Kapali terdapat memiliki nilai nilai religius seperti nilai ibadah, kedermawanan, nilai amanah dan nilai syukur atas rezeki yang melimpah.]

Keywords: religious value; funeral; Datuk

Introduction

West Sumatra is home to the Minangkabau ethnic group. West Sumatra has a lot of distinctive characteristics, such as its culture, arts, customs, and languages. Minangkabau civilization has a matrilineal

system of descent based on the mother's lineage.¹ The Penghulu, a tribal chief, controls Minangkabau's political structure. Ancestry is the basis for choosing the headman. Later, the headman will lead in establishing customs in his region.² A nephew judged deserving of the title will inherit the penghulu title used by a mamak and be responsible for upholding it. The Batagak Panghulu ritual is the name given to choosing a prince. Every location that conducts the Batagak Penghulu ceremony regards it as holy.³

The Batagak Panghulu ritual in Nagari Sungai Patai, Sungayang District, Tanah Datar Regency, serves as one illustration. The sacred Batagak Panghulu ceremony⁴ is conducted with knowledge and appears elaborate.⁵ Its purpose is to represent the leadership excellence of a prince. In addition to being shown upon the headman's appointment, respect for the headman's goodness is demonstrated when the headman passes away. After a prince's funeral, Osong Kapali is used in Nagari Sungai Patai, Sungayang District, Tanah Datar Regency. When a

¹ Alexander Stark, "The Matrilineal System of the Minangkabau and its Persistence Throughout History: A Structural Perspective," *Southeast Asia: A Multidisciplinary Journal* 13, no.(0) (2013): 1–13, https://www.researchgate.net/publication/324329469_The_Matrilineal_System_of_the_Minangkabau_and_its_Persistence_Through_out_History_A_Structural_Perspectiv.

² Mhd. Isman, et al., "Local Wisdoms of Batagak Pangulu Tradition in Minangkabau," *Journal of Research in Humanities and Social Science* 5, no.1 (2017): 76-82, <https://www.questjournals.org/jrhss/papers/vol5-issue1/L517682.pdf>.

³ Lisna Sandora, "Nilai-Nilai Pendidikan Dalam Tradisi Batagak Pangulu di Kabupaten Lima Puluh Kota," *Khazanah: Jurnal Sejarah dan Kebudayaan Islam* : 17-24, <https://rjfahuinib.org/index.php/khazanah/article/download/519/365>.

⁴ Redo Ilhamsyafitra, "Batagak Urang Tuo Nagari Di Balai Baru Kecamatan Kuranji Kota Padang," *Jurnal Elektronik WACANA ETNIK* 6, no. 2 (Oktober 2017): 73 – 84, <http://wacanaetnik.fib.unand.ac.id/index.php/wacanaetnik/article/view/71>.

⁵ Lidia Mendrawati, et al., "Mengangkat Sang Pemimpin Tradisi Peresmian Batagak Penghulu Persukuan Kaum Jambak Arau di Kabupaten Agam," *Nusantara Journal for Southeast Asian Islamic Studies* 18, no.1 (2022): 30-48, <https://ejournal.uin-suska.ac.id/index.php/nusantara/article/view/18537/795>.

headman dies, his body is carried by *Osong Kapali*, a coffin. It is not the same as corpse coffins, which transport dead people through public spaces. While the coffins used by the general population are built of wood or iron, typical materials used in everyday life, *Osong Kapali* is fashioned from bamboo and palm leaf fronds, which resemble a *Punden* with stairs. It is among the distinctions in *Minangkabau* culture. Linguistically speaking, the term *Osong Kapali* is exclusively used by the residents of *Nagari Sungai Patai* to refer to the head.

In *Minangkabau*, it may not only be a custom that applies to *Nagari's Salingka*. As if to compete with the other, one is *Osong Kapali's* custom. *Minangkabau* is a place still maintaining the custom of Islam as the majority of its people's religion. In daily life, tradition and religion sometimes dominate each other. There is a time when religion dominates custom and vice versa. However, there is a time when custom and religion complete each other. So, customary law cannot be against Islam. It is reflected in the funeral ceremony of *Datuk*, a tribal leader, recognized as *Osong Kapali* tradition.⁶

Osong Kapali is the funeral tradition of *Datuk*, or tribal leader. *Datuk* is the customs officer in *Minangkabau*. The community of *Sungai Patai* believes the greatness of a *Datuk* is not only when he is appointed as tribal leader, but it can be seen when he passes away. Therefore, *Sungai Patai* communities conduct a traditional ceremony named *Osong Kapali*. *Osong Kapali* traditional ceremony is performed to honor *Datuk*, who has passed away, remaining his dedication to tribesman and village.⁷

Besides, during that time, the traditional ceremony to honor the dead *Datuk* was rarely conducted in West Sumatra, especially in *Minangkabau*. As a result, it must be preserved. Thus, *Datuk's*

⁶ Mutaqin Alzamzami, et al., "Religious Social Values in the Wiridan Tradition in the Village of Lubuk Bayas, North Sumatra," *KARSA: Journal of Social and Islamic Culture* 29, no. 1 (2021): 64–97, <https://www.doi.org/10.19105/karsa.v29i1.2345>.

⁷ A. *Datuk Paduko Rajo*, interview, *Sungai Patai*, July 4th 2021

appointment in Minangkabau needs a ceremony and his death. The death ceremony of the tribal head is not similar to the death ceremony of ordinary people. In Minangkabau, the funeral ceremony of the dead Datuk is always related to traditional ceremonies, and one must not miss the funeral service based on Islam.⁸

Regarding the research on funeral traditions in several places in Minangkabau, such as Mira Hasti Hasmira et al., article entitled “Manyanda: A tradition in funeral ceremony of Talang society, Solok district West Sumatera,” this research revealed Manyanda tradition is one part of death custom tradition. This tradition is related to the death ceremony, which means the tradition of finding out the successor of the dead person to substitute social position.⁹

In 2016, Suci Nurul Hidayati, research entitled the meaning of *manjapuik adat jo pusako* tradition in Sikabau community Pulau Punjung sub-district Dharmasraya regency, this research remarked *manjapuik adat jo pusako* tradition¹⁰ is done when a mother in a family died. This tradition is organized on the 14th day after death and after all of the guests visiting the house of the dead are finished doing *tahlilan* (prayer for remains). This tradition is done at Sikabau societies Pulau Punjung sub-district Dharmasraya regency.¹¹

Based on the background above, the writer needs to reveal and investigate the procession of Osong Kapali traditional ceremony, the

⁸ R Iqbal Robbie, “Acculturation Coalesce Between Islamic Leadership with Minangkabau Local Wisdom,” *Karsa: Journal of Social and Islamic Culture* 29, no. 1 (2021): 128–51, <https://www.doi.org/10.19105/karsa.v29i1.4239>.

⁹ Saputra, 2019

¹⁰ Srimaharani Tanjung, et al., “The Tradition of Manjapuik Marapulai in Minangkabau Culture,” *KnE Social Sciences* 3, no. 4 (2018): 878–890, <https://knepublishing.com/index.php/Kne-Social/article/view/1994/4444>.

¹¹ Robbie, “Acculturation Coalesce Between Islamic Leadership with Minangkabau Local Wisdom Introduction The Minangkabau Community Has a Strong Cultural Spirit, and Incidentally, the Culture in This Society Has a Democratic Style. This Democratic Style Presupposes.”

reason people preserve osong kapali tradition, and whether the arrangement of osong kapali ceremony is suitable to societies' local values at Sungai Patai village Sungayang sub-district Tanah Datar regency.¹²

Result

Sungai Patai *Luhak Nan Tuo Tanah Datar* (Cultural City)

Sungai Patai village is located in one of the regions in Luhak Nan tuo Tanah Datar regency. Tanah Datar Regency is also identical to the name of the cultural city wherein this region is close to the center of Minangkabau kingdom, Pagaruyuang.¹³

Sungai Patai village is administratively located in the Sungayang sub-district of Tanah Datar Regency. Sungai Patai village has 11 kilometer square area or 16,81% of Sungayang sub-district area. Sungai Patai village is 5 km from the district capital and 13 km from the capital of Tanah Datar Regency. Sungai Patai village is geographically located at 700-750 meters above sea level.¹⁴

The total population of Sungai Patai village is 2.006 people, consisting of 1034 women and 927 men and 485 households. Balai Tabuah village is 8 km wide with a population of 1.238 people, Talago Jaya village is 3-kilometer square width with a total population of 768 people. This village has several formal education units, such as Primary School 01 Sungayang, Primary School 16 Sungayang, and Sungai Patai

¹² Rada Desviana dan Masril, "Profil Anak Putus Sekolah di Nagari Sungai Patai Kecamatan Sungayang Kabupaten Tanah Datar," *Jurnal Psikodidaktika* 6, no. 1 (2021): 172–91.

¹³ Fani Ratny Pasaribu, "Manajemen Istano Basa Pagaruyung," *Jurnal Pariwisata* 6, no. 1 (2019): 71–79, <https://www.doi.org/10.31311/par.v6i1.5089>.

¹⁴ Vandi Pratama, "Manyerakkan Piti Dalam Upacara Kematian Di Nagari Sungai Patai," <https://nagarisungaipatai.blogspot.Com/2015/06/Manyerakkan-Piti-Dalam-Upacara-Kematian.html>, 2015, <https://nagarisungaipatai.blogspot.com/2015/06/manyerakkan-piti-dalam-upacara-kematian.html>.

Private Islamic Junior High School. Moreover, there are several health facilities, such as one units of public health service.¹⁵

According to history, the name of Sungai Patai village is because, along the river flow surrounding that place, there are a lot of big *patai* trees. When the people spread from Talago Tinggi, they preferred to clear the land around patai trees. So, the name of the village became *Sungai Patai*.¹⁶

In the research note of N.Z. Datuk Paduko Jalelo which is still related to the origin of Sungai Patai village is written something related to the requirement of a town in Minangkabau system and the necessity of the village are: “adat basandi syarak, syarak basandi kitabullah, penghulu mamagang sako jo pusako, panghulu nagari jo kerapatan dan nagari balabuah batapian, bamusajik balai” (custom based on religion, a religion based on Al-Qur’an, a tribal leader is given custom title and the tribal property, there are headman and the officer who solve the customs issue, and the public facilities such as the village, road, public bathroom, mosque, market, and meeting place).¹⁷

At that time, every person who moved to a new place had to build a *Rumah Gadang* (Minang traditional house) through cooperation. However, the community needed help to fulfill one requirement: a road. Several meetings are conducted in *Balai* (a meeting place) without a roof to discuss it to solve that problem. Nowadays, the meeting place is named *Medan nan Bapaneh* (a meeting place that has

¹⁵ Admin Palanta, “Nagari Sungai Patai, Sungayang, Kabupaten Tanah Datar,” *langgam.id*, 2020, <https://langgam.id/nagari-sungai-patai-sungayang-kabupaten-tanah-datar/>.

¹⁶ Andi Amri et al., “Tungku Tigo Sajaringan, Tali Tigo Sapilin: A Strategy Towards World Class University Based on Local Wisdom Perspective,” *AL-ISHLAH: Jurnal Pendidikan* 13, no. 1 (2021): 31–40, <https://www.doi.org/10.35445/alishlah.v13i1.386>.

¹⁷ Datuk Lelo Nan Putih, “Wawancara Terstruktur,” 2021, wawancara.

no roof).¹⁸ *Medan nan Bapaneh* is registered in Cultural Heritage Archeological Centre (CHAC) Batusangkar, registration number 22/BCB-TB/A/12/2007, and there are 30 seat back stones with U-shaped and a pile of rock at the center.

At that time, they lacked food supplies, drastically causing population growth. Based on the agreement of *Datuk nan tigo puluh* and *tuanku nan empat puluh* led by *Datuk djo mandur*, they agreed to move into the new place. They finally moved and stayed in *koto rajo*. As a result, the new term rose:¹⁹ “*Nan bajanjang di sungai patai dan bapintu ka koto rajo*” based on the proverb above, people obeyed their leader, together with DT. *Rajo Mandur*, they passed a new road from the meeting place. From that position, Datuk back of and point out *koto*, region started from *ikua koto* to *kapalo koto*. At that place, a new road was built.²⁰

At the same time, they built a mosque in the village; they also constructed a rice field. The rice field irrigation made is named *bandar buluh kasok*. That place is an area having many upstream roots and *bandar buluh*. Moreover, there are many roots, especially Buluh Sikasok.²¹ After the construction of rice field irrigation, they made watering the importance of the village. Irrigation is in the form of a drain named *bandar pulang*. Thus, the other irrigations are built called new gutters. All irrigation facilities were constructed in the era of

¹⁸ Aulia Rahmat, “Civil Society Nagari Minangkabau: Restrukturisasi Adat Dalam Lintasan Kebijakan,” *Bakaba: Jurnal Sejarah Kebudayaan Dan Kependidikan* 8, no. 1 (2019): 1–14, <https://www.doi.org/10.22202/bakaba.2019.v8i1.3453>.

¹⁹ Tim Penyusun et al., “Monografi Adat Salingka Nagari,” 2017.

²⁰ Asrinaldi Asrinaldi and Yoserizal Yoserizal, “Problems with the Implementation of Adat Basandi Syarak Syarak Basandi Kitabullah Philosophy,” *Masyarakat, Kebudayaan dan Politik* 33, no. 2 (2020): 162, <https://www.doi.org/10.20473/mkp.v33i22020.162-173>.

²¹ Salman Alade, “Pertentangan Hukum Adat dan Hukum Islam Di Minangkabau Dalam Novel Mencari Cinta Yang Hilang Karya Abdulkarim Khiarattullah (Tinjauan Sosiologi Sastra),” *Jambura Journal of Linguistics and Literature* 1, no. 1 (2020): 36–49.

kelarasan sungai tarab. After moving from Talago Tinggi, the construction of the mosque and customs meeting place of Sungai Patai government started. The leading system of Sungai Patai consists of 30 *penghulu*, tribal leaders. The leadership of Sungai patai includes a custom federation wherein this place is under the partnership of Sungai Tarab.²²

Methods

This study uses a qualitative approach.²³ In the process of collecting data, the author uses several techniques, including interview techniques, documentation techniques, and recording techniques. Data analysis is carried out in a certain period. Activities in data analysis include data reduction, data display, and verification. The theory used in this study is the theory of value. This theory explains that every traditional ceremony in every culture has a particular value system. Culture is formed based on the values or norms prevailing in the community through social relations. According to Rokeach, value is something abstract and ideal. As abstract, values can only be perceived and become basic principles to guide community life, individually and collectively.

These values are reflected in the patterns of thinking, patterns of behavior, and patterns of conduct of the community. As a belief system, values relate to subjects that give meaning to the human being who believes in them. These values are helpful and useful for humans as a reference in thinking patterns, behavior patterns, and patterns of

²² Saputra, "Makna Simbolik Tradisi Bakayu Dan Mangampiang Di Nagari Batipuah Ateh Kecamatan Batipuah Kabupaten Tanah Datar Provinsi Sumatra Barat."

²³ Elfiani Elfiani et al., "Manjalang Niniak Mamak: Makna Komunikasi Verbal dan Non-Verbal di Nagari Gunuang Malintang Kecamatan Pangkalan Luhak Limo Puluah Kota," *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial* 6, no. 1 (2022): 153–66, <https://www.doi.org/10.22219/satwika.v6i1.20789>.

behavior. Value is an empirical quality that cannot be determined but can be experienced and understood as the quality contained in the object. Therefore, values are not solely objective but also subjective.²⁴

Objectively, value arises because it is motivated by a particular interest, both in reality and in the mind, as a result of a process of giving value created by the life situation of the community itself. Schwartz and Bilsky²⁵ revealed the value of presenting a conscious individual response to three basic needs, namely physiological needs, social interaction, and the needs of social institutions that ensure the survival and well-being of the group. Five main characteristics are essential elements of a value. First, values are emotionally bound beliefs. Second, values are constructs that underlie individual motivation.²⁶ Third, values are transcendental to specific situations or actions. Fourth, values become the standard criteria that guide individuals in selecting and evaluating activities and policies toward people and events. These five values belong to individuals in a hierarchy of priorities.²⁷

Based on the description above, values are an abstract and metaphysical belief system used as the basis of norms for human behavior, individually and collectively.²⁸ Socially, this value is considered excellent and correct and must be obeyed because it has become a general agreement rooted in certain habits, beliefs, symbols,

²⁴ Yohanes Sehandi and Rosalia Mulia Maju, “Nilai-Nilai Religius Dalam Upacara Adat Rowa Pada Masyarakat Manggarai di Flores,” *Jurnal Retorika* 3, no. 2 (2022): 127–37.

²⁵ Schwartz, S. H., “An Overview of the Schwartz Theory of Basic Values,” *Psychology and Culture* 2, no. 1 (2012), <https://doi.org/10.9707/2307-0919.1116>.

²⁶ Sagiv, Lilach Sagiv, and Shalom H. Schwartz, “Personal Values Across Cultures,” *Annual Review of Psychology* 73 (2022): 517-546, https://www.annualreviews.org/doi/10.1146/annurev-psych-020821-125100#_i47.

²⁷ Donny Khoirul Azis and Tri Lestari, “Nilai Nilai Religius Dan Tradisi Ziarah Kubur Malam Syekh Baribin di Disa Sikonco Kecamatan Nusawungu Cipacap,” *Pusaka: Jurnal Khazanah Keagamaan* 8, no. 1 (2020): 113–24.

²⁸ K. A. A. Gamage, et al., “The Role of Personal Values in Learning Approaches and Student Achievements,” *Behavioral sciences (Basel, Switzerland)* 11, no. 7 (2021): 1-23, <https://doi.org/10.3390/bs11070102>

and characteristics in response to what will or is happening. Religiosity is related to some fundamental issues in religious life that are sacred.

Results

The steps of the Datuk funeral custom ceremony in Sungai Patai. The custom ceremony of Datuk burial in Sungai Patai started with several processes:

Baretong (custom procession)²⁹

Baretong is the most essential procession from the penghulu funeral processions because it determines the next steps. After the remainder had arrived at the panghulu parent's house, the Baretong parade started.³⁰ According to customary rules in Sungai Patai, all Penghulu must attend to this process without exception. Dubalang, the offices customs supervisor, also participates in this process. However, if one of the Penghulu is absent, he will be represented by Bundo Kandung of Panghulu concerned. The representative of Bundo Kandung must wear *baju kuruang* (Minang traditional cloth for women) and using *tingkuluak kain panjang*.³¹

The process of baretong functions as a discussion medium of Datuk or Penghulu in deciding the tomb location of the dead Penghulu. In Sungai Patai, the tomb's location is usually discussed in the house of pangkat atau sipokok. The Datuk of *the bako* side requested to be buried at the funeral of bako, if the request to be not buried in bako must be made. After that, the Datuk of the child's side will also request to be buried at the children's funeral. If it is not accepted, the proverb is rose

²⁹ Auliarahman, "Osong Kapali," <https://Budaya-Indonesia.Org/Osong-Kapali>, 2018.

³⁰ Ibid.

³¹ Fahmil Samiran et al., "Values behind Osong Kapali Ceremony: Sociocultural Review of Indigenous and Religious Tradition," *El Harakah: Jurnal Budaya Islam* 24, no. 2 (2022): 263–81, <https://www.doi.org/10.18860/eh.v24i2.17338>.

“*indak makabuah tanah sabingkah, kapan salampih mintak dikabulkan.*”³² This baretong procession is also applied in society; both Penghulu and the community died.³³ Baretong is done at rumah gadang. All of niniak mamak attend Baretong. In baretong, there are discussion in several thing.

Mangaji Adaik

The procession of *mangkaji adat* is conducted after the agreement about Datuk tomb. It is a process to determine the amount of Penghulu's debt to the village. That debt is burdened on the tribesman or penghulu's family. Debt paid is named *utang adaik* to Monti, one of the customs supervisors.³⁴

The term of paying Penghulu's debt did not indicate that Penghulu has personal debt to the village, but it is meant to run agreed custom rules.³⁵ The debt unit of Penghulu is called *Kupang*. The amount of Kupang that Penghulu must pay must be discussed by all Datuk. The number of one Kupang has yet to be discovered precisely if it matches Rupiah or gold. Moreover, according to Penghulu of that village, there are differences of debt amount burdened. The dead penghulu pucuk must pay 32 Kupang, and dead penghulu andiko is burdened 24 Kupang.³⁶

Kupang is a value indicating the value of the currency used in the past. Penghulu debt unit is called Kupang. The number of Kupang that Penghulu must pay must be discussed by all Datuk. The amount of one Kupang needs to be precisely identified if it is compared to Rupiah or gold. However, referring to the utilization of Kupang during Aceh Kingdom, which ruled the west coast of Sumatera, the use of Kupang is possibly familiar in historical literature.³⁷ The amount of Kupang agreed by penghulu to be paid by the heir is utilized to the interest of

³² N. Intan Panghulu, “Wawancara,” 2021.

³³ Penyusun et al., “Monografi Adat Salingka Nagari.”

³⁴ Auliarahman, “Osong Kapali.”

³⁵ Pratama, “Manyerakkan Piti Dalam Upacara Kematian di Nagari Sungai Patai.”

³⁶ Penyusun et al., “Monografi Adat Salingka Nagari.”

³⁷ Irvan Zainora, “Wawancara Terstruktur,” 2021.

Datuk funeral ceremony. Datuk funeral ceremony in Sungai Patai is recognized as Osong Kapali as states in community adage “*Datuk mati ba sangkapali. Bundo Kanduang mati ba sonduak sonduak.*”³⁸

The meaning of this custom command is when Penghulu is dead, the coffin used osonh kapali, and when Bundo Kanduang died, the coffin used sonduak sonduak. Osong kapali, the corpse coffin, is made from bamboo and palm leaf. In the past, making Osong kapali did not utilize nails but used a bar. Osong Kapali uses cover cloth, but Sonduak-Sonduak uses cover cloth.

From the past until now, someone with a contribution and position will be respected when he dies cause of the contribution to the community. In ancient kingdoms, when the king was given a title, the king conducted a wedding ceremony, or even when the king abdicated, he wore “kacang kapali” (nowadays called Panca Persada). Kacang kapali is the great symbol of Penghulu.³⁹

Therefore, based on the agreement of the Sungai Patai community, every Penghulu must attend the Penghulu funeral procession.⁴⁰ The amount of Kupang paid by Datuk is varied according to the position in traditional government. If Datuk Pucuak died, the custom debt which must be paid is 32 Kupang; if Datuk Andiko died, the custom debt which must be paid is 24; if Dubalang dead, the debt is eight Kupang dan if the government staff died, the debt is 16 Kupang. Kupang is value agreed by all of Datuk in Sungai Patai. The amount of Kupang paid by Datuk is varied according to the position in traditional government. The highest rank in traditional government is led by Datuk Pucuak.⁴¹

The debt is used for the customary ceremony of dead Datuk. In the traditional government of Sungai Patai, Datuk Pucuak is the highest leader in custom structure.” Datuk Pucuak led several tribes called *pasukuan* (group of tribes). There are four *pasukuan* in Sungai Patai,

³⁸ Ibid.

³⁹ Mira Hasti Hasmira et al., “Mayanda: Suatu Tradisi Dalam Upacara Kematian Pada Masyarakat Nagari Talang, Kabupaten Solok, Sumatera Utara,” 1990.

⁴⁰ Auliarahman, “Osong Kapali.”

⁴¹ Penyusun et al., “Monografi Adat Salingka Nagari.”

which consists of 4 groups. The *pasukuan* existed on Sungai Patai village is *pasukuan* Koto Piliang Tanguang Payobada, *Pasukuan* Tigo Niniak Singkuang Bodi and Caniago, *pasukuan* Salo Nan Tujuh Salo Jambak, Patopoang and Kutianyah, *Pasukuan* Panai Mandahliang and Malayu.⁴²

During the step of *mangkaji adat*, it was also included as an education medium for supervision purposes. If it is seen from the procession, Penghulu will manage the debt paid by the previous Penghulu to the village. Debt management paid to the town has to be managed wisely and honestly.⁴³

Tearing the Shroud

Tearing the shroud is an activity done by *angku nan ampek*, four people from 4 tribes on Sungai Patai. The process of tearing the shroud is not only the full responsibility of *Angku nan barampek*, but it is also a responsibility burdened to all parties. *Angku nan ampek* symbolizes that the funeral service is the community's responsibility in Sungai Patai. Each person has their duty, which Datuk has determined for all parties, and it is the result of discussion.⁴⁴

In this step, *Deta* (man custom hat) is also created on Sungai Patai term called *kain deta putiah*. *Deta* is made from a shroud rolled and formed, resembling a headband. *Deta* is rolled, forming a circle, then placed on the top of *osong kapali*. The process to create *deta* is done by the customs staff. After finishing the *deta*, it is handed over to a *Monti*.

Moreover, funeral service is done in Islam. The corpse is bathed, shrouded, and prayed. When the *Datuk* remains are cleaned and covered, in the other place, people together with *Bundo Kandung* and *Dubalang* create a coffin called "Osong Kapali."⁴⁵

⁴² Panghulu, Interview, Sungai Patai, July 4th 2021

⁴³ Yodi Fitriadi Potabuga, "Pendekatan Antropologi dalam Studi Islam," *Transformatif* 4, no. 1 (2020): 19–30, <https://www.doi.org/10.23971/tf.v4i1.1807>.

⁴⁴ Auliarahman, "Osong Kapali."

⁴⁵ Lalu Ahmad Busyairy, "Akulturasi Budaya Dalam Upacara Kematian Masyarakat Kota Santri Kediri Lombok Barat," *Harmoni* 17, no. 2 (2018): 228–43, <http://www.doi.org/10.32488/harmoni.v17i2.328>.

Osong Kapali

Osong kapali is a unique coffin, which is still made using the traditional way, that is, using a peg and tie system without nails, the same as the building of *rumah gadang* in Minangkabau. Osong kapali is made from palm leaf and bamboo. Osong kapali is created by *dubalang nan barampek*. Dubalang comes from a different tribe. Dubalang nan Barampekis consisted of Melayu, titled Togok, Salo, titled Tan Gagah, Mandahiliang titled Galoga; the tribe Koto titled Tan Dilangik; and the tribe of Caniago titled Tan Kalomok. After Osong Kapali is made, continue with the setting of the black umbrella (symbol of leader greatness, samiri fabric as Datuk wisdom symbol, and kain Deta Katagi, the emblem of broad and clear thinking). After Osong Kapali is created, the next step is setting the custom cloth.

Osong Kapali is a basket made by *dubalang nan ampek*, representing a different tribe. Osong kapali is made from bamboo and leaf midrib enau. The dubalang process the primary material into a coffin called Osong kapali. In ancient times, people did not use nails to form an Osong Kapali, but only used ropes and peg systems to string the bamboo. This method is similar to the manufacture of Rumah Gadang in Minangkabau. Unlike the case of the current resident, people already use nails as a tool to assemble the bamboo into a coffin. It is just that physically, the shape of Osong Kapali is still the same as the old form. While Bundo Kanduang process put on *adaiak* cloth (custom cloth) is to be covered in a custom coffin. The involvement of Bundo Kanduang, in this case, reflects that the figure of this female elite should not be forgotten or ignored in Minangkabau society and culture. However, the role of Bundo Kanduang is significant and respected by the Minangkabau community. All policies that will be decided by the Minangkabau elite (*niniak mamak*, *alim ulama*, and *cadiak pandai*) are generally always based on consideration/ approval from Bundo Kanduang.⁴⁶

Custom Cloth Wear

⁴⁶ Penyusun et al., "Monografi Adat Salingka Nagari."

A custom cloth is a cloth covered on a custom coffin. Bundo Kandung is a figure that should be remembered in Minangkabau, because the role of Bundo Kandung is significant and respected by the Minangkabau community. All policies must be known and approved by Bundo Kandung. In the death ceremony of the Ruler of the Patai River, it can be seen that the role of Bundo Kandung is critical, as the installation of traditional fabrics to cover Osong Kapali has been made by the Dubalang earlier. After Osong Kapali is made, Bundo Kandung will covers the coffin using traditional cloth, which is a cloth that has been used for generations by the community and, at the same time, a symbol of Customs and greatness of a chieftain in Minangkabau, especially Nagari Sungai Patai. In the installation of custom fabrics, only Bundo Kandung is allowed. Bundo Kandung, in charge of pairing, amounted to five people. They came from five different tribes. Bundo Kandung has full responsibility for the installation of the custom fabric. When installing traditional materials, Bundo Kandung wears traditional clothes, namely Kuruang clothes (*baju kurung*) and Tingkuluak long cloth (long cloth for the base of the head). Bundo Kandung arranged the location of the traditional material to envelop Osong Kapali as a whole.

Maghocak

The procession of Marocak (spreading coins) is the most unique process of the many series of Osong Kapali processes. Marocak is an activity to spread coins to the community along the road to Pandam Pakuburan Penghulu. Marocak activities were carried out ‘anak pisang’ (‘small’ banana child) of the deceased chieftain. Money coins money will be stocked IE money Rp 500 and money Rp 1000 with the amount reaching about Rp 500.000 the money reserved provided by the sangha or the matrilineal family left by Penghulu. The Marocak ‘small’ banana (child) is from a Penghulu family, boys aged eight years to adult men; some requirements must be met to become a Penghulu in Minangkabau. One of them is having an inheritance. Property ownership is also reflected in the procession of Marocak, and coins scattered along the way will be collected by people ranging in age from the youngest to the

oldest. Marocak procession is more meaningful to the wealth owned by a Chief, namely inheritance. Heirlooms that become a reference in spreading coins are based on the people's wealth (matrilineal family). Then, the distribution of coins also implies the generosity of a chieftain in leading his people.

The arocak procession took place when the body of the headman had finished being held according to the teachings of Islam. Before leaving to where the body will be buried, one of the so-called Panca children, the chief's 'small' banana, climbed Osong Kapali. After the son of Panca ascended to Osong Kapali the people lifted the coffin towards Pandam Pakuburan (burial place), along the road from where the bodies worshiped to Pandam tombs. Panca children will scatter coins, and the public will scramble to pick up the coins. Marocak can be interpreted as riding Osong Kapali by a Panca child, a 'small' banana directly related to the deceased Penghulu. Not all 'small' banana can be said to be Panca children and become Osong Kapali brawlers. The selection of Panca children is based on 'small' banana who also have Penghulu in their house. This Panca child must have the blood of the headman or the family of the headman

Manigo Ari⁴⁷

When the body of the chief was buried, one of the representatives of the Sipangka performed Sambah Kato Togak (standing speech). The Sipangka read the Minangkabau pasambahan text called Pasambahan Alam. Pasambahan addressed Datuk Pucuak as representatives of all communities who have been present at the Pandam cemetery. The family of the deceased apologized to the dead.

Manigo Ari procession is commonly carried out in every death in Minangkabau. Manigo Ari is an activity to visit and present the bodies of those who died at the home of the deceased's parents or the

⁴⁷ Zainora, "Wawancara Terstruktur."

matrilineal family home. The next of kin usually attends the first day after death, which is generally not crowded. On the second day (in local terms, called the Manigo a tribe).⁴⁸ The mourners who were present on this second night were the people of the deceased chieftain (Manigo Ari Sipokok). On the third day, this is Manigo Ari night. The Nagari people were generally present on this third night, regardless of kinship ties.⁴⁹

At Manigo Ari all chieftains of other tribes are obliged to attend. In honor of the deceased, Chieftain alur Pasambahan performed in a standing position. The attitude in delivering Pasambahan in an upright position is called Sambah kato togak. The spoken Pasambahan is called natural speech; Pasambahan's (customary speech) text is longer than the natural speech delivered at Pandam Pakuburan. Manigo Ari event is usually 2 (two) days before. After the completion of the verses of the Qur'an, the mourners Manigo return home, but the people of the chief who died Managa (refrain for a moment not to go home). The goal is for the relationship between the nephew to settle debts of the body and set mambatuan kubua (giving gravestones). The uniqueness and difference between Manigo Ari chieftain and ordinary people mainly lie in their natural speech. If a familiar person who dies does not use natural speech, every headman who dies is obliged to deliver natural speech.

Religious Values

In the context of culture, all aspects of death rituals are based on customs passed down from generation to generation. Similarly, the tradition of death in traditional ceremonies Datuk in Minangkabau is

⁴⁸ Siska Elasta Putri, "Social Values in Funerary Ceremony Research on Lintau Buo Community, Tanah Datar Regency," *ALFUAD: Jurnal Sosial Keagamaan* 5, no. 2 (2021): 26-37, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/alfuad/article/download/4263/2213>.

⁴⁹ A. Sebastian, "Matrilineal practices among muslims: An ethnographic study of the Minangkabau of West Sumatra," *Ethnography* 0, no. (0), <https://journals.sagepub.com/doi/10.1177/14661381221147137?icid=int.sj-abstract.citing-articles.5>.

called “Osong Kapali” in the community in Nagari Patai River. In general, there are eight types of natural processions held by Datuk who died in the Nagari Patai River Community: It starts from *baretong*, *mangkaji adaik*, tearing shroud, *Osong Kapali*, setting the custom fabric, *marocak*, and welcoming speech. Every step contains some values, such as sharia value in the organization of the corpse, education value in the black umbrella attribute, which refers to the greatness and majesty of *Datuk*, and social value behind the *marocak* process (throwing money), which means generosity. Stages of the procession of the funeral of Datuk in Minangkabau is a habit that has been entrenched for the people of the Patai River community in general.⁵⁰

This study examined the religious value in the whole series of stages of the funeral of a Datuk in Minangkabau or the custom of Osong Kapali in Nagari Patai River Community. The results found three types of religious values in traditional ceremonies Osong Kapali in Minangkabau communities, especially in Nagari Patai River. The three types of religious values are the value of trust, the value of reconciliation, and the value of salvation.

Value is a value that has been made the basis or measure by a society in determining goodness, for example when people consider that helping has good value and lying has terrible value. Therefore, social values are able to deliver people to be able to think and do good in society. Social values encourage realizing the desire and role to help each other and become a tool of solidarity in community groups. Social values can also be used as a lifeline in behaving in society in everyday life because social value is not obtained by the hereditary factors of parents but from the teachings of parents to their children. The social value that is reflected in the Meron tradition, namely affection, is

⁵⁰ Abdul Rahman, Muhammad Syukur, and Abdul Aziz, “Suru Maca : Tradisi Menyambut Bulan Ramadan Masyarakat Desa Pakkabba Kabupaten Takalar Sulawesi Selatan,” *SMart* 6, no. 2 (2020): 277–91.

interpreted as an attitude of mutual love and respect for everything created by God, which includes living beings and inanimate objects, as well as loving oneself based on a noble conscience. The Meron tradition reflects the value of compassion in a society that does not discriminate between social position, gender, young and old, race, class, and even rich and poor. The value of compassion that the people of Mount Kendeng have is a form of empathy that humans have the nature of understanding for both the family sphere and polite society. Kendeng mountain community has a sense of loving each other, which awakened the community's awareness that life is not selfish and *Tepo Seliro* (tolerance).

Trust Value

First is the belief in a person's death; even if he dies, he will return to the creator. The value of this trust is seen in the process of expressing an apology by the family called by the Minang community *Sorry Karilahan*.⁵¹ When God created man, he created man, and he created man, and he created man, and he created man, and he created man, and he created man. So, this part of the Patai River community believes and has the belief that living humans will die.

Secondly, The belief in the human soul. In addition to believing in God as the creator, the people of Nagar Sungai Patai, in the funeral ceremony of *Datuk* in Minangkabau called *Osong Kapali*, also believe that man is a creature besides it has a body (body), but also a soul (spirit). The body is understood as the part of the human being that can be seen and felt. In contrast, the soul is a part that cannot be observed. Direct, yet believed to exist through thought, feeling, and will. The body will pass away through death; the soul will remain alive.

⁵¹ Syamsuddin Udin, *Sastra Lisan Minangkabau: Tradisi Pasambahan Pada Upacara Kematian* (Departemen Pendidikan dan Kebudayaan RI, 1998).

Reconciliation and Safety Value

For the people of Nagari Sungai Patai, the death of a Datuk has a social and religious impact. In a certain sense, death is a form of disharmony between man, the ancestors, and God. Therefore, death is called *Susa* (mourning) or mourning. In that context, the meaning of the word reconciliation means restoring a relationship or relationship to its original state. Here are some sayings related to the value of reconciliation in the Datuk funeral ceremony in Minangkabau.⁵²

First, the value of brotherhood in the funeral process Datuk in Minangkabau is seen in the process of making *osong kapali*. Where all elements are involved such as Niniak Mamak, Dubalang Nan Barampek, Datuk Pucuak, Bundo Kanduang, Anak Pisang. The meaning of the value of brotherhood in this context is in the form of family solidarity shown in the phrase “*mati janguak manjanguak*” which means when there is someone who dies then the neighbors, and relatives come to visit the house or family afflicted by the death of loved ones such as Datuk as the supreme leader in Minangkabau. The value of salvation in the context of the Datuk funeral ceremony is a value related to God as the purpose of human life. This value includes holiness, protection, heaven, and the hereafter.

Discussion

Procession *Datuk* in Minangkabau

Religious values are derived from religion in which there are values of worship, jihad, discipline, and example, which is all based on the teachings of Islam so that humans can get closer to Allah SWT. The value of worship as a sign of human obedience to God is carried out in everyday life, such as prayer, fasting, *zakat*, *hajj*, reading the Qur'an, *qurban*, *dhikr*, *i'tikaf*, and so forth. While the value of *jihad* is the encouragement of human beings to do a real struggle based on the

⁵² Auliarahman, “*Osong Kapali*.”

purpose of human life, both concerning God and fellow human beings, as well as nature, with the desire to strive, it must be based on real effort. The value of discipline is manifested in the habit of carrying out daily routine worship. The value of a field is reflected in the readiness to carry out all activities carried out in everyday life. Exemplary value, seen from human behavior, is crucial for people's lives. Trust as a form that can be trusted in this case will make people responsible and trustworthy.⁵³

The value of worship means a way to get closer to God. Worship is the best deed that has usefulness, the value of worship in the Meron tradition, which is reflected in the spirit of the community in carrying out the value of the common good. The religious value of this meron tradition has two dimensions, namely the relationship with God and the relationship with humans (social), which is realized by praying together at the Manigo Ari stage and natural speech, including the value of worship.

Second, gratitude and generosity. Gratitude is seen in the procession of Marocak. It is illustrated that in the procession of Marochak Pisan, children threw coins to the retinue behind Osong Kapali along the road leading to Keburan. So, this procession depicted the value of the generosity of a ruler who died and that a ruler or Datuk has a treasure for himself and others. Harat in Minangkabau can provide food for the child of a Datuk family and his nephew; this is like the saying child in the lap, Kamanakan in the bombing. "This is also useful to find blessings in this term for the community as explained in the Qur'an surat al-Araf verse 96 as follows: meaning" if the people of the towns believe and fear God, we will undoubtedly bestow upon them blessings from heaven and earth, but they deny (our verses), then we will punish them for their deeds (QS. Al-Araf: 96).

Third, The Value of Trust. The value of trust and exemplary in the tradition of Datuk funeral procession in Minangkabau can be seen

⁵³ Enok Anggi Pridayanti, Ani Nurani Andrasari, and Yeni Dwi Kurino, "Urgensi Penguatan Nilai-Nilai Religius Terhadap Karakter Anak Sd," *Journal of Nnovation in Primary Education* 1, no. 1 (2022): 40–47.

from the attributes used in making Osong Kapali. A white cloth symbolizes the purity of a Datuk's heart during his life. There are also data-shaped fabrics. It reflects the wisdom of a wise man in his life. There is also a black Patuang depicting the greatness of a Datuk in Minangkabau. Apart from being a benchmark in everyday life, he has also become an example for people in Minangkabau, especially the Patai River, in their lives, interacting with others. Village officials carry out social and religious activities with morals (behavior) shown to the community as an example of a role model for the Minangkabau community.

Conclusion

From the description above, it can be stated as follows: social values that can be used as a handle life in behaving in everyday life that is reflected in the funeral procession Datuk in Minangkabau, namely: religious values contained in the funeral procession Datuk in Minangkabau is (1) the value of worship that is reflected in the procession "men-sholat-kan" (to praying) the body of a Datuk and; (2) the value of love for the leader, when viewed from its historical roots that the birth of the tradition of Osong Kapali is to glorify a leader (Datuk) in Minangkabau; (3) gratitude and generosity. It is manifested when Marochak and Manyerakan Pitih before Datuk's funeral in Minangkabau by throwing coins of Rp.500 and Rp. 1.000; (4) the value of trust and exemplary, reflected in the attributes used in the manufacture of Osong Kapali such as white cloth symbolizes the purity of the heart of a leader, deta-shaped Samiri cloth symbolizes the intelligence of a Datuk in Minangkabau and black umbrella symbolizes the greatness of a Datuk in Minangkabau.

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