



UNIVERSITI
TEKNOLOGI
MARA

Cawangan Perak

ناتورا
studio



TALKS 6.0

THE ACCLAIMED LANDSCAPE OF KNOWLEDGE SHARING
"Warning in Spaces: Blending Heritage, Nature and Design"

eISSN 3120-3337



9 773 120 333 006

PROCEEDING OF

6th Conference On
The Acclaimed Landscape
of Knowledge Sharing
(i-TALKS 6.0)

Organizer:

Bachelor of Landscape Architecture (Hons.)
Programme of Landscape Architecture, Department of Built Environment & Technology,
Faculty of Built Environment, UiTM Perak Branch, Seri Iskandar Campus



TALKS 6.0

THE ACCLAIMED LANDSCAPE OF KNOWLEDGE SHARING

"Harmony in Spaces : Blending Heritage, Nature and Design"

PROCEEDING OF

6th Seminar On

The Acclaimed Landscape of Knowledge Sharing

(TALKS) 6.0

Organized By:

Landscape Architecture Seminar (LAN653)
Semester October 2025 - February 2026
Bachelor Degree in Landscape Architecture
UiTM Seri Iskandar Campus

PUBLISHED

31 March 2026

PUBLICATION FREQUENCY

Published twice a year in May and September

Alamat :

Unit Penerbitan UiTM Perak,
Pejabat Jaringan Industri, Masyarakat dan Alumni (PJIM&A)
Universiti Teknologi MARA, Perak Branch,
32610 Seri Iskandar Perak, Malaysia
05-3742716
uitmperakpress@gmail.com

PROCEEDING OF

6th Conference On The Acclaimed Landscape of Knowledge Sharing (TALKS) 6.0

@Unit penerbitan UiTM Perak, 2026

eISSN 3120-3337



All rights reserved. No part of this publication may be reproduced, copied, stored in any retrieval system, or transmitted in any form or by any means; electronic, mechanical, photocopying, recording, or otherwise; without permissions on writing from the director of Unit Penerbitan UiTM Perak, Universiti Teknologi MARA, Perak Branch 32610 Seri Iskandar Perak, Malaysia

Cover Design : Nur Alia Fatihah Binti Muzapar
Typesetting : Nur Farisha Fariza Binti Mohd Zaini

EDITORIAL BOARD

EDITORS-IN-CHIEF

Assoc. Prof. Ts. Dr Siti Rasidah Md Sakip

REVIEWERS

PM. Ts. Dr Norhafizah Abdul Rahman

PM. Ts. Dr Siti Rasidah Md Sakip

LAr. Dr Helmi Hamzah (CA)

LAr. Dr Norizan Mt Akhir

LAr. Dr Zulkefle Ayob

IDr Dr Nadiyah Mat Nayan

Ts. Dr Izham Abd Ghani

Dr Nur Huzeima Mohd Hussain

Dr. Wan Noor Anira Wan Hj Ali @ Yaacob

Dr Suriati Ahmad

Dr Nor Izana Mohd Shobri

LAr. Ahmad Zamil Zakaria

LAr. Atikah Raihanah Amir

LAr. Azran Mansor

LAr. Khairul Adham Ibrahim

LAr. Nur Hanim Ilias

LAr. Ruwaidah Borhan

Ts. Mohd Zulhaili Teh

Azrul Bahaluddin

Falihin Jasmi

Norasikin Hassan

Siti Syamimi Omar

Organized by,
Landscape Architecture Seminar (LAN653)
Programme of Landscape Architecture
Semester October 2025 – February 2026

ORGANISING COMMITTEE

Chairman : Assoc. Prof .Ts. Dr Siti Rasidah Md Sakip

MAIN SECRETARIAT

Project Director : Mohammad Aznel Bin Ahmad Kamal

Deputy Project Director :Nur Alia Fatihah Binti Muzapar

Marketing/Promotion/Welfare Team :-

Nur Hafizatul Akma Binti Mohd Yusri | Nur Adeena Binti Zainul Asri |

Hani Syafiqah Binti Hamdi | Nur Laili Balqis Binti Noorhafis | Nur Aiman Widad Binti Rosli | Nur Damia

Humaira Binti Yusdi | Siti Zulaikha Binti Khairul Anuar | Nurul Nailatul Husna Binti Husin |

Technical Support Team :-

Danish Saputra Bin Asmadi | Muhammad Amirul Farhan Bin Kamaruzaman | Mohammad Farrish Emil

Hakimi Bin Ahmed Halemee | Siti Nurul Balqis Binti Mohd Ariff | Nur Iffah Nadhirah Binti Azizan | Siti

Safiyah Binti Abdul Majid | Nurul Nadrah Binti Rosli | Nur Bahiyah Binti Abu Naim | Shaqira Emelya

Fatiha Shahril Fitri | Muhammad Irsyad Daish Bin Mohd Kamal El Asyeeq | Arsyad Jazli Bin Suhazeli |

Noralya Balqis Binti Syed Guntur | Mohammad Aznel Bin Ahmad Kamal

Design Team :-

Muhammad Amsyar Farhan Bin Kamaruzaman

Muhammad Akmal Bin Abdul Talib

Editorial Team :-

Nur Farisha Fariza Binti Mohd Zaini

Nur Alia Fatihah Binti Muzapar

Additional Support Task :-

Muhammad Hazim Bin Nordin

Zawanie Fatini Binti Mohd. Jamzury

Aazib Luqman Bin Hisyamudin

Interpreting Living Matrilineal Landscapes: Spatial and Cultural Traces of Adat Perpatih in Kampung Selemak, Rembau, Negeri Sembilan

Muhammad Izzhar Bin Sadali¹, Raziah Binti Ahmad²

^{1,2,3,4}*Faculty of Built Environment
University Technology Mara (UiTM) Kampus Puncak Alam, Selangor.*

Abstract

Minangkabau traditions and adapted through local Biduanda interaction has historically structured suku-based settlement clusters, communal house orientation, and female custodianship of ancestral land. However, research has largely emphasized tangible architectural forms, with limited focus on the intangible cultural practices, rituals, and governance that underpin these spatial patterns. This gap has led to an incomplete understanding of how Adat Perpatih principles manifest in the built and social environment, particularly as modernization and formal land titling increasingly disrupt traditional spatial coherence. The aim of the study is to interpret the spatial traces of Adat Perpatih in Kampung Selemak by integrating cultural, historical, and spatial perspectives. Specifically, the objectives are to identify the cultural and spatial characteristics of Adat Perpatih, examine factors contributing to the weakening visibility of matrilineal landscape expressions, and propose strategies to enhance cultural continuity and guide heritage preservation. The study employs site observation, semi-structured interviews with experts and local residents, and GIS mapping to document suku and perut territories, house layouts, and communal spaces. Findings indicate that Kampung Selemak functions as a living matrilineal landscape, where spatial coherence is maintained through community custodianship, serambi hierarchy, lentik roof forms, and collective land stewardship, despite pressures from fragmentation and architectural misrepresentation. The study provides a framework for mapping tangible and intangible heritage, informs culturally grounded planning strategies, and underscores the importance of preserving matrilineal landscapes for social resilience, female land stewardship, and sustainable rural development.

Keywords: Adat Perpatih, Matrilineal Landscape, Cultural Heritage Mapping, Suku-Based Settlement, Tangible and Intangible Heritage

INTRODUCTION

The matrilineal systems have been long-standing in shaping social identity, inheritance as well as spatial organization of societies in which lineage is established by using the women. Adat Perpatih has Negeri Sembilan that traces its roots to Minangkabau, and has been shaped by the interaction of Biduanda influences and forms a distinctive socio-spatial order that organizes suku patterns of settlement, the disposition of house compounds towards a common goal, and the preservation of tanah pusaka in the custody of females (Hj IBRAHIM, 1988; Masri et al., 2016; Syahrani et al., 2024). This fusion of culture finds reflections in local architecture like the lentik roof that in turn is a manifestation of local maritime identity and not the Sumatran gonjong structure (Masri, 2012). In the literature, matrilineal tenure systems have been confirmed to provide an improved level of land security and climate resilience, an aspect that

makes them relevant to the modern sustainability study (Azong & Kelso, 2021a; Meinzen-Dick & Zavale, 2025).

Nevertheless, the current studies on Adat Perpatih are very focused on tangible aspects especially architectural typologies and stylistic comparisons in contrast to the limited studies which incorporate both tangible and intangible aspects. Kinship, rituals and governance are usually discussed anthropologically and historically, but such knowledge is seldom converted into a more systematic mapping of the appearance of cultural values in space. The absence of interdisciplinary spatial analysis leaves a gap in research due to the fact that the matrilineal manifestations are still obscured by modernization, formal land titling, and architectural misinterpretations (Ahmad et al., 2019; Masri, 2012). This has led to a partial comprehension of the way ordinary landscape, settlement pattern, and landholding pattern reflect Adat Perpatih ideals.

Hence, the aim of this study is to interpret the spatial and cultural traces of Adat Perpatih in Kampung Selemak by integrating cultural, historical, and spatial perspectives. Specifically, the objectives are to identify the cultural and spatial characteristics of Adat Perpatih, examine factors contributing to the weakening visibility of matrilineal landscape expressions, and propose strategies to enhance cultural continuity and guide heritage preservation.

LITERATURE REVIEW

Fundamental Theory

The Cultural Landscape Theory offers a basis upon which one can learn how the Adat Perpatih intangible values are physically embedded into the rural setting. The integration of people and nature in the definition of cultural landscapes provided by UNESCO also contributes to the explanation of how tanah pusaka heritage, suku identity, and communal governance as the components of matrilineal norms influence the spatial layout of kampung landscapes (Mayasari et al., 2023; Morin, 2020). his conceptual lens explains the manifestation of matrilineal ideals in Negeri Sembilan suku-based clustering, house compound orientation, and allocation of ancestral land under the female custodianship (Syahrani et al., 2024). The insights contribute to the aim of the study to determine the cultural and spatial attributes of Adat Perpatih as a lived landscape system. New scholarship verifies the fact that Southeast Asian cultural landscapes are now becoming more and more recognised as dynamic interfaces wherein space is co-produced by kinship, ecology, and memory (Azong & Kelso, 2021b).

Vernacular Settlement Theory

The Vernacular Settlement Theory based on the argument of Rapoport that socio-cultural factors are the main determinants of the built form can be used to describe how the matrilineal kinship structure can determine the spatial organization in villages like Kampung Selemak. Other practices include a matrilineal house-grouping, house-grouping-location, territorial distribution and movement in the day-to-day activity within the settlement (Hj IBRAHIM, 1988; Syahrani et al., 2024). The female line of inheritance is also used to determine continuity of land, which leads to stability of settlement over time and spatial clusters in terms of lineage. This theoretical outlook is congruent with the purpose of the study to understand the

spatial residues of Adat Perpatih through the disclosure of the customary regulations imprinted in the most ordinary spatial configurations. In modern research, it is established that vernacular settlements in maritime South-east Asia are highly sensitive to social form, and architecture is a spatial transcription of kinship and power (Jewell et al., 2025; Mtumbuka, 2026).

Matrilineal Societies Anthropology.

Anthropology of Matrilineal Societies will help understand the socio-cultural rationale that spatial organizations in Negeri Sembilan are based on. Adat Perpatih is formed based on Minangkabau identity and localized by Biduanda contact and organized society by descent by female line, stewardship of land in a community and by consensus (muafakat)(Ahmad et al., 2019; Syahrani et al., 2024). The principles result in spatial articulations like lineage-based cluster of houses, labeling of gender spaces within the rumah, and ritual paths that plan social engagements. These anthropological basics are critical in the interpretation of cultural norms as sources of spatial patterns and helps in the aim of the study, which is the analysis of factors that determine the visibility of matrilineal landscape expression. Matrilineal systems have come to be globally researched in terms of their contribution to social resilience and equal access to resources a relevance now applied to climate adaptation planning (Azong & Kelso, 2021a; Meinzen-Dick & Zavale, 2025).

Heritage Conservation Frameworks

Heritage Conservation Frameworks, such as the National Heritage Act 2005 in Malaysia and international conventions, like the 2003 Convention by UNESCO, and the Nara Document on Authenticity, refer to the necessity to preserve intangible traditions in a tangible setting. Although national systems tend to give an accent to architectural or monumental property, these frameworks provide the emphasis on the need to understand living cultural complexes in which social practices, governance and spatial arrangement constitute a unified heritage landscape (Ahmad et al., 2019; Mayasari et al., 2023). This interpretation supports the goal of the study to come up with strategies that would support the cultural continuity of Adat Perpatih in terms of its integrated intangible tangible spatial identity. Recent criticism points to the fact that in the absence of official acknowledgment of customary land tenure and spatial syntax, heritage policies run the risk of turning living cultures into aesthetic spectacle exactly the risk that Adat Perpatih is currently facing (Ahmad et al., 2019; Mayasari et al., 2023).

SITE STUDY

This is Kampung Selemak, in Rembau district, Negeri Sembilan between 2°36' N to 2°34' N and longitude 102°07' E to 102°09' E, about 97 km south of Kuala Lumpur and 6 km south of Rembau town. It lies 1.5 km east of Kampung Batu, along the rural road connecting Rembau with Kuala Pilah. It is located 1.5 km east of Kampung Batu, on the rural road between Rembau and Kuala Pilah. The topography of the village consists of hills, settlement and former paddy fields. On the hills, there are rubber plots and fruit orchards, whose fruits are used to make money as durian, langsung, cempedak, and mangosteen. The nucleated settlement, which is centered around the mosque and surau, has about 122 buildings, 101 of which are houses, three shops, a community hall, and a midwife clinic (Mayasari et al., 2023; Syahrani et al., 2024).

Traditionally, Kampung Selemak was established as Suku Seri Lemak in the early 16th century by Datuk

Kepala Puteh and it is an existing matrilineal community (Syahriani et al., 2024). Its physical structure is designed based on the hybrid Minangkabau-Biduanda identity, housing being arranged in suku, the central communal space, and graded zoning based on matrilineal descent and ceremonial roles (Ahmad et al., 2019; Syahriani et al., 2024). Conventional houses also have bumbung bertingkat and lentik gables, which represents the kajang perahu and the local adaptation of Minangkabau architecture (Narayanan et al., 2021; Syahriani et al., 2024).

The Kampung Selemak is the best place to carry out this study because of cultural integrity, available layout and active suku leadership. The village provides the possibility to see both macro-scale, i.e., settlement patterns and ceremonial spaces, and micro-scale, i.e., house orientation, and compound boundaries. Its persistent matrilineal tradition makes it appropriate to map spatial traces of Adat Perpatih and achieve the goals of the study to record cultural and spatial attributes, interpret the influence of factors on the appearance, and suggest the strategy of preserving heritage (Ahmad et al., 2019; Mayasari et al., 2023)

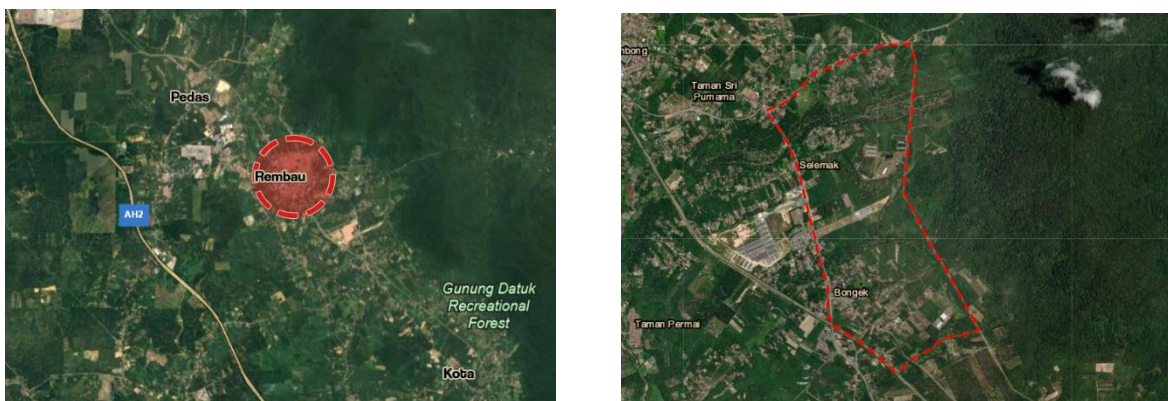


Figure 1.0 Key Plan (left) and **Figure 2.0** Location Plan (right) of Kampung Selemak

RESEARCH METHODOLOGY

This paper uses a qualitative multi-method design to answer the research question of the spatial traces of the Adat Perpatih in Kampung Selemak by incorporating systematic site observation, semi-structured interviews, and spatial mapping using GIS. The collection of data was done within six weeks between November and mid-December 2025 to target both macro-scale patterns of settlement and micro-scale of architectural expression in order to capture the full range of matrilineal spatial logic (Mayasari et al., 2023; Syahriani et al., 2024). The triangulation of strategies offers a high level of rigor in the methodology without imposing on the adat knowledge the constraints of being lived and community-based (Ahmad et al., 2019).

Site Observation

Method: The two scales of the systematic field observation were conducted:

Macro-scale: village plan, road system, communal centers (surau, Balai Raya, cemeteries) and suku-based housing units.

Micro-scale: the individual house properties are recorded in detail to include orientation, serambi

arrangement, roof shape (lentik or modern variants), boundary of the compound and its relationship with the adjacent plots.

Justification: Macro-scale analysis evidences Adat Perpatih arranging territorial organisation on the basis of suku and perut clustering a pattern as a result of which lineage-based governance has been proved in the cultural landscapes of Negeri Sembilan (Narayanan et al., 2021). Micro-scale observation, in its turn, documents the concrete instantiations of adat principles into the realms of everyday built environment, including the dual zoning of the serambi (pangkal to adat, hujung to syarak) and the lentik roof as an identity as a mariner (Syahriani et al., 2024). A combination of these scales facilitates the holistic interpretation of the cultural-spatial dialectic of matrilineal heritage (Shahriar et al., 2025).

Semi-Structured Interviews

Method: Seven key informants were interviewed in-depth; they include four cultural experts Ketua Suku (Dato Sinda Maharaka), Ibu Soko (Puan Ruqyah), former Penghulu (Dato Sutan Bentara), and local historian/suku researcher (Encik Hanafiah) as well as three non-expert residents (ages 32, 48, and 68) to represent the generational diversity. Interview questions were grouped in three thematic areas (Table 1) that aimed at solicitation of both normative knowledge and lived experience.

Justification: Expert respondents offer the authoritative input to the knowledge systems of suku genealogy, tanah pusaka stewardship and ceremony spatial protocols, and are commonly passed orally and incorporated into practice (Ahmad et al., 2019). On their part, community respondents provide more earthly insights into spatial change, youth politics, and the daily establishment of tradition and modernity. This dual lens is in line with the cultural landscape research best practices where it is necessary to strike a balance between institutional knowledge and community voice to avoid the risk of the so-called heritage from above (Azong & Kelso, 2021a; Mayasari et al., 2023).

Table 1.0: Direction and Structure of Interview Question to be used to measure Adat Perpatih Spatial Practices in *Kampung Selemak*.

Section	Focus	Questions / Indicators
A	Spatial Knowledge & Adat Principles	Knowledge of suku-based house grouping, house orientation in reference to hierarchy, serambi use and function, roof form identity and respect of tanah pusaka and suku boundaries. Open-ended questions: What is the effect of suku on the location of houses? What are the spots of ceremony and gathering in the village?
B	Change & Continuity	Perceived change in settlement pattern, modernisation of domestic buildings, young knowledge of adat, effects of road construction and individual land tenure and, variation between ritual and everyday space practices. Open questions: What are the key spatial changes that have taken place in the last 20 years? Do the younger generations have a poorer understanding of adat?

Section	Focus	Questions / Indicators
C	Heritage Preservation & Community Voice	Relevance of mapping suku patterns, adat principles in rural planning, capturing oral traditions, identification of hybrid identity, and communal desire to engage in mapping and heritage projects. Open-ended questions: What would the measures be to maintain Adat Perpatih in the village areas? What spatial aspects are to be given priority in the protection?

GIS Mapping

Method: Georeferencing and mapping of spatial data of the site observation and interviews with GIS were done to display:

- Dissemination of Suku Selemak origin in Rembau.
- Suku and perut in Kampung Selemak Tengah, Ulu Tanjung and Bongek.

Justification: GIS mapping is a graphic depiction of suku and perut distribution, which marries the abstract principles of adata with the concrete spatial structures. It offers an analytical and precise instrument to grasp settlement patterns to facilitate heritage preservation and achieve the study goals of recording and interpreting matrilineal spatial traces.

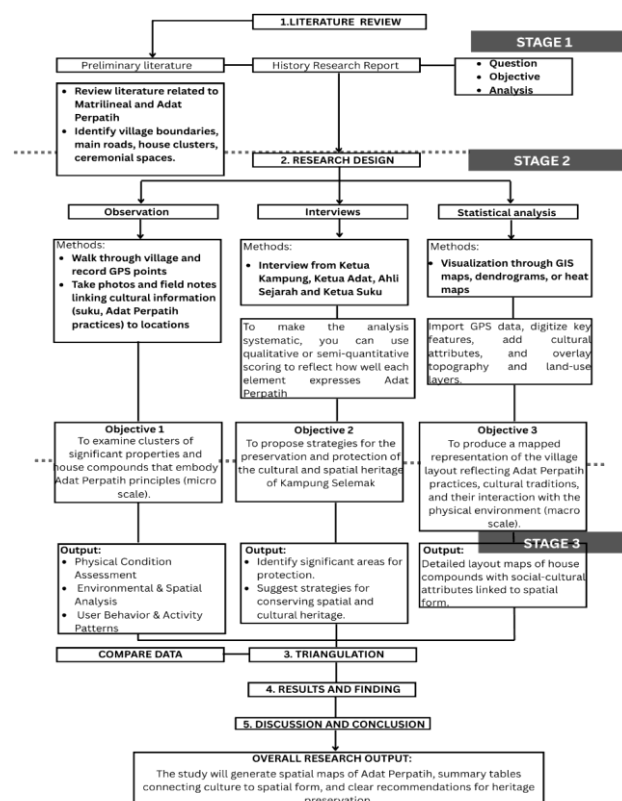


Figure 2.0 The flow chart of the research methodology.

Figure 2.0 indicates the research methodology, which uses a mixed-method design comprising of a qualitative fieldwork and quantitative spatial analysis. Figure 2.0 indicates the research methodology, which uses a mixed-method design comprising of a qualitative fieldwork and quantitative spatial analysis to study how Adat Perpatih influences the cultural landscape of Kampung Selemak at village and house-compound levels. The framework is structured into three phases that combine to bring an integrated and comprehensive perception of matrilineal spatial patterns.

DATA ANALYSIS AND RESULT

The information obtained during the site observation, spatial mapping, interviews, and document reviews will be analysed with the help of integrated qualitative-quantitative framework. In qualitative analysis, interpretation content analysis will be used to analyze the transcripts and field notes of the interviews in order to comprehend how matrilineal values, suku structure and adat practices affect spatial organization. A quantitative analysis will involve the spatial analysis of GIS to be used to determine the pattern of suku clustering, orientation, circulation, and proximity to the ceremonial spaces at Galaxy (village) and micro (house compound) level. These analytical methods are consistent with cultural landscape theory and matrilineal settlement rules in terms of disclosing physical space remainders of Adat Perpatih and facilitating evidence-based suggestions concerning cultural heritage conservation in Kampung Selemak.

Site Observation

The observations of sites were carried out in September to November 2025 in Kampung Selemak, Rembau, at the macro-level (village layout (roads, communal space, suku clusters), micro-level (house compounds). Fieldwork involved GPS mapping, photographic data, and participatory sketching in companies with the residents. There were some important problems found to impact the continuity and legibility of Adat Perpatih as a spatial system:

Table 2: Findings, Cultural and Spatial Significance and Rating

Observation Theme	Description / Findings	Cultural/Spatial Significance	Significance Rating (1–5)
Access Roads			
	Physically and socially, the main village road ties together households, making them interact on a daily basis and undertake rituals.	The road is still active and it is maintaining settlement interaction and adat activities.	3 (Moderate)
Architectural Identity			
	More recent houses emulate the West Sumatran Rumah Gadang (gonjong roofs) and some old houses have the traditional Negeri Sembilan lentik roofs.	The local architectural identity is preserved to some extent, but in more recent constructions, it can be seen that there is misidentification.	4 (Good)

Communal Infrastructure



Balai raya are underutilized for adat deliberation. Youth engagement in customary assemblies is low; some spaces are repurposed for non-ritual functions.

There are institutional spaces that are there but they are undermined in customary governance.

3 (Moderate)

Institutional Spaces



Masjid Kariah Kampung Selemak a place of spatial and symbolic intersection in the sense that Islamic practice (syarak) meets with Adat Perpatih governance as a center of place through the nearness to the surau and balai raya,

is a representation of the oneness of syarak and adat, it is a worshiping place and a symbolical presence of the community in terms of identity, governance, and ritual life.

5 (Excellent)

Balai Adat



functions as the community and ritual center of the village, where muafakat (consensus) is established, adat controversies are adjudicated and lineage leadership is confirmed through joint assembly.

still stands as a living representation of Adat Perpatih, which is the centre of consensus, rule, and collective identity despite the practices having changed over time.

4 (Good)

Sacred Burial Grounds



The Tanah Perkuburan Suku Tompa Diraja is the suku lineage burial.

Cemeteries are well kept and well maintained strengthening kinship and continuity.

3 (Moderate)

Serambi as Cultural Interface



The serambi has been narrowed in many houses or entirely removed between Pangkal and adat people and Hujung and syarak people. The communal rooms are substituted with the modern living-rooms.

The deficiency of serambi limits the functional performance of adat hierarchy and restricts the interaction of the community.

2 (Bad)

Vernacular Architecture



The houses are characterized by red-tiled roofs, timber on stilts and bumbung bertingkat roofs that have open courtyards.

The modern adaptations are present, though traditional forms of architecture can still be observed.

4 (Good)

Dataran Selemak



Dataran serves as an open communal space for muafakat (consensus), where community members gather for discussions, ceremonies, and collective decision-making under Adat Perpatih.

significance as a neutral, open ground for *muafakat*, embodying the communal and egalitarian spirit of *Adat Perpatih* through its central location and flexible use in village life

3 (Moderate)

(Scale 1= Poor, = Bad, 3 = Moderate, 4 = Good, 5 = Excellent)

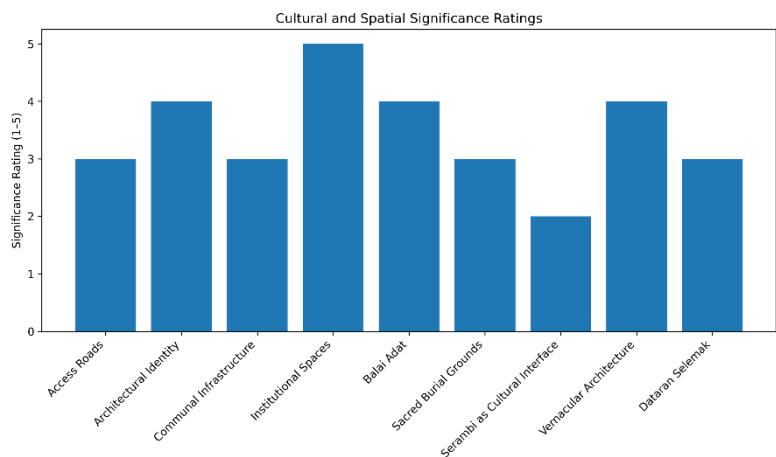


Figure 3.0: Bar chart showing the cultural and spatial significance ratings (1–5) of key observation themes in Kampung Selemak, highlighting varying degrees of continuity, transformation, and functional relevance within the Adat Perpatih settlement structure.

SUMMARY OF DATA FROM SITE OBSERVATION

Observations at Kampung Selemak indicate that the village has an example of traditional Adat Perpatih spatial arrangement in certain parts but which is slowly being disputed by the emerging modernity. Suku-based segmentation has been fractured and diminishing or disappearance of serambi in most of the houses has undermined performance of adat authority and collective interaction. The identity of architecture is partly preserved and the old houses have retained the lentik roof form, whereas the new buildings are emulating the West Sumatran gonjong roofs. The boundaries of Tanah pusaka are collectively identified but not commonly demarcated and communal facilities like the surau and balai raya are not put to full use in regards to customary purposes. There is no spatial documentation and therefore, one cannot map and save adat-aligned features. Conversely, the primary access road, vernacular building, institutional space, and sanctuary burial grounds are operational and present, which support day-to-day intercourse, government, and continuity over generations. In general, the results indicate the sustainability and fragility of the matrilineal landscape of Kampung Selemak, which requires the documentation and interventions aimed at preserving the heritage.

THE EXPERT & COMMUNITY INTERVIEWS

The table below gives a synthesized summary of the results of the semi-structured interviews with four cultural experts and three long living residents of Kampung Selemak. Three thematic sections were used in terms of organizing the interviews: (A) the tenets of spatial knowledge and Adat Perpatih, (B) change and continuity in settlement patterns, and (C) heritage preservation and community perspectives. The answers were also categorized based on the type of respondent (experts and non-experts) and analyzed side by side to determine differences in the depth of knowledge, experience of life, and perception. This comparative synthesis indicates the strength and also presents new challenges of Adat Perpatih as a living cultural landscape, and also emphasizes the significance of considering the role of expert knowledge and community involvement in the cultural documentation and preservation work.

Table 3: Comparative Synthesis Interpretations of Interview responses, expert and community.

Section / Focus	Respondent	Key Themes / Indicators	Summary of Response	Comparative Interpretation
A – Spatial Knowledge & Adat Perpatih Principles	Respondent 1 (Ketua Suku Selemak)	Suku-based settlement, house orientation, serambi function, roof identity, tanah pusaka boundaries	Explained that the suku is subdivided to four perut with well established customary boundaries. Focused ritual power, lembaga succession, and agreement (muafakat). Threatened by architectural falsification, especially the employment of gonjong roofs, and suggested colour-coded heritage mapping with youth.	Shows extensive territorial, structural expertise, which strengthens the persistence of formal adat mechanisms.
	Respondent 2 (Ibu Soko)	Same as above	Pressed matrilineal inheritance and intergenerational passing on of tanah pusaka. Attended to the loss of use of serambi and adat knowledge amongst younger generations. Recommended participatory drawing and learning exercises.	Offers a matrilineal and pedagogical approach to structural explanations to add to the lived practice.
	Respondent 3 (Former Penghulu / Istana Figure)	Same as above	Provided an institutional perspective based on the macro level, the functions of Undang and Raja, Tiang Balai as an institutional symbol and the absence of formalization of suku territories in the planning systems.	Brings out a governance and policy aspect where adat spatial order is related to institutional visibility.
	Respondent 4 (Historian / Suku Researcher)	Same as above	Historical evidence Through interpreted place names, burial markers, house foundations. Referred to terombo as oral GIS and warned that without spatial mapping written documentation is not enough.	Brings historical and archival life into spatial characteristics, relating the oral traditions with spatial characteristics.
	Non-Expert 1 (68 years old, Suku Tompa Diraja)	Same as above	Remembrance of visiting the Lembaga before the construction of the house but reported a current change towards the government authorities to make land-related decisions.	Certifies that there is a generational change and certain erosion of ancient practices.

Section / Focus	Respondent	Key Themes / Indicators	Summary of Response	Comparative Interpretation
	Non-Expert 2 (48 years old, Suku Selemak)	Same as above	stated that he/she realized the affiliation of suku, but was not sure about the borders of tanah pusaka.	Indicative of decreasing intergenerational passing on of specific spatial information.
	Non-Expert 3 (32 years old, Suku Batu Hampar)	Same as above	Stated that he supported the adat values but did not have much experience in formal education; expressed willingness to use digital suku maps.	Potential of participatory and technology based heritage programs.
B – Change & Continuity	Respondent 1	Settlement form, modernisation, road impacts	Fragmentation of suku clusters and more roadside development, threat to misrepresent adat spatial logic.	Scholars link physical change to a weakening adat government.
	Respondent 2	Same as above	Loss of serambi space, less interactivity, and lack of familiarity with the perut limits on the part of the youth.	Focuses on social aspects of spatial change.
	Respondent 3	Same as above	Showed concern over the diminishing presence of institutional adat spaces and demanded policy level restoration	Emphasizes on continuity on institutional but not an individual scale.
	Respondent 4	Same as above	Regional difference in composition of suku and historical accuracy in reading change.	Gives background-geographical background to observed changes.
	Non-Experts 1–3	Same as above	Ware no longer clustered by suku, depends on formal authorities and is susceptible to mapping tools.	The insider knowledge is confirmed by the daily lived-in experience.
C – Heritage Preservation & Community Voice	Respondent 1	Mapping, participation, continuity	Promulgated the mapping of the heritage as a legacy to the next generation.	Community-based strategic preservation.
	Respondent 2	Same as above	Educational workshops to be proposed to create responsibility in relation to tanah pusaka.	Mapping programs are facilitated by pedagogical approach.
	Respondent 3	Same as above	Integration of adat spatial principles into GIS and planning systems called.	Highlights require formal institutionalization.
	Respondent 4	Same as above	Highlighted recording of terombo and oral histories in space.	Promotes the significance of preserving the intangibles by mapping.
	Non-Experts 1–3	Same as above	Willingly expressed their intention to contribute to mapping, mentorship, and documentation online.	Enables viability of community based conservation policies.

SUMMARY OF INTERVIEW ANALYSIS

The results of the interview show that there is a multi-layered interpretation of Adat Perpatih in Kampung Selemak. Experts in culture also provided supporting insights in the areas of territorial organisation,

institutional governance, historical documentation, intergenerational education. Conversely, non-expert residents served experiences of spatial transformation, deficiencies in generational knowledge and adjustment of contemporary administrative structures. The results within all three thematic sections show the strength and weakness of the matrilineal landscape. Although the idea of suku-based spatial logic is still conceptually acknowledged, the continuity of such logic is currently relying more upon the active exchange of knowledge, active mapping and formal acknowledgement as part of planning and heritage management schemes. The findings presented support the reason why a culturally based spatial documentation is urgent to protect Kampung Selemak matrilineal cultural landscape.

SPATIAL VISUALIZATION MAPPING

The cartographic illustrations below can be used as an important analytical instrument of comprehending the territorial organization of Negeri Sembilan under Adat Perpatih specifically the distinction between Luak Undang Rembau (core territory) and Luak Tanah Mengandung (peripheral territories), and their respective suku affiliations. These maps do not only project the political boundaries, but cultural geographies in which the lineage, leadership, and land tenure overlap.



Figure 3: Administrative Structure of Negeri Sembilan in the past under Adat Perpatih.

Figure 3 shows spatial organisation of Negeri Sembilan in traditional Adat Perpatih government and its current administratively geographical arrangement. The upper map represents the nine historic luak, such as Luak Rembau (brown), Jelebu (green), Jempol (yellow-green), Johol (red), Sungai Ujong (yellow), the outer liegomen of Luakan Luak Terachi, Ulu Muar, Gunung Pasir and Inas. These divisions are a matrilineal territorial system with an Undang or Penghulu who manages these divisions into suku (clans) and perut (sub-clans). Kampung Selemak is found in Luak Rembau, the central area of Adat Perpatih, in which Suku Selemak is fundamental.

SPATIAL GIS MAPPING ANALYSIS

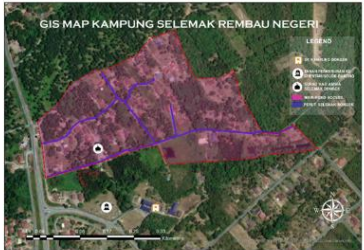
The spatial analysis (GIS) shows that there is distinct clustering pattern of suku settlements in Kampung Selemak where the central and biggest settlement core of the village is constituted by the Seri Lemak suku. This central location is directly linked with communal and ritual areas as it was the epicenter of the matrilineal ancestry. Other suku, such as Batu Hampar, Seri Melenggang, and Tanah Datar are spread around the area, meaning that it was settled later without interfering with the adat land arrangements. The

spatial patterns also verify that the suku affiliation plays a significant role in determining the house location, clustering and access to the village, a fact which illustrates how Adat Perpatih values are physically inculcated within the cultural landscape of Kampung Selemak.

Suku Selemak (Rembau), Suku Seri Lemak, Minangkabau (West Sumatra), and Suku Seri Lemak, Pahang, three varieties of Suku, are three very different suku, each with its own origins, area of activity, lembaga leadership and ancestral cemetery a distinction that is important in preventing confusion in the geographical mapping of space and asserting the status of Suku Selemak (or Kampung Selemak) as the suku on which the Minangkabau were founded through early Minangkabau-Jakun integration

Table 7: The significance and Observation of Kampung Selemak

Figure	Content / Focus	Key Observations from Site & Interviews	Significance / Interpretation	GIS Mapping
Figure 4	Location of Suku Selemak origin in Rembau	Indicates the territorial origin of Suku Selemak separate of Suku Seri Lemak Pahang and Suku Seri Lemak Minangkabau (West Sumatra). Scholars emphasized individual lembaga leadership and ancestral graves and bases. Concurs on the status of Suku Selemak as being founded in Kampung Selemak village.	Also emphasizes the need of distinguishing suku origins to prevent confusion in mapping. Checks local historical accounts and facilitates culturally correct GIS representation. Gives background to comprehend the continuity of lineage and spatial patterns of Kampung Selemak.	
Figure 5	Macro-scale village layout of Kampung Selemak	Indicates suku-based clustering, primary access road, suku-based, balai raya, and suku-based mosque. It is observed to be partially fragmented throughout the clusters; main road is social and spatial artery.	Demonstrates both persistence and disruption of traditional settlement patterns. Highlights how key communal and institutional spaces still facilitate interaction and governance despite modernization.	
Figure 6	Spatial distribution of Suku Selemak and its perut	Validates four perut (Perut Masjid, Selemak Tengah 1 & 2, Perut Tanjung) and their ancestral defining boundaries. Professionals focused on heritage mapping; locals were aware of historical clusters but did not know much about the boundaries.	Demonstrates the continuity of the founding suku in terms of the territory and where the intergenerational knowledge exchange is required. Has been in support of heritage documentation.	

Figure	Content / Focus	Key Observations from Site & Interviews	Significance / Interpretation	GIS Mapping
Figure 4	Location of Suku Selemak origin in Rembau	Indicates the territorial origin of Suku Selemak separate of Suku Seri Lemak Pahang and Suku Seri Lemak Minangkabau (West Sumatra). Scholars emphasized individual lembaga leadership and ancestral graves and bases. Concurs on the status of Suku Selemak as being founded in Kampung Selemak village.	Also emphasizes the need of distinguishing suku origins to prevent confusion in mapping. Checks local historical accounts and facilitates culturally correct GIS representation. Gives background to comprehend the continuity of lineage and spatial patterns of Kampung Selemak.	
Figure 7	Perut distribution in Kampung Selemak Ulu	Majority of smaller units of lineage in suku clusters; part of this is because of new housing and road development. Serambi loss observed in most families.	Plots the effect of modernization on the adat practices at the house-level. Enriches interview findings concerning the loss of ritual and social space.	
Figure 8	Perut distribution in Kampung Selemak Tanjung	Maps boundaries lineage-specific; overlaps and unmarked tanah pusaka observed. Knowledge and involvement of youth reduce in disintegrated regions.	Exposes susceptibility of matrilineal land stewardship in which physical location is deficient. Adat Perpatih identity requires underlines to participate in GIS mapping.	

SUMMARY OF THE GIS MAPPING

As the GIS mapping of Kampung Selemak (Figures 3-7) provides a visual representation of the results of site observations and semi structured interviews, it can be asserted that findings are multi-scalar spatial organisation of Adat Perpatih. As Figure 3 proves, Suku Selemak had its origin and a foundational position in Rembau. Macro- and micro-level patterns, such as suku-based clustering, access routes, communal spaces, and perut-level divisions are presented in figures 4–7. Although important institutions are still operational and serve to keep society in check, modern development has disintegrated lineage-based settlements and vapourized tanah pusaka boundaries. On the whole, the mapping reveals both the resilience and vulnerability, and GIS is the important tool of heritage documentation and a culturally-driven planning.

SIGNIFICANT FINDINGS AND DISCUSSION

The following section reveals the major findings of this research, the synthesis of the data collected by means of site observations, semi-structured interviews, and GIS mapping to give the interpretation of the spatial traces of Adat Perpatih in Kampung Selemak. The analysis emphasizes the interaction of the tangible aspects of the suku-based settlement patterns, house orientation, serambi and lentik roofs with intangible heritage including matrilineal government, oral history and intergenerational knowledge transfer. Results are explained with respect to the aim and objectives of the study and show how the matrilineal landscape is persistent and vulnerable and responds to the situation by adopting adaptive strategies. Through the connection between field data and literature and mapping outputs, the discussion highlights the cultural and heritage preservative meaning and offers insight into informed planning and conservation through the community.

Kampung Selemak as a Matrilineal Cultural Landscape

The paper validates the claim that Kampung Selemak is an active matrilineal cultural landscape with principles of Adat Perpatih literally incorporated in suku-based settlement agglomeration, serambi spatial hierarchy, lentik roof shape, and communally owned tanah pusaka. Such spatial attributes indicate a culturally encoded grammar that is formed by the kinship system, ecological adaptation, and cosmological beliefs. This result is consistent with the Cultural Landscape Theory that identifies landscapes as dynamic systems created in the course of long-term interactions between communities and landscapes (Mayasari et al., 2023; Moussavi.A & Lak, 2024). UNESCO also stresses that intangible heritage is the one maintained by tangible spatial setting, especially Indigenous and customary landscapes (UNESCO, 2022).

The outputs of the GIS mapping (Figures 3-7) demonstrate the connection between settlement form, lineage based clustering, and cultural anchors including burial grounds and shared space in an easily understandable visual way that the intangible matrilineal values become physicalised in space. The given finding directly satisfies the goal of defining the cultural and spatial features of Adat Perpatih and proves its applicability as an active and living heritage system as opposed to an inert tradition.

Custodianship and Intergenerational Knowledge Transmission.

The results draw attention to the core nature of the community custodians especially Ibu Soko and the Lembaga in ensuring spatial continuity by way of oral history, terombo, and traditional land custodianship. According to interview evidence, the information about the limits of suku, the location of houses, and ritual spaces is mostly passed down via lived experience and folk memory, instead of a written tradition. This remark is in line with recent research of matrilineal societies, where it is found that embodied learning, oral transmission, and place-based pedagogy are central to cultural continuity (Jiang et al., 2025; Radzuan et al., 2024)

Sketch mapping, on-site checking, and community-based GIS documentation were noted to be some of the effective techniques of involving younger generations. These strategies will reinforce the knowledge transfer among generations as well as adapt the traditional practices to the modern tools as they will help to achieve the study goal of reinforcing the cultural continuity by involving the community.

Threats from Fragmentation and Architectural Misrepresentation

Although matrilineal spatial logic continues to play out, the results show that there are growing dangers as a result of modernisation, land subdivision by roads and transformations in household architecture. The GIS mapping shows disrupted suku clusters, non-marked boundaries of tanah pusaka, and the housing developments that are characterised by their proximity to the road infrastructure and not the lineage organisation. Such spatial violations undermine the legibility of Adat Perpatih and decrease the possibility of communal interaction.

Moreover, newer houses have gotten used to West Sumatran forms of gonjong roofs and this has blurred the identity of Negeri Sembilan lentik roofs, leading to architectural misrepresentation. Recent literature cautions that superficial cultural branding and poor heritage direction are usually the cause of such stylistic homogenisation with the end result of local identity being washed away (Jani & Hussain, 2014; Syahrani et al., 2024). They are especially crucial in a matrilineal environment, where land and house succession form the basis of women socio-economic agency, which connects this result to the wider arguments on gendered landscapes and SDG 5 (Quisumbing & Otsuka, 2001)

Heritage Recognition and Planning Policy Institutional Gaps.

The paper has found a major institutional gap in the legalisation of suku-based territories and Adat Perpatih spatial logic in legalised planning systems. Although the central theme of the national heritage legislation is on the monuments and single buildings, living cultural landscapes with customary systems tend to be poorly guarded. This restriction is indicative of a broader global issue, in which planning mechanisms do not usually support Indigenous and customary land governing (Ahmad et al., 2019; Qin et al., 2021).

The interviews have shown that the community generally supports the need to incorporate suku-based spatial information in the local plans using participative GIS and participative government frameworks. The institutional gap between these two would help to make policies more relevant and effective, improve protection of heritage and promote SDG 11 and SDG 17 as cultural identity is part of sustainable planning and partnerships between multiple stakeholders.

Participatory Mapping as a Tool for Heritage Conservation

One of the major measures of protection of both material and non-material aspects of Adat Perpatih was the participatory GIS and oral mapping. Participatory mapping transforms terombo, burial sites, and oral spatial stories into geo-referenced maps which generate an evidence-based conservation, educational, and planning platform. Recent research indicates that participatory spatial documentation enhances community ownership, increase visibility of the heritage, and intergenerational learning (Del Espino Hidalgo & Rodríguez Díaz, 2023; Mayasari et al., 2023).

Participatory mapping that helps in preserving heritage and engaging the youth also proves productive in Kampung Selemak using available digital applications. This strategy will help in SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities) by legitimizing Indigenous knowledge systems in official spatial discourse. It is a direct answer to the study purpose to suggest measures to improve cultural

continuity and provide a scaled framework of conservation of the matrilineal landscape.

LIMITATION OF STUDY

This study only addressed Kampung Selemak in Luak Rembau which is only one suku in the larger Adat Perpatih landscape of Negeri Sembilan. There are twelve core suku in Negeri Sembilan, as well as other lineages including Suku Seri Lemak Minangkabau, Suku Seri Lemak Pahang, Suku Biduanda and Suku Anak Melaka, which are scattered throughout the Luak Rembau, and Luar Tanah Menganding areas. The spatial practices, architectural forms and governance structures can vary greatly between suku in other luak e.g. in Jelevu, Jempol or Sungai Ujong due to historical differences in interaction with migrants and indigenous people.

The results of this research therefore are very specific to Suku Selemak in Rembau and may not be applied in all matrilineal societies in Negeri Sembilan. Qualitative and cartographic research methods such as site observation, interviews and GIS mapping were used as the main sources supporting the study. Although these techniques were useful in capturing both tangible and intangible spatial records, quantitative data could be used in future studies including a longitudinal land-use analysis based on satellite data or assessments of environmental quality of tanah pusaka to enhance the evidence of tenure security, ecological resilience, and conservation planning. Further developing the study to have comparative analysis of a variety of suku and luak would give a more in-depth view of the spatial diversity and adaptive mechanisms of Adat Perpatih.8.0

CONCLUSION AND RECOMMENDATION

The results of this study show that Kampung Selemak is a living matrilineal cultural landscape with Adat Perpatih that is a material and social realization of suku-based settlement clustering, serambi hierarchy, lentik roof forms, and ancestral land (tanah pusaka). Observations and semi-structured interviewing reveal site reveal that although numerous traditional practices are still in existence, contemporary changes/modernization, growth of roads, modernization of houses, and distortion of architectural forms are all possible reasons why the continuity of spatial and cultural systems might be jeopardized. The study fulfills its objective of explaining the spatial imprints of Adat Perpatih and achieves the goals of determining cultural-spatial attributes and the influences that undermine the expression of matrilineal landscapes. The preservation of Kampung Selemak meets SDG 11: Sustainable Cities and Communities and SDG 5: Gender Equality and promotes female land custodianship and community governance.

On these findings, the research suggests ways of protecting and regenerating the matrilineal landscape. Youth-led workshops, participatory mapping, and digital terombo archives should record the suku boundaries and intergenerational knowledge and adat spatial logic should be incorporated into the local planning systems to legally acknowledge the customary land and heritage spaces. Maintaining serambi and communal facilities like the surau and balai raya is very important in serving the ritual and government roles. Community-based heritage projects, alongside policy support, are associated with social cohesion, empowerment of the residents, and spatial continuity, which directly underpin SDG 4: Quality Education and SDG 16: Peace, Justice and Strong Institutions.

The study is a considerable one because it offers a repeatable methodology of mapping both tangible and intangible phenomena of matrilineal landscapes to make a connection between cultural heritage, spatial planning, and community engagement. Its results are useful to local communities, planners, policymakers and heritage institutions as they provide evidence based methods to the preservation and education. Future studies need to be extended to other luak and suku to reflect the diversity of Adat Perpatih spatial practices and extend to quantitative land-use or environmental evaluation. The use of Kampung Selemak framework at the regional level can enlighten the sustainable conservation of heritage, culturally-rooted rural development, and policy-making, indicating the strength of matrilineal institutions and their general applicability to community-based spatial governance.

REFERENCES

- Ahmad, S., Kosman, A., Yeoh, S., Mohd, A. & Abdul, N., & Abstrak, G. (2019). TERAS ADAT PERPATIH NEGERI SEMBILAN SEBAGAI SATU KEUNIKAN IDENTITI WARISAN BANGSA (“ADAT PERPATIH” NEGERI SEMBILAN AS A UNIQUE IDENTITY OF NATIONAL HERITAGE). *Asian Journal of Environment*, 3(2), 271–278.
- Azong, M. N., & Kelso, C. J. (2021a). Gender, ethnicity and vulnerability to climate change: The case of matrilineal and patrilineal societies in Bamenda Highlands Region, Cameroon. *Global Environmental Change*, 67, 102241.
- Azong, M. N., & Kelso, C. J. (2021b). Gender, ethnicity and vulnerability to climate change: The case of matrilineal and patrilineal societies in Bamenda Highlands Region, Cameroon. *Global Environmental Change*, 67, 102241.
- Del Espino Hidalgo, B., & Rodríguez Díaz, V. (2023). Collaborative Mapping as a Tool for Citizen Participation: A Case of Cultural Heritage Management in Rural Areas. *Architecture*, 3(4), 658–670.
- Hj IBRAHIM, N. (1988). Some Observations on Adat and Adat Leadership in Rembau, Negeri Sembilan. In *Southeast Asian Studies* (Vol. 26, Issue 2).
- Jani, H. H. M., & Hussain, M. R. M. (2014). Reclaiming the Loss of the Minangkabau Cultural Landscape in Negeri Sembilan. *Procedia - Social and Behavioral Sciences*, 153, 317–329.
- Jewell, K., Soriano, B., Fleskens, L., Quaranta, G., Salvia, R., & Iglesias, A. (2025). Exploring the relationship between land abandonment and landscape identity in traditional cultural landscapes: the case of Castelsaraceno, Italy. *Journal of Rural Studies*, 119, 103802.
- Jiang, X., Chen, X., Zhang, Q., Li, Y., Wang, M., Li, Y., Xiong, X., Wu, X., Li, X., Zhong, Y., & Lu, Y. (2025). Spatial heterogeneity of cultural ecosystem services in grand canal rural heritage sites: A community gradient framework using participatory mapping. *Ecological Indicators*, 178, 113978. <https://doi.org/10.1016/J.ECOLIND.2025.113978>
- Masri, M. (2012). The Misconceptions of Negeri Sembilan Traditional Architecture. *Procedia - Social and Behavioral Sciences*, 68, 363–382. <https://doi.org/10.1016/J.SBSPRO.2012.12.234>
- Masri, M., Yunus, R. M., & Ahmad, S. Sh. (2016). The Serambi: Inculcation of Socio-cultural Values in Malay Traditional Home Design. *Procedia - Social and Behavioral Sciences*, 234, 255–264. <https://doi.org/10.1016/J.SBSPRO.2016.10.241>
- Mayasari, M., Mayasari, A., & Dwi Wulandari, L. (2023). Cultural Landscape of Minangkabau Traditional Settlement in <i>Nagari</i> Sijunjung Traditional Settlement. *International Journal of Architecture, Arts and Applications*. <https://doi.org/10.11648/j.ijaaa.20230901.12>
- Meinzen-Dick, L., & Zavale, H. (2025). Gender and tenure insecurity in a matrilineal customary system. *Land Use*

- Policy*, 157, 107646. <https://doi.org/10.1016/J.LANDUSEPOL.2025.107646>
- Morin, K. M. (2020). Landscape Perceptions. *International Encyclopedia of Human Geography, Second Edition*, 121–125. <https://doi.org/10.1016/B978-0-08-102295-5.10199-4>
- Moussavi, A., S. M. R., & Lak, A. (2024). Cultural landscapes in climate change: A framework for resilience in developing countries. *Journal of Environmental Management*, 362, 121310. <https://doi.org/10.1016/J.JENVMAN.2024.121310>
- Mtumbuka, T. (2026). Exploring efficiency and equity in modes of land rights acquisition under customary tenure systems: Evidence from smallholder farmers in Malawi. *Land Use Policy*, 160, 107851. <https://doi.org/10.1016/J.LANDUSEPOL.2025.107851>
- Narayanan, A., Jenamani, M., & Mahanty, B. (2021). Determinants of sustainability and prosperity in Indian cities. *Habitat International*, 118, 102456. <https://doi.org/10.1016/J.HABITATINT.2021.102456>
- Qin, B., Zhu, W., Wang, J., & Peng, Y. (2021). Understanding the relationship between neighbourhood green space and mental wellbeing: A case study of Beijing, China. *Cities*, 109, 103039. <https://doi.org/10.1016/J.CITIES.2020.103039>
- Quisumbing, A. R., & Otsuka, K. (2001). Land Inheritance and Schooling in Matrilineal Societies: Evidence from Sumatra. *World Development*, 29(12), 2093–2110. [https://doi.org/10.1016/S0305-750X\(01\)00086-9](https://doi.org/10.1016/S0305-750X(01)00086-9)
- Radzuan, A. W., Osman, N. I. M., Mohd Norazman, M. S., & Mohd Shaari, S. N. D. (2024). Community-driven approaches to safeguarding intangible cultural heritage of Malaysia. *Journal of Tourism, Hospitality and Environment Management*, 9(37), 94–103. <https://doi.org/10.35631/jthem.937008>
- Shahriar, A. Z. M., Shukla, A., & Peranginangin, Y. (2025). Gender, society, and financial inclusion: Evidence from matrilineal and patriarchal societies. *Pacific-Basin Finance Journal*, 94, 102931. <https://doi.org/10.1016/J.PACFIN.2025.102931>
- Syahriani, F., Yufriadi, F., Ngardi, V., & Firdaus, B. (2024). *Tarikhuna: Journal Of History And History Education Traces Of The Archipelago Heritage: Uncovering The Historical Significance Of Minangkabau In Negeri Sembilan Culture*.