

Leadership in Minangkabau (Concept Values in Tambo)

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ABSTRACT: Today's leadership is far from the Tambo in Minangkabau even though the Minangkabau Tambo is a spoken history literary work that tells about the origins of the Minangkabau tribe, the origins of the oldest nagara, the nagari customs in Minangkabau. The contents of the tambo also contain praises to Allah SWT, the prophet Muhammad SWA. Tambo has a meaning that can be adopted and used as a guide for leaders, especially in Minangkabau. The direction or guidance referred to is the Leadership element in Tambo, which is the leadership element in Minangkabau Tambo, namely the leadership of the headman in the past. The headman in question is the headman who heads the tribe, is responsible and obliged to look after the members of the tribe and his land. The younger generation of traditional heirs and several leadership leaders in Minangkabau tambo stories, including Sultan Sri Maharajo Dirajo, Cati Bilang Pandai Datuk Suri Dirajo and Indo Jati. So the leadership in Minangkabau is wise and likes to reach consensus. The philosophy of the Minangkabau people is to get herness, coming together to reach consensus and jointly making policies.

KEYWORDS: leadership, Minangkabau, tambo

I. INTRODUCTION

Leadership in several tribes, such as the Mentawai Sikerei tribe, is the determining factor in establishing rituals or lia on the island of Siberut, Mentawai Islands [1] [3]. Then there are the Malay tribes in the Talang Mamak tribal community, whose leaders have power in their tribe [2][4]. Leadership in Minangkabau has unique characteristics and is reflected in the social structure and culture of its society. Leadership in Minangkabau is strongly influenced by the customary system and customary law known as "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Tradition comes from sharia, sharia comes from the Koran). Traditional leadership is usually held by traditional figures who are respected in society. Minangkabau leadership is called Matriarchal leadership, namely One of the unique characteristics of Minangkabau society is the matriarchal system, where women have a very important role in the social and family structure. Leadership in the household and family affairs is often held by women.

Leadership that has Deliberation and Consensus, that the principles of deliberation and consensus are highly emphasized in the decision-making process in Minangkabau. Leadership is not authoritarian, but is based on discussion and mutual agreement between the various parties involved. Leadership in Minangkabau tends to be collective, where the leader plays the role of facilitator and mediator in resolving conflicts and fighting for the common interests of the community. Minangkabau leadership has a system of inheritance and kinship, this leadership is often passed down from generation to generation in families who have position or influence in society. Inheritance and kinship systems play an important role in determining who becomes a leader in a community. Although heritage and kinship traditions play a strong role in determining leadership, qualifications

and education are also increasingly valued in selecting leaders. Respected leaders are those who have good knowledge, skills and integrity.

The social structure that is arranged above, another interesting thing is the Minangkabau customs themselves, where 'custom' is the 'philosophy' of life of the Minangkabau people [19]. The philosophy of life of the traditional community in question is 'togetherness'. This means that people share the same fate, carrying as much weight as light as carrying it. In implementing the principle of togetherness, the Minangkabau people refer to the adage 'luhak nan bapanghulu, rantau nan barajo, kampung nan batuo, rumah nan batungganai, kamanakan barajo ka mamak, mamak barajo ka panghulu'. (Luhak is the leader, rantau is the king, the village is from, the realm is the parent, the nephew is the king to the mamak, the mamak is the king to the leader). There is an interesting part of this adage, namely 'luhak nan bapanghulu', where the headman referred to here is not the headman whose job is to marry people off, but the headman whose position is a traditional leader in society. In the Minangkabau traditional community, penghulu is the term for ninik mamak traditional leaders who have the title of datuk.

The existence of princes and datuks in Minangkabau is also found in traditional Minangkabau literary works. This emphasizes that literature is part of society. The characteristics of a society will appear in literature [8]. In coherence with this, the characteristics of the community in question are the leadership characteristics found in written literary works, namely Tambo Minangkabau. Tambo Minangkabau is a historical literary work, telling the history (origins) of the Minangkabau tribe, country and customs. Its function is to confirm customary rules regarding the inheritance of inheritance to nephews, and to confirm the position of the headman as a leader in society [6].

The structuralist theory in this study is an attempt to find the elements of leadership contained in the Tambo Minangkabau story. For this paper, the analysis of the structure described in [7] is used. which states that structural analysis is an attempt to apply linguistic theory to objects and activities other than language itself. In studying Tambo Minangkabau as a literary work, the statement above was clarified by Teew [17] that the aim of structuralism is to dismantle and explain as carefully, precisely, as thoroughly and deeply as possible the interrelationships and interweaving of all the elements and aspects of a literary work together. produce overall meaning. Therefore, structural is a method of objective criticism that is based on the relationship (coherence) with other elements in the structure [16]. Meanwhile, leadership is a social phenomenon that influences the development of the style and direction of society's life which functions to encourage the realization of ideals, aspirations and values that develop in society which arise due to the interaction between leaders and their followers [10] 1). Along with this, Rivai [12], states that the essence of leadership is the art of influencing and directing people through obedience, trust, honor and enthusiastic cooperation in achieving common goals.

The leadership typology in this Tambo is a traditional leadership typology and a charismatic leadership typology. Traditional leadership typology according to Weber [18] is a social order that relies on ancient customs where the status and rights of leaders are also determined by customs. This type of leadership requires elements of personal loyalty that connect the servant with his God. Furthermore, the typology of charismatic leadership is a king who has sacred qualities. This is in line with the opinion of Saebani and Sumantri [13] who state that the characteristics of charismatic leadership have natural authority and metaphysical appeal. This statement was emphasized by Siagian [15] who stated that charismatic leadership has unique characteristics, namely its very attractive appeal so that it has followers whose numbers are sometimes very large.

II. RESEARCH METHODS

The research methods used in this paper are qualitative research methods [20] and descriptive analysis. This method is carried out by describing the facts which is then followed by analysis. Etymologically, description and analysis means describing, but not merely describing but also providing sufficient understanding and explanation [11].

Descriptive analysis is used to describe the stories in Tambo Minangkabau which are used as research objects. This is in accordance with the principles of descriptive analysis methods in text research, and based on the theoretical framework that has been explained, discussions about the concept of leadership are analyzed using

structural studies to obtain story facts in accordance with Minangkabau traditional natural philosophy and can be interpreted as relevant to leadership in Minangkabau. at the present time. Furthermore, qualitative research was carried out to describe leadership in Minangkabau as proposed by Moleong [20]. Meanwhile, the source of data taken in this research is the editing of the Tambo Minangkabau text carried out by Edwar Djamaris which he used as dissertation material. This data will then be interpreted and enriched with other data which is classified as secondary data. Secondary data or complementary data which functions to enrich and sharpen the analysis in the form of articles, written books, and surfing the internet about Tambo Minangkabau, princes, leadership as well as references on methods/approaches and literary criticism.

III. PRINCE IN TAMBO MINANGKABAU

Tambo Minangkabau is a historical literary work, telling the history of the origins of the ethnic group, the origins of the country and the customs of the Minangkabau country. The text uses Malay, which has a lot of Minangkabau influence, and is in the form of ordinary prose, not rhythmic language. The story begins with the origins of the Minangkabau kings starting from the Prophet Adam. From his marriage to Siti Hawa, Adam had 39 children. His youngest son, Iskandar Zulkarnain, married an angel from heaven. From his marriage to an angel, Zulkarnain had three sons, namely Sultan Sri Maharaja Alif, Sultan Sri Maharaja Dipang, and Sultan Sri Maharaja Diraja. After baliq, Zulkarnain's three sons agreed to sail, precisely on the island of Langkapuri between Siguntang Hill. Long story short, Sultan Sri Maharaja Dipang finally became king in China, Sultan Sri Maharaja Alif became king in Rum, and Sultan Sri Maharaja Diraja became king in Minangkabau.

In the genealogy of Datuak Katumaggungan, Datuak Perpatih Sabatang, and Datuak Sri Maharajo Nego-Nego, it is stated that Daulat Yang Dipertuan married an Indo jati in Pariangan Padang Panjang, and had a son. After Daulat Yang Dipertuan died, Indo Jati remarried Cati Bilang Pandai. From his marriage to Cati Bilang Pandai, Indo Jati has two sons and four daughters. These three sons of Indo Jati were appointed as princes in the land of Pariangan Padang Panjang, with the title Datuak Katumaggungan (son of the sovereign Dipertuan), Datuak Parpatih Sabatang and Datuak Sri Maharajo Nego-Nego (son of Cati Bilang Pandai). Penghulu is a person who elders, elected and entrusted to lead the community. Previously, penghulu was used in the government structure in the Minangkabau region, apart from being a traditional leader with the title 'datuak'. There are several headmen in Tambo Minangkabau.

A. *Sultan Sri Maharaja Diraja*

Sultan Sri Maharaja Diraja was the first Minangkabau king, a descendant of King Iskandar Zulkarnain. Iskandar Zulkarnain is the youngest son of Prophet Adam. By an angel, King Iskandar Zulkarnain was married to an angel from heaven. As previously mentioned, Zulkarnain had three children, the first was Sultan Sri Maharaja Alif, who became king in the land of Rum, the second, Sultan Sri Maharaja Dipang, became king in China, and the third, Sultan Sri Maharaja Diraja, became king in Minangkabau. Sultan Sri Maharaja Diraja is also called Daulat Dipertuan. Sultans who have regalia, such as real gold, ayu kamat, sangsita weaving, and semandang giri curik swords.

B. *Cati Bilang Pandai*

Cati Bilang Pandai is an ordinary person. He was said to be clever, skilled, and had a lot of knowledge. As the name suggests, "Cati" comes from the Sanskrit words, namely centri or cetrya, which means knight, a person who is great, mighty and clever, while 'Bilang Pandai' means a person who is famous for his cleverness. Cati Bilang Pandai was the father of Datuak Perpatih Sabatang. Together with Datuak Suri Dirajo, Cati Bilang Pandai gave the country the name Pariangan Padang Panjang. Negeri Pariangan Padang Panjang was one of the centers of the Minangkabau kingdom. Based on orders from the Yang Dipertuan, Cati Bilang Pandai built a traditional hall and appointed headmen in Minangkabau. The customary provisions stipulated by Cati Bilang Pandai are inheritance of inheritance.

C. *Datuak Suri Dirajo*

Datuak Suri Dirajo was the mother of Datuak Katumaggungan and Datuak Perpatih Nan Sabatang. These two nephews were very obedient and adhered to Datuak Suri Dirajo's advice. Datuak Suri Dirajo was a wise man, often giving instructions, advice and opinions. If outsiders come to test the Minangkabau people's intelligence in the form of puzzles, people always ask for Datuak Suri Dirajo's opinion or advice..

D. *Indo Jati*

Indo Jati is the daughter of kendraan. As the name suggests, Indo Jati means true senses. In the story it is stated that Allah brought Indo Jati out of heaven. Indo Jati is married to Daulat Yang Dipertuan. His son was named Datuak Katumaggungan. Then Indo Jati remarried Cati Bilang Pandai, her son was named Datuk Perpatih Sabatang.

IV. Leadership of the Penghulu

Penghulu In Minangkabau Tambo is a person who leads, rules and supervises the community, including children and nephews. The existence of the first prince in Minangkabau was in line with the increasing number of descendants of kings in Minangkabau at that time. It started with a discussion between Ninik Sri Maharaja Diraja with Datuk Suri Dirajo and Cati Bilang Pandai as well as all the people from Pariangan and Padang Panjang villages at Balai Sarung. The purpose of holding deliberations is to choose people who will rule and punish under the king. There are also people who will be appointed as leaders or people who will be appointed as rulers of the crowd who will later function to resolve unfinished tangles, clear up clouds that are not yet clear, and straighten out what has gone astray.

Minangkabau people really respect the headman, his commands must be upheld, his orders are obeyed so that everyone can be safe and avoid danger while living in the world. At that time it was believed that if people did not obey, people would not be saved. The decree from Ninik Sri Maharaja Diraja turned out to be liked by many people. So after the consensus was reached for the election of the headman, events were held in the villages of Pariangan and Padang Panjang.

Applies to the headman, applies to other leaders in general in Minangkabau. According to Minangkabau customary principles, the leader, namely the penghulu, is made makonyo gadang (raised so he is big). "The growth is planted, the height is encouraged, the height is diamba" (the growth is planted, the height is supported, the size is maintained). The presence of a penghulu in Minangkabau (in Tambo Minangkabau) is important. The existence, role and function of the headman in guiding children, siblings, nephews and villagers in Minangkabau is in accordance with socio-cultural conditions, the existing value system, the religion he adheres to and the role and status he holds. Based on this, traditional and charismatic leadership patterns define the leadership of the headman in Minangkabau tambo.

Likes to agree

Minangkabau people always agree to decide everything. This is also called the principle of togetherness, as in the expression saciok like chicken, sadancıang like basi, sakabek like stick (a piece is like a chicken, a sedencing is like iron, and a bundle is like a rope). This means a decision that is the result of the votes of many people, which is also called 'sakato'. In Minangkabau custom, this is stated as a fatwa with the saying petitih bulek lah buliah is classified, how come picak lah dapek is sent. We can see this in the characteristics of the character Datuk Katumaggungan. When Datuak Katumaggungan, Datuak Parpatih Sabatang and Datuak Sri Maharajo Nego wanted to form luak, Cati Bilang Pandai, from the results of his consensus with the community, was chosen and appointed a headman to lead the luak or country.

"...bearing a long keris, the king's commander went to Batu Gadang. So by Cati Bilang Pandai and Datuak Suri Dirajo, the place was named Pariangan Padang Panjang. After the population of Pariangan Padang Panjang developed, a consensus was reached by all the members of Pariangan and Padang Panjang to

elect leaders in those two places. namely Datuk Bandaharo Kayo in Pariangan.”

This quote shows that in Minangkabau the headman is appointed as a result of consensus or the vote of the people. The appointment of Datuak Maharajo Besar in Padang Panjang and Datuak Bandaharo Kayo in Pariangan was the result of a consensus between Sri Maharaja Diraja and the community at that time, specifically the Pariangan community and the Padang Panjang community who gathered in the meeting hall.

In the quote "...then all the contents of nature are agreed upon..." shows that the consensus carried out is not only a deliberation of big people but is sometimes also attended by all levels of society. If a meeting is attended by all levels of society, men and women, young and old, everyone has the right to express their opinions. Young people are not only members of meetings or deliberations. In the sense of the word, deliberation is indeed led by an elder, but the results are always decided together (consensus). Here you can see a distinctive characteristic, namely someone who likes to agree with subordinates for the common good, which is the charismatic figure in this Minangkabau tambo.

In the story of the origin of the country called Pariangan Padang Panjang, the principle of consensus is also seen which was used by the leaders and their people at that time.

"...not long after, a line of kings developed. Then Allah brought a deer from the sea. Deer were stranded in the country. People also intend to kill deer. Because they didn't know how, the people conveyed the whereabouts of the deer to Datuak Suri Dirajo. Datuak Suri Dirajo told his people to catch deer by making traps out of rattan, and holding out the traps in boats. Finally, get to know the deer's antlers. Then Datuak Suri Dirajo ordered his people to pull the deer together, and then slaughter it. The villagers agreed to find a name for the place, namely Pariangan (formerly Perungan). After that, carrying a long sword the headman walked to Batu Gadang. "This place was named Padang Panjang by Cati Bilang Pandai and Datuak Suri Dirajo."

Wise

Apart from being fond of consensus, the prince also has wise characteristics. The leaders who are characters in the Tambo Minangkabau story are also wise leaders. The Minang proverb "tapuang jan taserak, rambuik jan putuih" (don't scatter flour, don't break hair), leaders are very clever at using things according to their nature and circumstances. Like many subordinates, nephews and village people who have various characteristics and behavior, the headman as a leader must really pay attention to these characteristics and behavior. The nature of this wisdom can be seen from the part of the story about the origin of inheritance inherited from nephews. When the three of the datuaks returned to Pariangan Padang Panjang, at that time the inheritance was passed down to all their children. The three of them already felt old, and they thought that they might not have much longer to live. After the three Datuaks met at Balairung Panjang and the decision was made by Datuak Parpatih Sabatang and Datuak Katumaggungan to sail to Tikau, Pariaman, on their way to Pariaman, the boat they were on got stuck in the sand because it was low tide. Full of hope at that time, Datuak Parpatih Sabatang and Datuak Katumaggungan asked their children for help so that their children would push the boat. But their children didn't want to because they were afraid of becoming a boat member.

To clarify the wisdom possessed by the central characters, we can look at the story idea which describes the hopes of the characters (datuak-datuak) for their nephews and nieces. When asked to nephews and nieces about their willingness to be in a boat, apparently all the nephews answered "If that is what all our ancestors said, we want to be in a boat." With the help of his nephew and niece, the boat was able to sail until Datuak Parpatih Sabatang and Datuak Katumaggungan reached their destination in Tikau, Pariaman.

"... said Cati Bilang Pandai, "O Datuk both of you, don't give inheritance to your children and grandchildren, but pass it on to all your nephews and nieces." And Datuk Perpatih Sabatang asked at that time, "Why is that?" Cati Bilang was clever and answered, "I'm sorry a thousand times, because it was discovered that none of the children wanted to pull the boat. That is why the traditional customs have changed. It would be best if the datuk returned the inheritance of the rice fields to his nephew. Children only want to have fun, but don't want to accept difficulties."

The story in Tambo, in Minangkabau, is that until now heirlooms are passed down to nieces and

nephews, especially nieces. Apart from that, for a leader, wisdom is seen from good characteristics and behavior. Good traits will be maintained and evil traits that harm others will be abandoned. From this provision it is clear that they as holders of community mandates must comply with the flow and be appropriate. And most importantly, leaders must not carry out arbitrary obligations. In fact, Minangkabau custom dictates that a just king is worshipped, while an unjust king is rejected. Once appointed, a leader can be questioned, disputed and contested.

Ninik Sri Maharaja Diraja was a wise man. We can see his wisdom when Sri Maharaja Diraja gave his command to the crowd when he wanted to decide on the appointment of two datuak to be appointed as princes. "We will certainly choose the person we will make chairman from among those of us present here, namely someone who is smarter and has better behavior. Because that person, goes where we ask, comes home where we report. That person is the one who will look after the good and bad for all of us, where we can complain about everything. That person will weigh the harms and benefits above all of us and punish things with good and bad.

V. THE RELEVANCE OF PAST LEADERSHIP WITH PRESENT LEADERSHIP

The current leadership system in Minangkabau is not much different from leadership in the past. Nowadays, the Minang people still maintain the headman as a person who is held in high esteem, and whose size is maintained. The traditional traditions and charisma of the leader are still clearly visible. When confirming his leadership (batagak panghulu) he did so in front of many people with traditional speeches and important statements that he was the one who would resolve the tangled things and clear up the murky things.

A leader (today), the headman has instilled in himself the basic foundations of the moral values of leadership, namely being wise, fair and upholding the principle of consensus. In the past (in the Minangkabau tambo) it was said that the penghulu as leader was the person who ruled over his subordinates/community. However, now in the government system in Minangkabau, according to Bimisral (<http://perjalananlivequ.blogspot.com>) the penghulu is a man who is an elder in a tribe in Minangkabau who is in charge of the ins and outs of customary affairs.

The meaning of the statement above is that previously the headman was responsible for the village community he led, children, relatives and nephews, but now the meaning has shifted, the headman no longer takes care of the wider community. This is because nowadays each region is led by a head who is elected by its citizens, for example, a hamlet is headed by a hamlet head, a village is headed by a village head, a nagari is headed by a nagari guardian, and so on. So today's penghulu are headmen who only lead people according to the tribe they head. In accordance with his position, the penghulu is now the tribal leader in traditional affairs, especially the continuation of the lives of his brothers and nephews, including inheritance matters.

In the continuation of the lives of relatives and nephews, the attention of democratic rulers is needed. The chief accepts proposals from tribal members for decisions and is responsible for problems within his tribe. When one of the nieces (especially nieces) is about to get married, the headman reaches a consensus with all members of the clan. The headman gathers all the ninik mamak and urang sumando to divide their respective tasks. Likewise, during mourning or death events, the chief decides everything by deliberation with the members of his tribe.

A customary issue that is quite complicated nowadays and is a serious concern for leaders/princes is the issue of inheritance. Talking briefly about inheritance, in the Minangkabau world, inheritance consists of high heritage and low heritage. The Minangkabau figure, Hamka (1985:96) stated that high heirlooms are obtained with iron tbilang, and low heirlooms are obtained with gold tbilang. If a low inheritance has gone down once, it rises to become a high inheritance. High heirlooms are those that are sold or not, bought or eaten, pawned or not, eaten sando (sandra). And this is the great pillar of Minangkabau all this time. It is said that in principle, a high heritage descending into a low heritage is something that rarely happens. I don't know if customs no

longer stand in the tribe that controls them.

Relevant to the concept of leadership (in Tambo Minangkabau) and today, it is very important to have justice and wisdom for a headman who is called a leader in Minangkabau in terms of distributing inheritance to his nieces and nephews. In today's life, the decision on the distribution of inheritance to nephews and nieces is still determined by the headman, but quite a bit is also done by the elder mamak (mother's brother). Based on current facts, in several areas in Minangkabau, high inheritance wealth which should only be passed down to nieces, now male nephews are also entitled to receive it. This happened due to several factors, firstly the female heir did not have daughters. Second, the factor of economic inequality between nieces and nephews, where women are much better off (have more wealth) than men who have nothing and have to support their wife's children. The third factor is that the niece was taken away by her husband and went abroad, so it was no longer a factor in the division of inheritance within her clan.

V. CONCLUSION

So in the Tambo Minangkabau story it turns out that leadership consisting of several princes is the ideal form of leadership in the Minangkabau world, charismatic and oriented towards traditional customs. They always reach consensus on any matter. Something that is decided is always discussed or agreed upon with the community. In accordance with the tendencies (mandate) in Tambo Minangkabau, it can be seen that the consensus desired in a group is a consensus that must meet the requirements, namely a consensus that must be king. The meaning of a royal consensus is a consensus that is submissive, and based on the flow and appropriateness (alua jo patuik).

Leaders in Minangkabau always used the principle of consensus, leaders at that time were also known for their wisdom. A leader truly upholds the mandate of his people. They always pay attention to the continuation of people's lives, looking for the best things for the community for their future life. In today's life, the leadership of a wise ruler who upholds the principle of consensus is still visible, and this is very necessary for the survival of his relatives and nephews in society.

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