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Centre for Knowledge and Understanding of Tropical Architectural and Interior (KUTAI)
Universiti Teknologi MARA Perak Branch
Seri Iskandar Campus, Perak, MALAYSIA



**PROCEEDINGS OF THE 16TH REGIONAL
SYMPOSIUM OF THE MALAY ARCHIPELAGO
SIMPORA XVI: 2025**

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Unit Penerbitan UiTM Perak

Alamat:

Unit Penerbitan UiTM Perak,
Pejabat Jaringan Industri, Masyarakat dan Alumni (PJIMA)
Universiti Teknologi MARA, Perak Branch,
32610 Seri Iskandar Perak, Malaysia.

05-3742716

uitmperakpress@gmail.com

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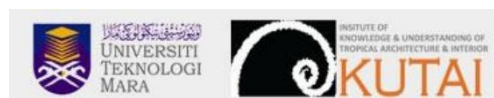
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RELIGION, TRADITION AND LOCAL WISDOM IN MINANGKABAU TRADISIONAL SETTLEMENT; A SYSTEMATIC LITERATURE REVIEW

Rika
Cheris^{1*}

¹*Affiliation: Department of Architecture, Faculty Engineering and Planning, University
Ekasaktijl. Bandar Purus no 26B, Padang, INDONESIA*

email: rikacherish@unespadang.ac.id

Abstract: The traditional Minangkabau settlement represents a cultural landscape shaped by the integration of religion, tradition, and local wisdom. The philosophy of Adat Basandi Syarak-Syarak Basandi Kitabullah (ABS-SBK) emphasizes the interconnection between customary law and Islam, while the matrilineal kinship system and the principle of *alam takambang jadi guru* (nature as teacher) reinforce the community's socio-ecological identity. This study aims to identify the typology of Minangkabau settlements and analyze the role of religion, tradition, and local wisdom in their formation through a systematic literature review. The method employed is a Systematic Literature Review (SLR) of journal articles, books, and other scholarly sources, analyzed qualitatively and descriptively. This is the first systematic literature review that maps the cultural landscape of Minangkabau settlements in relation to global discourse. Findings reveal that the typology of the nagari is formed through the integration of physical elements—such as the “rumah gadang”, “balai adat”, “surau”/mosque, rice fields, and communal cemeteries—with non-physical elements including the matrilineal system, customary leadership, and the religious values of ABS-SBK. Comparative analysis with global cultural landscapes such as the Ifugao in the Philippines, Kyoto in Japan, and Cumalıkızık in Turkey shows a shared integration of religion–tradition–ecology, yet Minangkabau remains unique for combining Islam with a matrilineal system. This study highlights the nagari as a distinctive living cultural heritage while opening opportunities for further field research on preservation through values, tradition, and digital technology. This study is the first to systematically map Minangkabau settlements through an SLR approach, highlighting their uniqueness in combining Islamic values with a matrilineal system. The findings contribute to cultural landscape studies by offering both a methodological model and practical insights for heritage conservation.

Keywords: Minangkabau, traditional settlement, cultural landscape, ABS-SBK, literature review

INTRODUCTION

The Minangkabau, one of the largest ethnic groups in Indonesia, are renowned for their distinctive cultural identity, particularly the matrilineal kinship system, the traditional

architecture of the Rumah Gadang, and the philosophy of Adat Basandi Syarak-Syarak Basandi Kitabullah (ABS-SBK). This philosophy affirms that customary law is founded upon Islamic law, and Islamic law is based on the Qur'an, thereby shaping a strong integration between religion and "adat" (custom) in social life (Mariana, 2024; Darwis & Muslim, 2024). The Darek region—comprising Luhak Tanah Datar, Luhak Agam, and Luhak Limapuluh Kota—is considered the cradle of Minangkabau civilization. Pariangan village, located on the slopes of Mount Marapi and often referred to as Nagari Tuo (the oldest village), is believed to be the origin point of the nagari system (Cheris, 2024). From this region, three major customary systems developed: Koto Piliang, hierarchical in nature; Bodi Caniago, egalitarian; and Lareh Nan Panjang, a synthesis of the two (Bimbi & Rozidateno P, 2025). The nagari's spatial and social structures thus embody the integration of religion, tradition, and local wisdom.

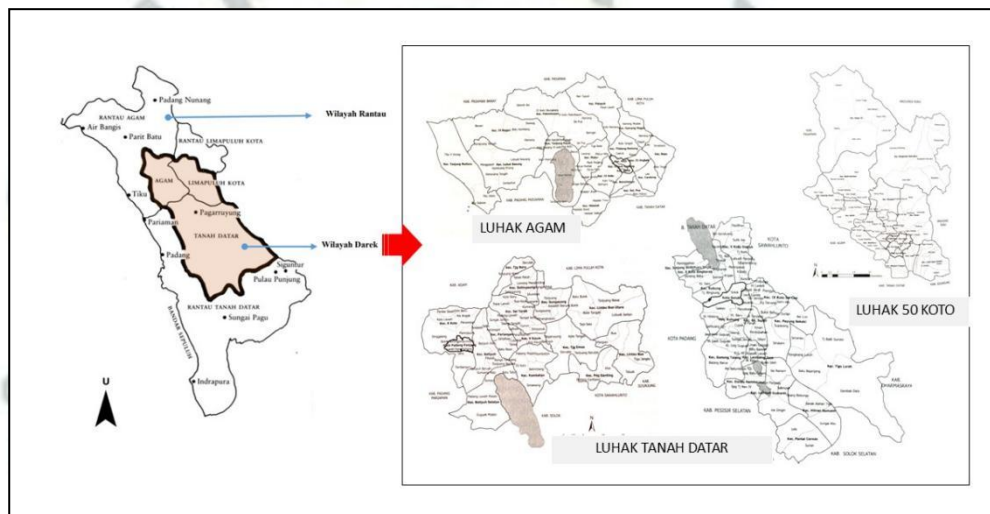


Figure 1: Map of West Sumatra

Figure 1 show map of Sumatera where customary law divides the Minangkabau region into Darek and Rantau. In this study, we will focus on the Darek region, which consists of Luhak Tanah Datar, Luhak Agam, and Luhak 50 Koto.

The uniqueness of Minangkabau's cultural landscape lies in the integration of physical elements—rumah gadang, balai adat, surau/mosque, rice fields, and communal cemeteries—with non-physical aspects such as the matrilineal system, inheritance of pusako tinggi, customary leadership, and religious values of ABS-SBK (Sudirman, 2007; Asri, 2014). This makes the nagari a dynamic and sustainable living cultural heritage landscape (Azwar et al., 2018). Nevertheless, existing studies on Minangkabau settlements remain partial. Sudirman (2007) emphasized cultural values in traditional architecture, Ashadi(2019) explored the negotiation between tradition, Islam, and modernity, while Rahmat and Abd Rahim (2024) examined the symbolism of adat in mosque architecture. Several old mosques that are still

standing and have become cultural heritage objects, such as the Kayu Jao Old Mosque, Limo Kaum Mosque, Rao-Rao Mosque and Taluak Banuhampu Mosque (Budi & Wibowo, 2018 ; Zainuddin, 2013; Farhan Harun et al., 2015; Budi, 2017) were built between the 15th century and the early 19th century, showing that Islam has a great influence on the lives and building the cultural character of the Minangkabau people. They only talk about the existence of the mosque, its history, architecture, and construction, but do not touch on the settlement patterns of the residents around the mosque. Few studies have comprehensively addressed the integration of religion, tradition, and local wisdom in settlement typology analysis.

To fill this research gap, this study employs a Systematic Literature Review (SLR), enabling systematic identification, evaluation, and synthesis of relevant literature (Kouchaksaraei & Karl, 2019). This is the first systematic literature review that maps the cultural landscape of Minangkabau settlements in relation to global discourse. This approach is expected to provide a comprehensive understanding of Minangkabau settlement typology while situating it within the global discourse of cultural landscape studies. Previous studies have not comprehensively addressed the integration of religion, tradition, and local wisdom within settlement typology. Therefore, this study aims to fill this research gap.

Previous research on Minangkabau traditional settlements has often been limited to specific aspects such as mosque architecture, customary law, or cultural symbolism, without providing a comprehensive framework that integrates religion, tradition, and local wisdom into settlement typology. While studies have highlighted either the architectural or socio-cultural dimension, few have systematically mapped how these elements interrelate to shape the nagari as a cultural landscape. To fill this gap, this study offers the first systematic literature review (SLR) that synthesizes various scholarly works on Minangkabau settlements and situates them within the global discourse on cultural landscapes. The novelty of this research lies in its methodological approach—using SLR in the context of vernacular settlement studies—and in its comparative perspective that positions Minangkabau alongside other world heritage cultural landscapes such as Ifugao, Kyoto, and Cumalıkızık. This enables the study not only to highlight the uniqueness of Minangkabau, particularly the rare coexistence of Islam and a matrilineal system, but also to contribute to broader academic debates on the integration of religion, tradition, and ecology in human settlements.

METODOLOGY

This study adopts a Systematic Literature Review (SLR) approach to examine and synthesize literature on Minangkabau traditional settlements. SLR was chosen because it enables systematic, transparent, and replicable mapping of existing knowledge (Kouchaksaraei & Karl, 2019). Literature searches were conducted using international databases (Scopus, Web of Science, Google Scholar) and national sources (Garuda, Neliti) with keywords such as Minangkabau, nagari, cultural landscape, traditional settlement, Rumah Gadang, local

wisdom, and ABS-SBK. Publications from 1990 to 2025 were included to cover both classical and contemporary studies.

Inclusion criteria consisted of literature that: (1) directly addresses Minangkabau traditional settlements, (2) discusses the relationship between religion, “adat”, and local wisdom in spatial formation, and (3) provides either empirical data or relevant conceptual analysis. Sources that were merely descriptive without contributing to settlement typology analysis were excluded. The collected data were analyzed qualitatively through thematic synthesis. The analytical stages involved: identifying the physical and non-physical elements of the nagari, tracing the integration of religion–tradition–local wisdom, and comparing Minangkabau with global cultural landscapes such as the Ifugao in the Philippines, Kyoto in Japan, and Cumalikizik in Turkey. Through this approach, the study aims to provide a comprehensive understanding of Minangkabau settlement typology within a broader global perspective.

RESULT AND DISCUSCTION

3.1 Typology of Tradisional Settlement Minangkabau

The traditional Minangkabau settlement, known as the nagari, demonstrates an integration of physical and non-physical elements. Physical elements include the rumah gadang as the center of matrilineal family life, the “balai adat” as a deliberation hall, the “surau”/mosque as a center of education and spirituality, rice fields as the foundation of the agrarian economy, and communal cemeteries serving as spaces of collective memory (Sudirman, 1994; Asri, 2014). Non-physical elements encompass the matrilineal kinship system, inheritance of “pusako tinggi”, customary leadership, and the religious values embedded in ABS-SBK (Azwar et al., 2018). This integration positions the nagari as a living cultural heritage landscape that continuously adapts while preserving its identity.

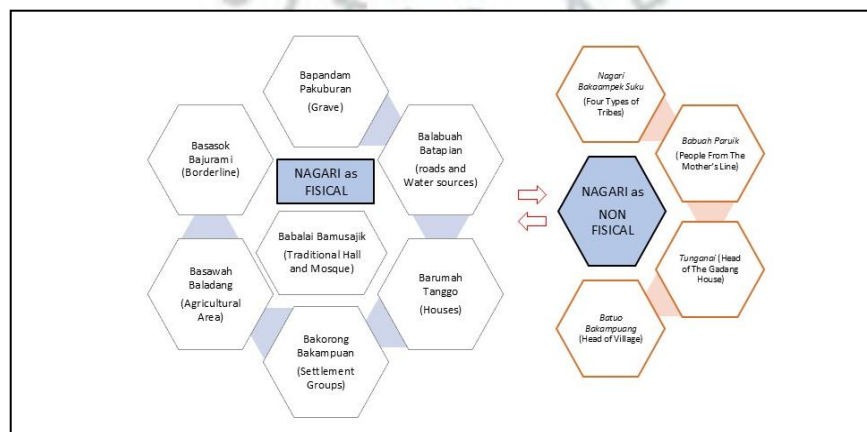


Figure 2: physical and non-physical elements of nagari

This scheme depicts the physical and non-physical elements that form a nagari, which are part of the typology of a settlement (Sudirman, 2007). These two elements have a reciprocal relationship and each has a role in the unity of the Minangkabau cultural landscape.

A plot of land owned by a “nagari” (village) must have boundaries to avoid conflict with other “nagari”. Residential plots, clustered or adjacent to each other, are characteristic of a settlement. Roads, meanwhile, are essential, serving as communal courtyards for the tribe, connecting them to bathing areas and mosques. Graveyards are located on higher ground within the settlement or adjacent to mosques. Rice paddies and fields are located outside the settlement (Sudirman, 1994).

3.2 Integration of Religion, Tradition, and Local Wisdom

The ABS-SBK philosophy serves as the foundation that unites religion and “adat”. Within the nagari context, ABS-SBK functions not only as a spiritual guideline but also as a principle for spatial and social organization. For example, the placement of the “surau” at the center of the nagari reflects the centrality of religious education, complementing the big house as a space for customary education (Mariana, 2024). The principle of *alam takambang jadi guru* guides the community in utilizing the environment wisely, in harmony with natural cycles. Thus, religion, tradition, and local wisdom are intertwined in shaping the Minangkabau cultural landscape. In architectural terms, this integration is exemplified by the design of the Rao Rao Mosque, which features a gonjong roof, a hallmark of traditional Minangkabau architecture. This roof design, distinct from typical mosque roofs, symbolizes the philosophical and cultural values of the Minangkabau people, reflecting their commitment to preserving cultural heritage while adhering to Islamic principles (Rahmat & Abd Rahim, 2024). The ABS-SBK philosophy serves as a cultural bulwark, guiding the Minangkabau people in facing modern challenges by maintaining a balance between tradition and religious observance. Historically, this philosophy has been central to Minangkabau cultural identity, shaping not only their social and religious life but also their architectural expression, designed to embody harmony between “adat” and “syarak” (Islamic law) (Darwis & Muslim, 2024). This synthesis of tradition and religion in architecture not only preserves cultural identity but also strengthens social cohesion and sustainability within Minangkabau society.

3.3 Comparison with the Global Cultural Landscape

When compared to the Ifugao rice terraces in the Philippines (UNESCO, 1995), the Minangkabau nagari shares similarities in integrating agrarian systems with spirituality and tradition. Likewise, Kyoto in Japan exemplifies the fusion of Buddhist–Shinto teachings with settlement layouts and architectural aesthetics (Coaldrake, 1996). In Cumalikizik, the mosque is considered to be the proper center of the village, the alleys give the impression that they were so arranged as to provide the most convenient access to the mosque. Hamam and Eğrek around Orta Mahalle attract attention for being the most ancient settlements (Altunbas &

Alptekin, 2004). However, Minangkabau is unique in its combination of a matrilineal system with Islamic values, a rare phenomenon among agrarian societies worldwide.

In (Cheris & Rosetia, 2024) UNESCO's assessment of cultural heritage landscapes includes; (i) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; (ii) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

Minangkabau offers a local cultural landscape, a region's physical and non-physical forms that reflect the culture of the people who live there. This is a tangible manifestation of a community's values, traditions, and way of life, ingrained in their environment and the traditional villages in the Darek region that still maintain their traditions and cultural values. Some of the local landscape elements are (i) Settlement and Architectural Patterns that show how people build houses and organize their settlements reflecting adaptation to the environment and local beliefs, (ii) Agricultural Systems and Land Use, where people still manage land to meet their living needs often closely related to local traditions and wisdom, (iii) Sacred Places and Communal Spaces, where there are still places of worship, historical sites, and open spaces where people gather which are an important part of the local cultural landscape, (iv) Daily Practices and Local Wisdom, Although not always visible, oral traditions, traditional ceremonies, and the way people interact with nature also form the local cultural landscape. These four elements of the local cultural landscape are still visually depicted today as evidence that the Minangkabau people have a high civilization. Overall, the local cultural landscape is living proof that culture lives not only in the mind but also manifests in the physical spaces we inhabit. It is an ingrained identity, constantly changing and adapting over time.

3.4 Implications for Conservation

The impact of globalization has brought complex and multiple implications for cultural preservation. On the one hand, globalization can pose a serious threat that accelerates cultural erosion, but on the other, it also offers innovative new opportunities for preserving and disseminating culture.

The loss of diversity due to the dominant global cultural flow, particularly Western popular culture, can marginalize and displace local cultures. This can lead to the loss of regional languages, unique traditions, and undocumented local knowledge, thus reducing global cultural diversity overall. On the other hand, the commercialization of culture, transforming it into a commodity for sale in the global market (such as handicrafts or traditional rituals simplified for tourism), can result in the loss or erosion of its original meaning. The focus on economic gain often overlooks the spiritual or social values inherent in the culture. Under the

pressure of increasing tourism, traditional houses began to be used for commercial purposes with the interventions made by their owners which threatens the sustainability and preservation of their authenticity and integrity (Bilgin et al., 2019). The other hand, differing views on identity lead to divisions within local communities, particularly between younger generations who are more exposed to global culture and older generations who hold firmly to tradition. This can disrupt the process of cultural inheritance and weaken collective identity.

To maintain this global influence, opportunities have been opened for revitalization and hybridization, where globalization is used to facilitate digital socialization and documentation, thus facilitating awareness among the global community. This creates new, unique and relevant cultural expressions in accordance with the ABS-SBK philosophy, which is fundamental to the Minangkabau people. Globalization facilitates intercultural collaboration that can generate creative innovation. The exchange of knowledge and practices between artists from various countries can produce rich and complex works of art, music, or film that are inseparable from the concept of *alam takambang jadi guru*.

Overall, the implications of globalization for the preservation of Minangkabau culture are dualistic. The key lies in how local and global communities can wisely manage global influences, seizing opportunities to strengthen, rather than erode, cultural heritage. Findings indicate that preserving the nagari involves not only the physical architecture but also the underlying values, social practices, and local wisdom. Documentation and revitalization efforts should adopt participatory approaches and employ digital technologies such as spatial mapping and 3D modeling to ensure that this cultural heritage remains relevant in the modern era.

CONCLUSIONS

This study confirms that the Minangkabau cultural landscape, particularly in the Darek region, is shaped by the close integration of religion, tradition, and local wisdom. The typology of the “nagari” as a traditional settlement unit demonstrates the interconnection of physical elements—“rumah gadang”, “balai adat”, “surau”/mosque, rice fields, and communal cemeteries—with non-physical aspects such as the matrilineal kinship system, customary leadership, and religious values rooted in the philosophy of ABS-SBK.

The systematic literature review also reveals similarities between the “nagari” and global cultural landscapes such as the Ifugao in the Philippines, Kyoto in Japan, and Cumalikizik in Turkey, particularly in the integration of religion, tradition and local wisdom. However, the Minangkabau nagari is unique for its combination of a matrilineal system with Islamic values, making it a distinctive and rare form of living cultural heritage in the world.

Therefore, preserving the “nagari” requires maintaining a balance between physical and non-physical dimensions. This study opens opportunities for future research through field-based approaches, including participatory spatial mapping and digital documentation, to strengthen preservation strategies and enrich academic discourse on global cultural landscapes.

The contribution of this study is threefold. Academically, it advances the discourse on cultural landscape studies by systematically mapping the Minangkabau nagari and positioning it within global comparative frameworks. Methodologically, it demonstrates how the SLR approach—rarely applied in vernacular settlement studies—can be used as a rigorous tool to synthesize fragmented knowledge and provide a holistic understanding of settlement typology. Practically, it offers insights for cultural heritage preservation by emphasizing the need to conserve not only physical structures but also intangible values such as ABS-SBK philosophy, matrilineal kinship, and ecological wisdom. These contributions make the study relevant for both scholars and practitioners concerned with heritage conservation, sustainable settlement planning, and the resilience of living cultural landscapes.

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