

## Reconstructing Adat for the Digital Surau Living Law, Legal Pluralism, and Nagari Regulation

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**Abstract:** The transformation of the surau into the digital era presents complex normative issues from the perspective of Minangkabau customary law. As the oldest educational and character-building institution in Minangkabau, the surau not only functions as a place of worship, but also as an institution for the inheritance of customary values based on the philosophy of Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK). This literature study aims to analyze in depth the views of Minangkabau customary law on the legitimacy, authority, and implementation of digital surau. The method used is a literature study with a qualitative normative-analytical approach, reviewing the latest scientific literature, classical customary documents, local government policies, and digitalization project reports. The analysis was conducted using the living law framework from Ehrlich and legal pluralism from Griffiths. The results of the study show that; First, The adaptive principle of Minangkabau customary law (*kek takuik adaik ka tagiliang*, follow the rotation of the wheel) theoretically opens up space for the legitimacy of digitalization, but in practice is hampered by the absence of standard customary procedures for the digital space; Second, There is a dualism of normative authority between *ninik mamak* (customary authority) and the younger generation (technological authority) which has the potential to trigger customary jurisdictional conflicts; Third, Recognition of customary law regarding digital surau requires a new construction in the form of digital customary density as a forum for collective legitimacy. This study recommends the need for a Nagari Regulation on Digital Surau and strengthening the digital sovereignty of indigenous communities.

**Abstrak:** Transformasi surau ke era digital menghadirkan persoalan normatif yang kompleks dalam perspektif hukum adat Minangkabau. Sebagai lembaga pendidikan dan pembinaan karakter tertua di Minangkabau, surau tidak hanya berfungsi sebagai tempat ibadah, tetapi juga sebagai institusi pewarisan nilai adat berbasis falsafah Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK). Studi pustaka ini bertujuan menganalisis secara mendalam pandangan hukum adat Minangkabau terhadap legitimasi, kewenangan, dan implementasi surau digital. Metode yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif normatif-analitis, mengkaji literatur ilmiah terbaru, dokumen

adat klasik, kebijakan pemerintah daerah, serta laporan proyek digitalisasi. Analisis dilakukan dengan menggunakan kerangka living law dari Ehrlich dan legal pluralism dari Griffiths. Hasil kajian menunjukkan bahwa; *Pertama*, Asas adaptif hukum adat Minangkabau sebagaimana yang diungkapkan dalam pepatah “kok takuik adaik ka tagiliang, ikuti putaran roda” secara teoretis membuka ruang legitimasi digitalisasi, namun dalam praktiknya terhambat oleh ketiadaan prosedur adat baku untuk ruang digital; *Kedua*, Terjadi dualisme kewenangan normatif antara ninik mamak (otoritas adat) dan generasi muda (otoritas teknologis) yang berpotensi memicu konflik yurisdiksi adat; *Ketiga*, Rekognisi hukum adat terhadap surau digital memerlukan konstruksi baru berupa kerapatan adat digital sebagai forum legitimasi kolektif. Studi ini merekomendasikan perlunya Peraturan Nagari tentang Surau Digital dan penguatan kedaulatan digital masyarakat adat.

**Keywords:** *Digital Surau; Minangkabau Customary Law; Legal Pluralism; Living Law; Digital Sovereignty*

## Introduction

Minangkabau customary law constitutes a distinct legal domain that has endured for centuries, governing not only inheritance and property but also education and intergenerational character formation through the institution known as the *surau* (Lubis, 2022). Central to this system is the philosophical maxim *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK), reflecting a historical synthesis between pre-existing customs and Islamic normative teachings (Claudia & Setiawati, 2026; Nalus et al., 2026). The *surau* has traditionally served multiple functions: as a place of worship, Qur'anic instruction, deliberative forum (*musyawarah*), transmission of ethics and martial arts (*silek Minang*), and communal lodging for adolescent males under the matrilineal kinship system (Nofry et al., 2023; Maisara et al., 2026).

In the digital era, however, the *surau* has experienced significant functional decline, with normative authority shifting from *ninik mamak* (customary leaders) toward national religious institutions and formal state bodies (The British Library, 2017). Amid this decline, various digitalization initiatives have emerged, including the "Smart Surau" program and the "SURAUKU" application, alongside manuscript digitization efforts by the British Library (2017) and pedagogical innovations such as WebLab Silek Minangkabau (Rusyanti & Listiani, 2025; uinbukittinggi.ac.id, 2025; Padangkita.com, 2026). Nevertheless, the digitalization of the *surau* presents unresolved normative dilemmas within customary law regarding the legitimacy of digital content, the holder of customary authority (*kuaso adat*), the accommodation of virtual deliberation (*kerapatan adat*), and the enforcement of customary sanctions in digital spaces. While considerable research has examined the transformation of the *surau*, much remains descriptive-sociological without engaging deeply with normative-legal dimensions (Mufti et al., 2025; Khoiroti, 2020), or focuses on technical-pedagogical aspects rather than juridical-normative orientations (Rusyanti & Listiani, 2025; Islami et al., 2024). Although scholarship on digital sovereignty of indigenous communities offers an important normative framework (Puluhulawa & Kamaluddin, 2026), it has not been specifically applied to the Minangkabau *surau*. Consequently, this study addresses the absence of a systematic, critical, and in-depth literature review concerning Minangkabau customary law's perspectives on the legitimacy, authority, and implementation mechanisms of digital *surau*, engaging the living law framework (Ehrlich) and legal pluralism theory (Griffiths) to contribute to scholarly understanding of how customary legal systems negotiate normative authority in digital transformation.

## Method

This study employs a library research design with a qualitative normative-analytical approach. Primary data sources consist of classical Minangkabau customary legal documents, including *tambo* (customary chronicles), *kaba* (customary narratives), and *pepatah-petitih* (customary aphorisms and maxims), alongside contemporary sources such as *kerapatan adat* (customary deliberation) records and Nagari Regulations. Secondary data sources encompass scholarly literature, academic books, digitization project reports from the British Library (2017; EAP144; EAP205), local government policies, Mayoral Regulations, Gubernatorial Circulars, and credible media articles. Data collection was conducted through systematic documentation and in-depth content analysis. Thematic data analysis was performed using a critical thematic method, comprising sequential stages of data reduction, thematic categorization, critical interpretation utilizing the theoretical frameworks of living law (Ehrlich) and legal pluralism (Griffiths), verification, and conclusion drawing. Data validity was ensured through triangulation of literature sources and informal peer debriefing to enhance the credibility and dependability of the analytical findings.

## Results and Discussion

### Minangkabau Customary Legal Principles and the Legitimacy of Digitalization

According to Amir Syarifuddin (1984), *adat* in the Minangkabau context refers to regulations governing social interactions among community members and between individuals. Minangkabau customary law is grounded in the philosophical principle *alam takambang jadi guru* (the unfolding of nature becomes our teacher), which positions nature as the comprehensive source of guidance for life, development, and existence (Sari et al., 2023). Within this framework, Minangkabau customary law comprises four hierarchical levels, one of which is *Adat yang Diadatkan* (customs that are instituted), encompassing norms designed, implemented, and perpetuated by ancestral founders of Minangkabau society to regulate all dimensions of communal life, particularly social, cultural, and legal spheres. These norms are encapsulated in the *undang nan duo puluh* (twenty statutes) and *cupak nan ampek* (four standards). The term *undang* denotes binding rules enforceable by community leaders with sanctions for violations, while *cupak* refers to normative standards serving as metrics for evaluating individual conduct within society (Syahputra et al., 2025). Although unwritten, these norms are collectively recognized and transmitted across generations through the principle articulated in the aphorism *melihat contoh kepada yang sudah, melihat tua kepada yang menang* (learn from past examples and from those who have succeeded).

Minangkabau customary law is constructed upon five fundamental principles relevant to digitalization discourse: the matrilineal principle, the deliberative consensus principle (*musyawarah-mufakat*), the communal solidarity principle (*gotong royong*), the adaptive principle, and the religious principle (ABS-SBK) (Sari et al., 2023; Nurwati et al., 2024). Among these, the adaptive principle occupies the most central position in discussions concerning the digitalization of the *surau*. Adaptability constitutes a defining characteristic of customary law as a dynamic and flexible system capable of responding to internal and external societal changes, enabling it to function not merely as a traditional norm but as a legal system that interacts with state interests, corporate entities, and international communities (Faculty of Law, Universitas Gadjah Mada, 2025). In Minangkabau customary culture, this adaptability is expressed through the aphorism *kok takuik adaik ka tagiliang, ikuti putaran roda* (if custom fears being left behind, follow the rotation of the wheel), which teaches that customary law must not remain rigid or obsolete in the face of temporal change (Azra, 2013).

Critical analysis of this aphorism, however, reveals that the adaptive principle does not constitute a license for boundless change. In practice, adaptation within customary law must proceed through collective deliberative mechanisms (*kerapatan adat*) and must not erode the core identity of the custom itself. Normatively, the digitalization of the *surau* can be accepted provided it satisfies three conditions: first, it must be decided through a legitimate *kerapatan adat*; second, it must not eliminate the physical function of the *surau* as a dormitory for young males (*anak bujang lalok di surau*); and third, it must preserve the

hierarchical authority structure of customary stakeholders (*ninik mamak*, *alim ulama*, *cadiak pandai*). In Minangkabau customary law, as articulated by Basa Bahar Dt. Nagari (1986), two hierarchical categories of custom are recognized: *Adat nan Babuhua Mati* (customs tied with a permanent knot), which are immutable, and *Adat nan Babuhua Sentak* (customs tied with a loose knot), which are flexible and subject to modification through deliberation and consensus in response to societal needs and developments, consistent with the aphorism *sekali air besar, sekali tepian berubah* (each great flood changes the shoreline).

Research by American anthropologist Leopold Pospisil on the Kapauku people of Papua, cited in the dissertation of Dinna Dayana Laode Malim (2022), demonstrates that abstract customary rules do not always enable effective social control over community behavior. Instead, decisions made by authorized customary leaders play a pivotal role, indicating that customary law possesses flexible internal mechanisms. Customary authorities can make situational and adaptive decisions rather than adhering rigidly to codified rules. Robi Assadul Bahri (2024) proposes a *Dynamic Normative Framework*, a model enabling legal systems to function as spaces of flexible normative interaction that accommodate the plurality of customary, religious, and national laws without losing stability. This framework consists of principles, rules, and value guidelines designed to continuously evolve, adapt, and respond to shifts in social, legal, and technological conditions rather than remaining static. Thus, while the adaptive principle theoretically opens normative space for the legitimacy of digitalization, its practical application remains constrained by the absence of standardized customary procedures for digital activities. To address this gap, Minangkabau customary stakeholders (*ninik mamak*, *alim ulama*, *cadiak pandai*) must take concrete steps to design and formulate customary protocols that recognize decisions produced through virtual forums and establish the legal status of digital content. This can be achieved through the enactment of *Adat Salingka Nagari* (inter-village customary regulations) by applying the concept of *Adat nan Babuhua Sentak*, thereby accommodating societal activities and innovations within the prevailing framework of customary law and ensuring the continued relevance of Minangkabau legal traditions in the digital age.

### Dualism of Authority and Customary Jurisdictional Conflict

One of the most significant findings of this study is the existence of a normative authority dualism between two primary actors: the *Ninik Mamak* (Traditional Customary Authority) and the Younger Generation (Technological Authority). These two actors possess distinct roles and functions, as illustrated in the table below.

**Table 1: Authority of Primary Actors in Minangkabau**

| Dimension                           | Ninik Mamak (Traditional Customary Authority)                           | Younger Generation (Technological Authority)                    |
|-------------------------------------|-------------------------------------------------------------------------|-----------------------------------------------------------------|
| <b>Basis of Authority</b>           | Hereditary lineage, knowledge of <i>tambo</i>                           | Digital literacy, access to technology                          |
| <b>Decision-Making Forum</b>        | Physical <i>kerapatan adat</i> at the <i>surau</i> or <i>balai adat</i> | Social media, WhatsApp groups, Zoom                             |
| <b>Method of Value Transmission</b> | Oral tradition, role modeling, direct interaction                       | Digital content, videos, applications                           |
| <b>Risks</b>                        | Technological illiteracy, exclusion from digital spaces                 | Ambiguity of interpretation, commercialization, loss of context |

Table 1 delineates the differences in authority and reference sources that influence the cognitive patterns and execution of roles for each actor. On one hand, the *Ninik Mamak* stands as the holder of traditional customary authority, legitimized historically and culturally. On the other hand, the Younger Generation—often referred to as *young intellectuals* or the *technological generation*—represents a new authority based on formal education, modern rationality, and technological mastery. This normative authority dualism creates structural tension in decision-making at the *Nagari* (village) level, where two distinct systems of legitimacy compete for influence.

The findings reveal that digital transformation has generated a new arena of legal pluralism in Minangkabau society, where customary law, state law, and digital governance intersect and often produce overlapping authority. Consistent with Griffiths' theory of legal pluralism, the absence of a clear digital customary authority (*kuaso adat digital*) creates legal uncertainty and increases the risk of conflicts between *ninik mamak* as custodians of customary legitimacy and the younger generation as the primary actors in digital spaces. Moreover, this governance gap facilitates external exploitation of Minangkabau cultural assets, including unauthorized commercialization of customary symbols in digital platforms (Puluhulawa & Kamaluddin, 2026). To address this challenge, the study proposes a collaborative governance model based on a vertical division of authority. Under this arrangement, *ninik mamak* retain normative authority by determining the customary legitimacy of digital content, while the younger generation assumes technical-operational responsibilities, including content production, platform management, and digital moderation. Rather than creating intergenerational competition, this complementary governance structure reflects the Minangkabau principle *kok takuik adaik ka tagiliang, ikuti putaran roda*, emphasizing that customary institutions should adapt to technological change without abandoning their normative foundations. This model also reinforces the principles of *musyawarah* (deliberation) and communal solidarity, transforming potential conflict into collaborative digital governance.

The findings further indicate that digital innovation can become an effective instrument for cultural preservation when supported by appropriate governance mechanisms. Digital Storytelling (DST) offers a practical approach for transmitting customary knowledge by integrating traditional narratives with multimedia technologies, while social media campaigns, online cultural festivals, and digital learning initiatives have successfully increased youth engagement with Minangkabau culture (Madi & Zalmi, 2025; Mayendi et al., 2026). These findings suggest that technology should be viewed not merely as a source of cultural disruption but also as a strategic medium for strengthening cultural identity in the digital era.

The study also demonstrates that the sustainability of digital customary governance depends on the contextual reinterpretation of the *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) philosophy. Rather than preserving ABS-SBK as a static doctrine, its values should be continuously reinterpreted through collaboration among *ulama*, academics, and customary leaders to address emerging digital and social challenges while maintaining its Islamic and cultural foundations (Mayendi et al., 2026). This adaptive approach is reinforced by the continuing roles of families, *ninik mamak*, and customary institutions as primary agents of value transmission, including through digital communication channels (Hafizah, 2019). Finally, the results underscore that institutional collaboration cannot rely solely on customary actors. Government intervention is equally necessary to establish a supportive regulatory framework for digital customary governance. Recent initiatives by the West Sumatra Provincial Government to formulate guidelines on digital ethics and culturally appropriate online content demonstrate increasing governmental recognition of the need to align digital communication with the ABS-SBK philosophy. Although these initiatives remain largely normative, they represent an important first step toward integrating customary values into regional digital governance and provide institutional support for the proposed collaborative model between customary authorities, youth, and the state.

### **Risk of Multi-Interpretation of Customary Teachings in Digital Spaces**

The most serious threat posed by the digitalization of the *surau* is the risk of multi-interpretation of customary teachings. In Minangkabau's oral tradition, *pepatah-petitih* (aphorisms and maxims) are transmitted directly by *ninik mamak* or *tuan guru*, accompanied by intonation, gestures, and contextual nuances that enrich meaning. When customary teachings are reified into digital content (text, video, audio), decontextualization of meaning inevitably occurs, leading to potential misinterpretation of the original intent. For instance, the Minangkabau aphorism *Anak dipangku, kamanakan dibimbing* (children are carried on the lap, nephews are guided) carries a highly specific meaning within the matrilineal system, denoting the responsibility of the *mamak* (maternal uncle) toward his *kamanakan* (sister's children). In digital spaces, this aphorism can easily be interpreted literally and erroneously by non-Minangkabau audiences as merely

"*Anak Dipangku, Kamanakan Dibimbiang*" or carrying children and guiding nephews, thereby obliterating the essence of the matrilineal kinship system.

Even more perilous is the vulnerability of customary content on platforms such as TikTok, YouTube, or Instagram to remixing and parody, which can transform moral messages into entertainment that strips away the sanctity of custom itself. This aligns with research by Setiawan (2024), which reveals that while 67% of Minangkabau youth access customary content via social media, only 23% can accurately explain its contextual meaning. This evidence underscores the profound superficiality and minimal understanding of customary teachings among the younger generation. Highlighting this concern, Fauzi Bahar, Chairman of the Minangkabau Customary Council (LKAAM) in West Sumatra, stated that recent social phenomena—ranging from social media content to erotic single-organ entertainment—have seriously deviated from the customary and religious values long upheld by Minangkabau society. He further emphasized that matters not yet covered by positive law would be addressed through customary criminal sanctions (Harian Haluan, 2026).

According to living law theory, a teaching is recognized as living law only if it is genuinely practiced and correctly understood by the community. If digitalization results in widespread distortion of meaning, it may paradoxically erode the legitimacy of customary law itself. Therefore, this study asserts that the digitalization of the *surau* must be accompanied by a mechanism of interpretive control involving customary authorities namely the *Ninik Mamak*, *Alim Ulama*, and *Cadiak Pandai* who possess authoritative knowledge of the true meanings of customary aphorisms. In reality, local governments and relevant stakeholders in customary preservation have undertaken various efforts to address this challenge. One notable initiative is the Minangkabau Customary Council (LKAAM), which is currently working to establish customary criminal law products to sanction violations of customary norms in the digital world (Harian Haluan, 2026).

### Model of Customary Law Recognition for Digital Surau: Toward Digital Kerapatan Adat

Based on the analysis of the adaptive principle, authority dualism, and the risk of multi-interpretation, this study reconstructs a model of customary law recognition for the digital *surau*, comprising three integrated pillars: Digital Customary Deliberation (*Kerapatan Adat Digital*), Digital Surau Platform (*Smart Surau*), and Digital Customary Authority (*Kuaso Adat Digital*), supported by adaptive customary sanctions for digital spaces.

#### Digital Customary Deliberation and Smart Surau Platform

The *Kerapatan Adat Nagari* (KAN) is the highest customary deliberative institution in West Sumatra, tasked with preserving Minangkabau culture, regulating customary titles (*sako*) and inherited property (*pusako*), resolving customary civil disputes, safeguarding communal land (*tanah ulayat*), and serving as a partner to the *Nagari* government (Suryadi, 2017). The existence of KAN in the implementation of Digital Surau is critically important, given its dominant and essential authority in customary matters. Traditionally, KAN conducts physical meetings at the *surau*, customary halls (*balai-balai adat*), or KAN offices, attended by all customary officials (*ninik mamak*, *alim ulama*, *cadiak pandai*, and clan representatives) to deliberate on customary issues arising within the community, including the preservation of ancestral values. However, in the contemporary era, the diverse activities and routines of customary officials, coupled with geographical dispersion (including members residing in the diaspora), pose significant obstacles to holding physical deliberations according to scheduled plans.

Digital technology offers a viable solution, enabling KAN members and *Nagari* residents located far from physical meeting venues to participate virtually through Hybrid Meeting methods, which combine online and offline participants simultaneously. This mechanism is urgently needed to maintain the existence of customary authority in Minangkabau. Through digital platforms such as Zoom, customary authorities can deliberate to design adaptive regulations that respond to contemporary developments, including restoring the historical functions of the physical *surau* through Digital Surau modes (*Smart Surau*).

The implementation of customary deliberation via Hybrid Meeting can be collaboratively designed and agreed upon by customary officials, including the selection of online meeting media, decision-making mechanisms (including voting if necessary), and methods for digitally signing minutes of deliberation. These digital deliberation minutes can serve as legally valid electronic documents under customary law, stored in digital files under the name of the *Kerapatan Adat Nagari* and accessible to all members when needed. The "Digital Surau" Platform is a technology-based application that provides information on religious education, customs, arts, and Minangkabau culture that once thrived when physical *surau* institutions were prevalent. To realize this platform, serious deliberation by customary authorities is required, involving competent technological experts. Collaboration between Customary Authority and technology specialists is essential to align perceptions and produce a representative and adaptive "Digital Surau" application capable of representing the values of historically existing physical *surau* in Minangkabau.

Similar initiatives have emerged, such as the "SURAUKU" application developed by UIN Bukittinggi students, which connects youth with *surau* institutions across West Sumatra ([uinbukittinggi.ac.id](http://uinbukittinggi.ac.id), 2025). This application is designed as a bridge between customary values, Islamic teachings, and technological advancement, serving as a means to support sustainable education. Likewise, the Smart Surau program by the Padang Municipal Government encompasses digital learning spaces, free WiFi access, and *Subuh Mubarakah* activities. Collaboration between the Padang Municipal Government and Ruangguru is expected to realize a more interactive Smart Digital Surau ([tribunsumbar.com](http://tribunsumbar.com), 2025). However, realizing the Digital Surau requires not only consensus among customary stakeholders but also moral and material support from various parties, including *Nagari* and Regional Governments. The development of a digital application entails substantial costs, from creation to usage and maintenance phases. A review of various references and news related to government and private digitalization projects reveals that no comprehensive application currently exists that can present all customary content in a single platform. While customary content is scattered across social media, it remains limited in duration and educational depth, with some content even containing propaganda embellished with negative narratives.

#### **Digital Customary Authority and Adaptive Sanctions**

To ensure the effective implementation of Surau digitalization, a Digital Customary Authority (*Kuaso Adat Digital* or KADigital) is required as a new authority specifically responsible for the digital *surau*. This authority is collective, consisting of one *ninik mamak* (selected through *kerapatan adat*) as the holder of normative legitimacy, several technologically proficient youth recommended by the *cadiak pandai* as technical platform managers, and *Alim Ulama* as overseers of sharia compliance. The Digital Authority is tasked with establishing standards for valid customary content, moderating discussions on digital platforms, issuing digital certification for content that aligns with custom, and sanctioning content that violates customary values.

The establishment of such an authority aligns with efforts by LKAAM West Sumatra, which is currently formulating the application of customary criminal law to address violations in digital spaces not covered by positive law. Fauzi Bahar emphasized that customary criminal law constitutes a form of social law applicable within Minangkabau society, implemented based on customary consensus and publicly announced. Sanctions may include public announcement of the violator's identity within the community or the imposition of customary fines ([padek.jawapos.com](http://padek.jawapos.com), 2026).

Minangkabau customary law has long recognized sanctions such as customary fines (e.g., *dibayia jo ameh* or payment in gold), ostracism, reprimands in *kerapatan*, and spiritual sanctions. For digital spaces, this study proposes additional adaptive customary sanctions: first, public digital warnings (virtual customary reprimands) announced through the Digital Surau platform; second, a "non-valid content" (*indak sah*) status affixed by the Digital Customary Authority to violating content; third, requests for content removal to platforms (based on coordination with local government); and fourth, for serious violations (e.g., commercial exploitation of customary symbols), the imposition of customary fines, with proceeds directed toward *surau* activities.

This approach aligns with the West Sumatra Provincial Government's policy of formulating a Gubernatorial Circular to maintain digital content decorum, as well as the West Sumatra Regional Broadcasting Commission's (KPID) push for regional regulations to protect youth from content contrary to customary and religious norms (hukumonline.com, 2025).

## Conclusion

The digital transformation of the *surau* stands at a critical juncture where external opportunities ranging from the West Sumatra Provincial Government's "Smart Surau" initiative and regulatory commitments to cultural preservation efforts by LKAAM and KPID converge with persistent structural and operational challenges. While digitization projects such as the British Library's manuscript preservation and emerging *Nagari* Regulations demonstrate institutional readiness, critical analysis reveals that these opportunities remain largely at the planning stage, lacking technical implementation frameworks and specific regulatory provisions for Digital Surau. Empirical evidence from Padang Panjang's Smart Surau Program further underscores suboptimal effectiveness due to unfulfilled targets, infrastructure deficits, and inadequate evaluation mechanisms. These findings indicate that no effective formula currently exists for implementing the Digital Surau program to preserve Minangkabau customary values. Theoretically, the legitimacy of *surau* digitalization is enabled by the adaptive principle of Minangkabau customary law; however, practical implementation remains constrained by the absence of standardized customary procedures for digital spaces, necessitating procedural innovation through Digital Customary Deliberation (*Kerapatan Adat Digital*). The authority dualism between *ninik mamak* (holders of normative legitimacy) and the younger generation (holders of technical-operational authority) must be reframed from a zero-sum conflict into a collaborative vertical division of authority within the *tigo tungku sajarangan*. The risk of multi-interpretation of customary teachings in digital spaces constitutes a serious threat demanding interpretive control mechanisms overseen by Digital Customary Authority (*Kuaso Adat Digital*). Consequently, an ideal recognition model is required to harmonize custom and digitality through the institutionalization of these digital authorities. It is imperative that the West Sumatra Provincial Government promptly formulate a *Nagari* Regulation (or Regional Regulation) specifically concerning Digital Surau, while simultaneously advocating for the recognition of digital sovereignty of indigenous communities in the revision of the Electronic Information and Transactions Law (UU ITE) or the Law on Cultural Advancement (UU Pemajuan Kebudayaan). Such regulatory and institutional measures are essential to ensure that the digital transformation of the *surau* preserves the normative integrity of Minangkabau customary law while embracing technological progress.

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## Conflict of Interest

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