

## Traditional Leadership Meets Islamic Constitutionalism: The Status of *Tungku Tigo Sajarangan* in Nagari Administration

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**Abstract:** The purpose of this research is to find out the position of the Tigo Sarangangan stove in the nagari government system according to constitutional law and the perspective of Islamic constitutional law. The type of research applied in this research is normative legal research with a qualitative approach, which is generally known as library research. Normative legal research is a scientific research process that aims to find the truth based on scientific logic and normative aspects. The data source used is a secondary data source. Sourced from books, articles, rules, websites. The data collection technique used is by browsing materials from books, articles, websites related to research. The data analysis technique used in this research is descriptive technique. Based on the results of research conducted by the author, it can be concluded that the Tigo Sarangan stove consists of Niniak Mamak, Alim Ulama and Cadiak Pandai. In the nagari government system, the Tigo Sarangan stove has a position as a member of the nagari customary density institution (KAN), whose elements are from the niniak mamak, the nagari ulama council institution whose elements are from the ulama and the nagari government and the nagari deliberative body whose elements are from the cadiak clever. These three institutions work together and coordinate with each other in building a nagari. In Islamic constitutional law, the Tigo Sarangan furnace can be thought of as an ahlul halli wal aqdi institution, which means a deliberative institution. In carrying out their duties, these institutions both prioritize the principles of deliberation and the general principles of Allah SWT's law in carrying out their powers and duties and conveying the aspirations of the community in government.

**Abstrak:** Tujuan penelitian ini adalah untuk mengetahui bagaimana kedudukan tungku tigo sajarangan dalam sistem pemerintahan nagari menurut hukum tata negara dan perspektif hukum tata negara islam. Jenis penelitian yang diterapkan dalam penelitian ini adalah penelitian hukum normatif dengan pendekatan kualitatif, yang umumnya dikenal sebagai penelitian kepustakaan. Penelitian hukum normatif merupakan suatu proses penelitian ilmiah yang bertujuan untuk menemukan kebenaran berdasarkan logika ilmiah dan aspek normatif. Sumber data yang digunakan adalah sumber data sekunder. Yang bersumber dari Buku, artikel, aturan-aturan, website. Dengan teknik pengumpulan data yang digunakan dengan cara menelusuri bahan-bahan dari buku, artikel, website yang berkaitan dengan penelitian. Teknik analisis data yang digunakan dalam penelitian ini yaitu teknik deskriptif. Berdasarkan hasil penelitian yang penulis

lakukan dapat disimpulkan bahwa tungku tigo sajarangan yang terdiri dari niniak mamak, alim ulama dan cadiak pandai. Dalam sistem pemerintahan nagari, tungku tigo sajarangan tersebut memiliki kedudukan sebagai anggota dalam lembaga kerapatan adat nagari (KAN) unsurnya dari niniak mamak, lembaga majelis ulama nagari unsurnya dari alim ulama serta pemerintah nagari dan badan permusyawaratan nagari unsurnya dari cadiak pandai. Ketiga lembaga tersebut saling bekerja sama dan saling berkoordinasi antara satu dengan yang lainnya dalam membangun sebuah nagari. Dalam hukum tata negara islam tungku tigo sajarangan dapat diibaratkan sebagai lembaga ahlul halli wal aqdi yang bermakna sebagai lembaga musyawarah. Dalam melaksanakan tugasnya, lembaga tersebut sama-sama mengedepankan prinsip-prinsip musyawarah dan prinsip-prinsip umum hukum Allah SWT dalam menjalankan kekuasaan dan tugasnya dan menyampaikan aspirasi masyarakat dalam pemerintahan

**Keywords:** *Tungku Tigo Sajarangan, Nagari Administration, Islamic Constitutional Law*

## Introduction

This research seeks to examine the position of *Tungku Tigo Sajarangan* within the system of Nagari governance from the perspective of Islamic constitutional law. In the administration of the Nagari, the presence of a *Wali Nagari* (Nagari head) along with other Nagari officials is essential, as they form the core elements of the local government responsible for leading the administration (Prima, 2014: 2). The Minangkabau community, however, possesses a distinctive leadership model known as *Tungku Tigo Sajarangan*, which consists of three traditional pillars: the *niniak mamak* (clan elders), the *alim ulama* (religious scholars), and the *cadiak pandai* (intellectuals or educated elites). The absence of this triadic structure can significantly affect the functioning and legitimacy of Nagari governance.

Despite its cultural significance, there is no formal legal regulation defining the official role or legal status of *Tungku Tigo Sajarangan* in the administration of the Nagari. Provincial Regulation of West Sumatra No. 7 of 2018 concerning Nagari governance merely offers a definition and explanation of *Tungku Tigo Sajarangan*, but fails to provide any further legal framework clarifying its institutional status within the governmental structure.

Several studies have explored *Tungku Tigo Sajarangan* from various angles. Scholars have examined its historical roots, leadership dynamics, and socio-cultural functions to contribute to a broader understanding of tradition and innovation in Minangkabau society. For instance, Fery Kurniawan et al., in their study titled "The Effectiveness of *Tungku Tigo Sajarangan* Leadership in Nagari Development in Lingkuang Aua," concluded that the leadership structure had not been fully effective in terms of physical development. While non-physical contributions such as advice, input, and ideas were evident, tangible implementation remained limited. Another study by Ardieansyah et al., titled "The Role of *Tungku Tigo Sajarangan* in the Community Development Planning of Minangkabau, Indonesia," concluded that *Tungku Tigo Sajarangan* played an active role in the planning of community development in Nagari Bukit Batabuah.

However, there has been limited academic attention focused on understanding the institutional position of *Tungku Tigo Sajarangan* in the actual governance process of the Nagari. This research seeks to address that gap by analyzing the function, role, and authority of *Tungku Tigo Sajarangan* in local governance through the dual lenses of national constitutional law and Islamic constitutional theory.

Understanding the position of *Tungku Tigo Sajarangan* within Nagari governance requires a re-examination of the relationship between customary leadership structures and formal legal institutions. While the Nagari system has been revitalized as part of Indonesia's decentralization framework, the lack of clear legal recognition for traditional leadership creates tensions between state-based legal norms and indigenous governance values. This study therefore attempts to bridge that gap by offering a normative legal analysis that integrates both statutory provisions and Islamic constitutional concepts.

Moreover, this research contributes to the broader discourse on legal pluralism in Indonesia. The coexistence of customary, Islamic, and national legal systems presents both a challenge and an opportunity for institutional innovation. Situating *Tungku Tigo Sajarangan* within this legal pluralist framework allows for a nuanced understanding of how traditional authority can be harmonized with the principles of good governance, legal accountability, and constitutional order in a democratic and multicultural state.

## Method

This study adopts a normative juridical research method with a qualitative approach, commonly categorized as doctrinal or library-based legal research. Normative legal research is conducted to explore legal norms, principles, and doctrines through systematic interpretation and legal reasoning. It aims to examine how existing legal frameworks—both statutory and theoretical—respond to specific legal issues, with a focus on consistency, coherence, and normative justification.

The research relies primarily on secondary legal data, including statutory instruments, court decisions, scholarly books, academic journal articles, and credible online sources. These materials are carefully selected for their relevance to the theme of *Tungku Tigo Sajarangan* within the context of Nagari governance and Islamic constitutional theory.

Data collection was carried out through document analysis, focusing on the extraction and synthesis of legal concepts, principles, and arguments found within relevant literature. The analytical method used is descriptive-qualitative, which involves critically presenting, explaining, and interpreting the data to identify legal patterns and formulate scholarly conclusions. This method is particularly suitable for exploring normative positions and assessing how traditional institutions such as *Tungku Tigo Sajarangan* interact with constitutional and Islamic legal frameworks.

## Results and Discussion

### Nagari Governance

Nagari governance refers to the implementation of governmental affairs and the public interest at the village level within the broader context of the unitary state of the Republic of Indonesia. The Nagari system has existed since at least the mid-14th century, coinciding with the establishment of the Pagaruyung Kingdom in Minangkabau (Hidayat et al., 2017: 228–234), and has since undergone significant transformations in its structure and regulatory framework. These changes include modifications in administrative hierarchy, authority distribution, citizen participation, and the legal norms governing its operation.

### Nagari Government System

The Nagari governmental system is composed of interrelated and interdependent elements that work collectively to manage administrative and social responsibilities within the Nagari, as part of the national governmental structure (Prima, 2014: 6). Accordingly, the system refers to a governance model in which authority is exercised jointly by the Nagari government and the Badan Permusyawaratan Nagari (Nagari Consultative Council), based on customary traditions and local origins in West Sumatra.

### ***Tungku Tigo Sajarangan***

*Tungku Tigo Sajarangan* represents a traditional Minangkabau leadership philosophy and ethical framework involving the *niniak mamak* (customary elders), *alim ulama* (Islamic scholars), and *cadiak pandai* (intellectuals). The leadership of *niniak mamak* follows hereditary succession guided by the principle of *patah tumbuh hilang baganti* (regeneration within the clan). The *alim ulama* serve as spiritual and moral guides, symbolized by the metaphor: "the light in the darkness of the village, an undying lamp that directs and teaches the righteous path." The *cadiak pandai* consist of educated individuals who possess intellectual capacity, wisdom, and problem-solving skills needed to address the community's evolving challenges (Musril Zahari, 2015: 170-171).

### ***Islamic Governance System***

According to Hasan Al-Banna, as cited by Muhammad Abdul Qadir Abu Faris, an Islamic government consists of officials who are devout Muslims, fulfilling religious obligations while abstaining from overt sinful behavior, and upholding Islamic law and teachings (Faris, 2003: 39). An Islamic governance system is therefore one that integrates moral leadership, the application of sharia-based principles, and accountability before God and the community.

### **The Position of *Tungku Tigo Sajarangan* in Nagari Governance from a Constitutional Law Perspective**

#### **1. *Niniak Mamak* (Customary Elders)**

*Niniak mamak* are informal leaders or traditional elders in Minangkabau society, who play a vital role in economic, educational, and socio-cultural life, both within their clans and in the broader *nagari* community. Their role is considered fundamental in the governance process; without their involvement, local issues cannot be fully addressed by the *Wali Nagari* alone (Netriviandi, 2021: 5). Their authority is institutionalized through the *Kerapatan Adat Nagari* (KAN) or Nagari Customary Assembly (Yefa, 2021).

KAN is the highest customary institution at the Nagari level, composed of *niniak mamak* (also called *penghulu*) who represent various clans, and is formed in accordance with local customary law. KAN functions as the guardian of Minangkabau adat (customary law) and plays a leading role in upholding cultural values and resolving disputes, particularly in matters concerning inheritance and communal land (Safitri et al., 2018: 155).

Although in some *nagari*, KAN includes representatives from broader local leadership circles (e.g., *Tali Tigo Sapilin*), it remains primarily a council of *niniak mamak*. In certain areas, its authority is considered equal or even superior to the official *nagari* government (Jefri et al., 2019: 325).

KAN is formally regulated by West Sumatra Provincial Regulation No. 7 of 2018 on *Nagari*, which affirms its legal status and governance structure. Article 6 defines KAN as the highest deliberative body in Nagari governance, comprising representatives from *niniak mamak*, *alim ulama*, *cadiak pandai*, *bundo kanduang*, and *parik paga*. Articles 7 and 8 further regulate its duties, powers, and terms of office (six years, renewable for two terms). KAN is empowered to oversee the *Wali Nagari*, draft local regulations (*Peraturan Nagari*), and approve the village budget.

Thus, *niniak mamak* play a constitutional role within the traditional governance structure, serving not only as cultural custodians but also as community representatives in legislative and oversight functions.

## 2. *Alim Ulama* (Religious Scholars)

The term *ulama* is the plural of *alim*, referring to individuals possessing deep religious knowledge. Derived from the Arabic root *alima-ya'lamu-'ilman* (to know), *ulama* are recognized for combining theoretical knowledge with practical wisdom (Irwandi & Budiman, 2020: 46).

In Minangkabau leadership, *alim ulama* serve alongside *niniak mamak* and function as spiritual guides, responsible for nurturing religious faith and ethics among the *nagari* populace. Their position is collective, transcending clan affiliation, and reflects a commitment to public religious service (Fajri, 2023: 7).

Their roles are institutionalized through the *Majelis Ulama Nagari* (Nagari Ulama Council), which operates as a religious advisory body aligned with the Indonesian Ulama Council (MUI). The council's tasks include disseminating Islamic teachings, issuing religious guidance, preventing deviant practices, advising on marriage and inheritance law, and promoting charitable obligations like *zakat* and *infāq* (Busyro, 2015: 89).

By engaging with *niniak mamak*, intellectuals, and local government officials, the *Majelis Ulama Nagari* ensures that Islamic values are integrated into policy-making and social governance. Thus, the *alim ulama* not only lead in spiritual matters but also shape the moral direction of *nagari* administration.

## 3. *Cadiak Pandai* (Intellectuals and Professionals)

*Cadiak pandai* refers to individuals of intellectual competence and professional expertise. Unlike *niniak mamak*, their status is not hereditary but earned through education and active involvement in governance (Prima, 2014).

Their primary role is to formulate regulations and policies. They are expected to possess foresight, problem-solving skills, and a broad understanding of both local and external affairs. This aligns with the Minangkabau proverb: "Tahu di rantiang nan ka mancucuak, tahu di dahan nan ka maimpok" – suggesting wisdom in anticipating both internal and external challenges.

In the contemporary context, *cadiak pandai* are represented by *nagari* officials and members of the Badan Permusyawaratan Nagari (Nagari Consultative Council). Their duties and powers are set forth in Provincial Regulation No. 7/2018 and Law No. 6/2014 on Villages. They include executing development programs, managing public services, drafting local regulations, and overseeing social harmony.

Therefore, cadiak pandai constitute the administrative and intellectual force within the nagari, playing a dual role in government and community consultation. Their contributions are central to policy-making and represent the voice of rationality and modern governance within the traditional leadership model.

### The Position of Tungku Tigo Sajarangan in Nagari Governance from an Islamic Constitutional Law Perspective

In Islamic constitutional theory, the division of powers (*trias politica*) is also recognized, with origins found in the practices of the Prophet Muhammad (peace be upon him) and in the Qur'an itself. As noted by Muslim scholar Masykuri Abdillah, the Qur'anic verses in Surah An-Nisa (57-59) imply the separation of legislative (*sultah tasyri'iyyah*), executive (*sultah tanfidhiyyah*), and judicial (*sultah qadā'iyyah*) functions (Abdillah, 2011: 4-5).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلَاحَتَ سَنَدِخْلُهُمْ حَتَّىٰ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا أَرْوَاحُ مُطَهَّرَةٍ وَسَنَدِخْلُهُمْ طَلَّا  
طَلَّيلٌ ۝ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْمِنُوا الْأَمْنَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعُدْلِ ۝ إِنَّ اللَّهَ يُعِظُّكُمْ بِمَا أَنَّ اللَّهَ كَانَ سَمِيعًا  
بَصِيرًا ۝ يَأْلِمُهَا الَّذِينَ ءَامَنُوا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَأَوْلَى الْأَمْرِ مِنْكُمْ ۝ فَإِنْ تَنَزَّلُ عَمَّ فِي شَيْءٍ فَرُوْهُ إِلَى اللَّهِ وَإِلَّرَسُولٍ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ أَنْ أَعْلَمُ ۝ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*And those who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they will abide forever. They will have therein purified spouses, and We will admit them to a pleasant, shaded place. Indeed, Allah commands you to deliver trusts to those entitled to them, and when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is All-Hearing and All-Seeing. O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [course] and best in result."*

These verses of the Qur'an (An-Nisa: 58-59) articulate a foundational divine mandate for justice, the faithful discharge of entrusted responsibilities (*amānah*), and the need for an organized and accountable system of governance. From an Islamic constitutional perspective, these principles are not merely ethical ideals but legally binding imperatives that structure the relationship between rulers and the ruled. Governance, in this view, is a trust that must be exercised with fairness, consultation, and adherence to divine law.

Within this framework, the traditional Minangkabau leadership model known as Tungku Tigo Sajarangan may be interpreted as a culturally embedded embodiment of these Qur'anic imperatives. Its triadic structure—consisting of niniak mamak (customary leaders), alim ulama (religious scholars), and cadiak pandai (intellectuals)—represents a localized manifestation of executive, judicial, and legislative authority. Each pillar contributes to the governance of the nagari through distinct yet complementary functions. The niniak mamak offer moral and social legitimacy rooted in adat (customary law), the alim ulama uphold shariah and spiritual guidance, while the cadiak pandai bring bureaucratic, legal, and policy-making expertise. The decisions made by this leadership constellation are grounded in deliberative processes—shūrā and musyawarah—which reflect Islam's core ethic of participatory governance and collective accountability.

This consultative model bears close resemblance to the classical Islamic institution of Ahl al-Halli wa al-'Aqdi—a council of trusted individuals entrusted with the responsibility of

appointing rulers, offering counsel, and supervising state decisions in line with the public interest (*maṣlahah ‘āmmah*). As articulated by scholars such as Al-Māwardī and Al-Ghazālī, the qualifications for membership in this council include integrity (*‘adālah*), knowledge (*‘ilm*), wisdom (*hikmah*), and independent reasoning (*ijtihād*). Functionally, this institution has been regarded as a precursor to modern-day parliaments or legislative assemblies, given its deliberative and representative roles.

In the Minangkabau nagari system, Tungku Tigo Sajarangan operates in a comparable capacity. It acts as a moral-political collective that not only advises and assists in governance but also ensures that leadership decisions remain grounded in both Islamic ethics and indigenous wisdom. Their involvement in matters of dispute resolution, policy guidance, community welfare, and cultural preservation exemplifies the integration of traditional authority with Islamic constitutional values. More than a symbolic leadership trio, Tungku Tigo Sajarangan serves as a normative mechanism of checks and balances within the localized context of Islamic governance.

Therefore, from the vantage point of Islamic constitutional law, Tungku Tigo Sajarangan can be understood as a legitimate and functional consultative authority. Its structure aligns with the principles of *shūrā*, justice (*‘adl*), and *amānah*, affirming the compatibility of indigenous governance traditions with Islamic statecraft. Moreover, by harmonizing customary structures with divine injunctions, it provides a compelling model for culturally grounded yet theologically sound public administration—one that not only preserves social cohesion but also strengthens the legitimacy and moral credibility of governance at the grassroots level.

Islamic governance also acknowledges the institution of *Ahl al-Halli wa al-Aqdi*—a council of qualified experts and leaders who deliberate on matters of public interest. According to classical scholars such as Al-Māwardī, members of this council must be just, knowledgeable, and wise (Usman, 2021: 47). They resemble a modern parliamentary or representative body.

In the nagari context, Tungku Tigo Sajarangan fulfills a similar role. Like *Ahl al-Halli wa al-Aqdi*, this triad is composed of individuals with moral authority, religious knowledge, and intellectual competence. Together, they advise, represent, and oversee governance in accordance with local wisdom and Islamic values.

Thus, from the perspective of Islamic constitutional law, Tungku Tigo Sajarangan functions as a legitimate consultative authority that reflects the principles of *shūrā*, accountability, and moral governance. Their role is crucial not only for preserving tradition but also for upholding justice and legitimacy in local administration.

## Conclusion

Based on the foregoing analysis, it can be concluded that Tungku Tigo Sajarangan—comprising the niniak mamak (customary elders), alim ulama (religious scholars), and cadiak pandai (intellectuals)—holds a position of significant importance within the governance system of the nagari. The niniak mamak function institutionally through the Kerapatan Adat Nagari (KAN), not only preserving cultural values and social order but also serving as key actors in the execution of specific customary and administrative duties. The alim ulama, through the Majelis Ulama Nagari, play a dual role: they provide spiritual leadership while actively participating in political, economic, social, cultural, and security-related affairs of the nagari. The cadiak pandai form the intellectual and administrative backbone of governance,

serving both within the Pemerintah Nagari (Nagari Government) and the Badan Permusyawaratan Nagari (Nagari Consultative Council), due to their educational background and critical thinking capacity.

From the perspective of constitutional law, the authority and role of Tungku Tigo Sajarangan are recognized and formalized through provincial and district-level regional regulations. These legal instruments provide a normative framework for the existence and function of these traditional institutions, aligning with the principles of constitutional law, including the separation of powers and the protection of community rights and cultural identity.

b. In the context of Islamic constitutional law, Tungku Tigo Sajarangan may be likened to the institution of Ahl al-Halli wal al-'Aqdi—a deliberative council of qualified individuals responsible for consulting on matters of governance and public interest. Both institutions emphasize the principles of *shūrā* (consultation) and the application of divine law (*hukm Allāh*) in the exercise of power and public representation. Tungku Tigo Sajarangan, as a collective leadership body, operates on the basis of mutual cooperation and coordination among its components to ensure that governance within the nagari remains aligned with established legal and ethical standards, and does not deviate from the accepted framework of traditional and Islamic norms.

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