

Social Relation of Tungku Tigo Sajarangan Institution in Running Function at Nagari Katiagan

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Abstract: *Tungku Tigo Sajarangan is the leader in the land of Minangkabau traditionally Tungku made up of three stones with the same high and will serve as furnances of cooking where it is completed as well. The furnance is meant to be ninik mamak, alim ulama, and cadiak pandai to do it does. The ourpuse of this obsevation is to undertsand the social relation of tungku tigo sajarangan to doit does, what influence the social relationship of the institution tungku tigo sajarangan to do their function and the goverment's effort to build socialite institution of tungku tigo sajarangan to do their function. The observation using qualitative approach by using descriptive method. The collection of data is done by observation, intervie, and documentary study. The informant's selevctin thechique with purposive sampling. To authenticate the data researcher did the trianggular data. The result of this research show the social connections that happened between the institutions of tungku tigo sajarangan to do their function in Nagari Katiagan. The institution of social relation tungku tigo sajarangan to do their function visible at the wedding and to solve the problem in nagari. A factor that has been onfluenced the institution of social relation of tungku tigo sajarangan in its fucntion is: first, tungku tigo sajarangan not knowing what is does in nagari. Second, the level of education tungku tigo sajarangan in its function. Third, the absence of the indigenouse instituite in nagari. The goverment's efforts to build the institutons of social relation tungku tigo sajarangan, the goverment has built an office of traditional nagari and implicate or engage the institution of tungku tigo sajarangan in each of the great islamic festivals and national days.*

Keywords: Social Interaction, Function, *Tungku Tigo Sajarangan*

1. Preliminary

The term leadership in the Minangkabau indigenous people is known as *tungku tigo sajarangan*. This term is a leadership in the *Minangkabau* customary land or very identical to refer to the requirements that must exist in the *Minangkabau* social leadership system. *Tungku Tigo Sajarangan*, *Tali Tigo Sapilin* in essence is a figure of speech. Traditionally, the stove consists of three stones of the same height and will only function as a cooking stove if they are complete. The stove in question is *Ninik Mamak*, *Alim Ulama* and *Cadiak Pandai*.

Ninik Mamak in the *Minangkabau* community is an elder man, who is in charge of the ins and outs of customary affairs. *Ninik Mamak* in everyday life is called "*datuak*". The

function of a *Ninik Mamak* in *Minangkabau* is as a tribal leader in customary affairs and in general the function of the prince is to lead his niece's child in any dispute or dispute and maintain the property of *pusako*. *Mamak*, who is led by *Penghulu* (*mamak* chairman) in *Minang*, has the duty to run a customary government.

According to Agustiar Syah Nur (2010: 31) the headman is a person who resolves various problems that arise in his people and *nagarinya*, such as contained in the customary phrase '*kusuik nan kamanyalasaikan, kok karuah mampajania*'. The prince in *Minangkabau* in his essence was chosen or appointed for the agreement of his niece. This is explicitly stated in the tradition of '*tumbuhanyo ditanam, tingginyo dianjuang, gadangnyo diamba*'.

The presence of <i>Ninik Mamak</i> in the community is seen in the following idioms:	
<i>Bak baringin di tengah koto</i>	like a banyan tree in the middle of the city
<i>Ureknyo tampek baselo</i>	the root is the place to sit
<i>Batangnyo tampek basanda</i>	the trunk is the place to rest
<i>Dahannyo tampek bagantuang</i>	the branches are the place to rely
<i>Daunnyo tampek bataduah</i>	the leaf is the place to take shelter
<i>Tampek balinduang kapanasan</i>	the place to take shelter from swelter
<i>Nan didahulukan salangkah</i>	which takes precedence
<i>Nan ditinggikan sarantiang</i>	which is raised up a branch
<i>Ka pai tampek batanyo</i>	the place to ask when will go
<i>Ka pulang tampek babarito</i>	the place to give information in home

The point is that *Ninik Mamak* has a higher position than other positions in the community. He is a place of rest and a place to ask about various problems faced by citizens in a *Nagari*. Whereas the function of *Alim Ulama* in the *Minangkabau* *nagari* is the most important part of the life order, given the strong binding religious traditions in the

life of the *Minangkabau* people. *Ulama* function more as a builder of *nagari* children's faith and morals. *Ulama* not only belong to the people or tribe but belong to the *nagari* and the nature of the ministry is a manhood.

The concept of leadership of Alim Ulama is explained in the traditional proverb below:

*Suluh bendang dalam nagari
Palito nan tak namuah padam
Duduaknyo bacamin kitab
Tagak marintang pituah*

light torches in the Nagari
the lamp never goes out
seated in a mirror of the Book
upright is busy giving a tip

It means that *Alim Ulama* acts as *suluh* weir in the nagari, which serves as a light on the lives of the people who are in charge of taking care of issues of community worship in the nagari, besides that it also has the task of managing educational institutions held in mosques and surau-surau. As well as being tranquilizing for any riots that occur in the Nagari community. If only *Alim's* name is not a lot of knowledge and there is no strong faith it can apply a lot of broken religion / lots of broken nagari *cadiak*.

Ulama have the task of fostering the ummah, not just the spiritual aspects, but also the socio-cultural and security aspects and heart aspects, namely the intellectual and emotional aspects. Erizal (2000: 29) likens the task of the *Ulama* to "as drug makers of various types of diseases that plague the people".

Furthermore Clever Intelligence is a collection of clever people or smart scholars. Smart people are people who are quick to understand and think fast and are good at finding solutions to problems and are very thorough. The position of the smart people in *Minang* is in line with its function "meticulously". People who can use their knowledge and knowledge for their personal, personal and community interests because of their abilities and ingenuity in life in society.

Formally, the leadership system in West Sumatra is held by smart people as knowledgeable in the broadest sense. In

*Panghulu taguah di adat
Alim ulama taguah di agamo
Cadiak pandai taguah dek buek*

Penghulu is loyal to adat
Alim ulama is loyal to religion
Clever people is to be loyal because the rule

So the meaning of the traditional saying above is clear that the community in general is fostered, guided and directed by the three elements of *Tungku Tigo Sajarangan* above. Where things that are closely related to customs, both concerning inheritance, the affairs of the children of nieces, buying and selling, pawn, cases and so on, are basically managed and resolved by the *Niniak Mamak* in their respective groups.

Religion-related matters are fostered, guided, and directed by the *Ulama* Team and the formation is not limited to members of one community only, but to the entire community. While the same thing applies to the leadership of *Cadiak Pandai*. Scholars in their nature do not belong to only one people, but belong to the whole community, even though he is traditionally included and is the niece of a certain tribe.

The relationship of the three elements above is inseparable and interrelated with each other. Therefore, the relationship between the three elements must be good and in line in carrying out its functions. Without having to leave the other elements. This is described in the traditional proverb as follows: *basilang kayu dalam api, disitu api mangkonyo*

reality, smart daily people are those who master science, both indigenous knowledge, religious sciences, and science. As knowledgeable circles, in the leadership system of *Tungku Tigo Sajarangan*, (Amir, 2001: 182) defines clever (*cadiak*) in the understanding of *Minang* people is the ability to use reason in overcoming complex circumstances. This is closely related to the mind or intelligence of the brain. According to Hakimy (2004: 187) clever is the knowledge of the ins and outs of life and life in society in order to achieve a perfect goal physically and mentally.

While clever is closely related to professional expertise or one's skills. Therefore, smart people are not necessarily smart, otherwise smart people are not necessarily smart. So it can be concluded that smart people are intelligent people who have the ability to overcome complex problems, have professional skills to support their economic lives. Cleverly have the task of making laws or making regulations (law).

So from the description above it can be seen that *Tungku Tigo Sajarangan* consisting of *Ninik mamak*, *Alim Ulama* and *Cadiak Pandai* is responsible for the progress and goodness of the children of nieces and nephews in a nagari. According to Ardi Nofil (in Latief, 2004: 162) the term *Tungku Tigo Sajarangan* in each of these leaders already has clear authority and work description as expressed in the following traditional proverb:

hiduik.. This means that through these three elements, the flame from the firewood crossed in the furnace will be good. Although the three elements above have their respective functions but cannot be separated because they influence each other so that the relationship in the Nagari community also has a reciprocal relationship. Therefore, the need for harmonious or good social relations between institutions *Tungku Tigo Sajarangan* in carrying out its functions.

This is in accordance with what was said by Ben Walgito (2003: 57) social interaction is the relationship between individuals one with another individual, individual one can influence another individual or vice versa, so there is a mutual relationship. While according to Abu Ahmadi (2004: 100) said that social interaction is the reciprocal influence between individuals and groups in their efforts to solve the problems it faces and in their efforts to achieve its goals. Whereas according to Hendropuspito (1989: 224) social relations can be interpreted as the fabric of interaction that occurs between individuals with individuals or groups with groups on the basis of status (position) and social role. And social processes are forms of interaction that occur between

individuals or groups that are dynamic and of a certain pattern.

2. Research Methods

This research is a qualitative research using descriptive method, which attempts to make a description, a description of the social relations between the elements of the tigo sajarangan stove in carrying out functions in the Katiagan Nagari, Kinali District, West Pasaman Regency. According to Bogdan and Taylor cited by Lexy J. Moleong (2010: 4), qualitative research is research that produces descriptive data in the form of written or oral words from people or observed behaviors. The source of research data is taken from twenty informants who consisting of, Wali Nagari, Head of Jorong, Chair of Youth, Indigenous Chairperson, *Bundo Kandung*, elements of *Tungku Tigo Sajarangan* and Community Leaders in Nagari Katiagan. The technique used in data collection is observation, interviews and documentation. To check the validity of the data using the source triangulation technique. And data analysis techniques use the Miles and Huberman models in Sugiyono (2009: 246).

3. Research Result

Based on the results of interviews with all informants, the results of this study include:

The social relation of the institution of *Tungku Sigoangan* in carrying out its functions in Nagari Katiagan

Social relations between *ninik mamak*, religious scholars and clever talents in carrying out functions in Nagari in marriages and in solving problems can be seen in certain activities or events, such as *baralek*, *not jamba*, and others. The social process that arises due to the existence of social relations between the institutions of *Tungku Tigo Sajarangan* in carrying out its functions is cooperation, competition, conflict or conflict and accommodation.

The form of collaboration between individuals can take the form of resolving the problems that occur in the grandchildren of niece between the *ninik mamak*, the *tanjuang* tribe and the children of the nieces and nephews of the Malay tribe of the Malay tribe. As well as cooperation in marriage events where each element places itself in such a position, *Ninik Mamak* has a function in the field of adat by taking care of grandchildren, ranging from finding a mate to a party, *Alim Ulama* in the religious or shari'ah role, in a meal with alim scholars as prayer leaders and *Cadiak Pandai* have a function in the field of regulation and legislation, so that he who takes over as the committee alek when people *baretong / mangumpuan kepiang* (collecting money) he is responsible.

Social relations in the form of cooperation between *Tungku Tigo Sajarangan* in carrying out functions have a basis in accordance with the characteristics, values and norms inherent in themselves as traditional leaders in the nagari, they do not want to drop each other, but they are required to respect each other the collaboration is only seen in weddings and in solving problems in Nagari.

Competition in the social interaction of the *Tungku Tigo Sajarangan* institution is seen in various forms of assumptions, both individually and in groups. Individual competition is the competition that occurs between the *mamak ninik* who both fight for power to become *Dt. Nahkodo Rajo*.

This conflict can occur between *ninik mamak*, *ninik mamak* and the nagari government, *ninik mamak* with the youth leader. But the opposition that the researchers observed generally occurred between *ninik mamak* and *ninik mamak* with the nagari government. This initially happened between *Ninik Mamak* and the government when determining the commensurate boundaries between *Jorong Katiagan* and *Jorong Mandiangin*. Yang did not collaborate and deliberate on determining the boundaries of the *Katiagan jorong* area and *jorong Madiangin*.

Competition and conflict here are not seen because they can reduce it by being able to play well so that it is not visible. And this is because they can bring or place their respective functions. So that by maintaining each other's ego and respecting each other's elements, disputes can be alleviated when sitting together when there are events both for niece parties and for events or activities made by the nagari government.

The Elements of *Tungku Tigo Sajarangan* maintain their attitude when meeting when there is an event or meeting activity made by the government, they shake hands and sit together. It was addressed to the public that their relationship was all fine. Like *Ninik Mamak* as a tribal leader and able to solve various problems of grandchildren niece, *Alim Ulama* as a noble character builder, *Cadiak Pandai* people who have knowledge and quick thinking in overcoming problems. Because they are people who are considered important in Nagari Katiagan, even though there is conflict between individuals, but they do not show the dispute before a crowd or at certain activities or events.

3.1 Factors that influence the social relations of the institution of *Tungku Tigo Sajarangan* in carrying out functions

a) *Tungku Tigo Sajarangan* does not yet know its function

The weak function of the elements of the *tungku tigo sajarangan* in the Katiagan nagari is seen from the forms of social interaction carried out by the elements of the *tungku tigo sajarangan*, both individually and in groups. In general, it can be seen that they do it as a process that they imitate from something that already exists or has happened in the past. Where this can be seen in the problems that occur in the Katiagan village, both personal and group. Some of the students who fight are fighting because they maintain their desire to become *datuak*, and in the process of solving the problem does not involve all elements of the *tungku tigo sajarangan*, so that it affects the problems that occur with the grandchildren of the niece.

b) The low level of education of the tigo sajarangan furnace which can affect social relations between them

The elements of the *tungku tigo sajarangan* follow the instructions of the nagari device in resolving the problems that occur in the children of the nieces and nephews. Here the nagari device acts faster in solving the problems of the nieces and nephews. Therefore, so that its function as an element of *tungku tigo sajarangan* is recognized and valued, it must have knowledge or education that is able to show and bring trust to the children and grandchildren of nieces and nagari officers to be consistent in carrying out their functions in the nagari.

That is why it is said that *ninik mamak*, where people ask, where people ask for advice, where people tell, where people ask for law and decisions. Therefore, in order for the function of the institution of the *tungku tigo sajarangan* to run well, a change is needed, namely by education. So that the institution of *tungku tigo sajarangan* is capable and ready to carry out its functions.

c) The absence of customary institutions in the nagari even though the existence of institutions greatly supports the occurrence of social relations

The social interaction shown by the elements of the *tungku tigo sajarangan* in carrying out functions is in the form of positive or negative. But this is based on the feeling of mutual respect and respect for fellow *datuak* who are equally willing to become *Dt. Nahkodo Rajo* is considered right, even though both of them are known with such attitudes, making the nagari not yet have a traditional institution, namely the *Kerapatan Adat Nagari* institution. And also with the dispute or competition does not produce good cooperation and good results.

Whereas as we know the importance of the existence of customary institutions in the nagari greatly determines the progress and goodness of an institution of *tungku tigo sajarangan* and even these traditional institutions can also create relations for the realization of harmony, harmony, balance, justice and public welfare.

3.2 Government efforts in building the institutional social relations of Tigo Sajarangan Furnace

a) Establishing Kerapatan Adat Nagari Office (KAN)

The absence of the Kerapatan Adat Nagari office (KAN) has caused the institution of *tungku tigo sajarangan* to be less visible in interacting deeply in solving the problems of the nieces and nephews. The importance of interacting or discussing in making a decision makes the Nagari Indigenous Peoples Office building necessary for the elements of the *tungku tigo sajarangan*. However, discussions and cooperation were not seen between the institutions of the *tigo sajarangan* stove because there was no gathering place to exchange ideas or cooperate with each other. Therefore, the government's efforts to build the *Kerapatan Adat Nagari* office so that the *Tungku Tigo Sajarangan* institution will easily meet, communicate and discuss. Because in every problem that occurs in grandchildren niece can not be decided unilaterally but must be discussed or discussed first, so that their contacts and communication smoothly and produce positive decisions.

The importance of deliberation or discussion for the institution of *tungku tigo sajarangan*, greatly guarantees the functioning of the *tungku tigo sajarangan* in the nagari and in every problem it can be resolved properly.

b) Every Celebration of Islamic Holidays and National Holidays includes elements of Tungku Tigo Sajarangan

The elements of *Tungku Tigo Sajarangan* were included in the celebration of Islamic Day and National Day with the aim of being able to reduce or reduce the conflict. Islamic Day is a historical day for Muslims, so in every Islamic Day, the Nagari Government always holds historical celebrations, one of them is *Isra 'and Miraj*. This event or activity was made by the local government with the aim that all communities, both the nagari government, customary government and all community leaders, should stay in touch with each other and get closer and show their love for Allah SWT. In every effort made by the government in building the relationship between the *Tungku Tigo Sajarangan*, it was not directly explained. But in every activity or meeting made by the government, such as the celebration of the Islamic Day and National Day has certain aims and objectives, one of which is so that the meeting can melt the atmosphere and create contact and social communication between *ninik mamak* clever gift, so that the social relations of the *Tungku Tigo Sajarangan* are well maintained and harmonious.

4. Conclusion

- a) The social relations of the institution of *Tungku Tigo Sajarangan* in carrying out functions in the *Katiagan* village, *Kinali* District, *West Pasaman* Regency, were seen when there were certain events or activities. Social relations formed as a result of social processes are the creation of cooperation, competition, conflict and accommodation. Although the forms of social relations or social interactions that are created are not only positive but there are also negative social interactions.
- b) Factors influencing the social relations of *tungku tigo sajarangan* in carrying out its functions, including the *tigo sajarangan* furnace do not yet know its function in the nagari, and the low level of education of the institution of *tigo sajarangan*, as well as the absence of traditional institutions in the *tigo* institution. *sajarangan* in the nagari.
- c) The effort to build the social relations of the *tigo sajarangan* institution in carrying out its function is to build the *Adat Nagari Kerapatan Office (KAN)* which aims to enable the *tigo sajarangan* stove to discuss the problems in the nagari. In addition, it involves the *tigo sajarangan* stove in any event or event celebrating *Islamic Day* and *National Day*.

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