

**MINANGKABAU NATURAL HISTORY: AN EXAMINATION OF THE CONCEPTS OF LUHAK, RANTAU, AND THE NATURAL PHILOSOPHY OF ALAM TAKAMBANG JADI GURU**

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**Abstract**

Study This discuss Natural history of Minangkabau with focus on three draft main: nature, luhak, rantau, and philosophy natural the fish become a teacher. The Minangkabau people view natural No just environment physical, but rather source learning and guidance life. Principle This poured out in the proverb "Nature is overflowing" become a teacher who teaches that man must Study from nature, not conquer it. Minangkabau nature in general traditional divided into two large areas, namely darek (land) as center culture that includes Luhak Nan Tigo; Tanah Datar (luhak nan tuo), Agam (luhak nan tengah), and Lima Puluh Kota (luhak nan bungsu) as well as region as an expansion area outside darek who became place interaction with the outside world. Relationship between luhak and rantau nature each other complete, revealed in the principle of "darek" filled, region "driven". Tradition wandering for Minangkabau youth not just look for livelihood, but also the process of maturation and formation independence. Philosophy natural the fish so the teacher is pregnant meaning Study throughout life, where nature universe with all the phenomenon be come source knowledge that is not limited. Research This use method qualitative with approach studies literature, studying various source books, journals scientific, and documents relevant history. Research results show that draft nature, luhak, and region is One unity intact in form character and wisdom local Minangkabau society that remains sustainable until moment This.

**Keywords:** Alam Minangkabau, Alam Takambang Jadi Guru, Luhak Nan Tigo, Local Wisdom, Rantau



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## INTRODUCTION

Minangkabau as one of the ethnic group nation the largest in Indonesia has riches culture and traditions that are not only unique but also full of will values wisdom local. Located on the plains high in West Sumatra, the Minangkabau people have develop system a life based on balance between humans, nature and God One of philosophy the highest that becomes handle the life of the Minangkabau people is "Alam takambang" become a teacher", a proverbs that contain meaning that expansive nature wide made into as source lessons and guidelines in undergo life For the Minangkabau people, nature No just landscape or place staybut institution the oldest and most honest education that teaches various thing , start from water movement , direction wind , its flexibility bamboo, up to harmony jungle.

The Minangkabau cultural region as a whole traditional divided over two areas big , namely darek ( mainland ) and rantau Darek area is a core area consisting of from three known luhak with designation Luhak Nan Tigo, namely Tanah Datar Village , Agam Village and Lima Puluh Kota Village. Each village own characteristics alone, good from aspect geographical and socio-cultural, Tanah Datar is called as luhak nan tuo (the oldest ) because believed as place first established and developed Minangkabau culture. Meanwhile that, Agam is known as luhak nan tengah (the middle one ) , and Lima Puluh Kota as the youngest (the youngest ) Third luhak This become center seeding customs, systems matrilineal kinship, as well as law customs that regulate life Minangkabau society to to remote areas village .

Temporary that , the region is an expansion area outside darek which is usually located on the coast or plains low, Rantau bagi Minangkabau society is not just a geographical area , but also a space for development self , search science and interaction with the outside world . Tradition wandering has become identity strong for Minangkabau men , where a young man is expected to For leaving his hometown to search more experience knowledge and livelihood Good before Finally return to the village with bring wisdom new The proverb " darek filled , region driven " describes mutual relationship complete between the core area and the expansion area. In darek. customs and traditions guarded and cared for, while overseas, enthusiastic changes and updates developed .

The philosophy of " nature" the fish so "teacher" has become inspiration for various aspect life Minangkabau society starting from system education, arts culture, until management source Power nature. Nature is made mirror for behavior human; from properties nature , Humans Study about patience, work equality, balance, and wisdom. For example, from continuous flow of water flow without stop, human taught about tenacity and perseverance. From the tree flexible bamboo moment blown wind, Study about ability adapt self with changes of the times without lost root culture. From harmony permanent forest balanced although every creature

own role different, human taught about importance deliberation and mutual cooperation in life socialize.

Study of Minangkabau natural history becomes important For done Because a number of reasons. First, understanding about draft nature, luhak, and region can give runway for effort preservation culture and wisdom local in the middle heavy current globalization. Second, the philosophy of "nature." the fish so "teacher" contains relevant universal values For made into runway in development character nation and education environment live. Third, with understand connection between darek and rantau, we can see How Minangkabau society is capable maintain identity its culture at a time open to influences from outside.<sup>1</sup> Study This use method qualitative with approach studies literature, where data and information collected from various source written like books, journals scientific, and documents relevant history.

## RESEARCH METHOD

Study This use method qualitative with approach studies literature (library research). Qualitative methods chosen Because in accordance with characteristics research that attempts understand the meanings behind phenomenon culture and wisdom local Minangkabau society as a whole deep and holistic . Approach studies literature allows researchers For study various source relevant writing in order to obtain comprehensive understanding about draft nature , luhak , rantau , and philosophy natural the fish become a teacher in Minangkabau culture .

Data sources in study This consists of from primary sources and secondary sources secondaryPrimary sources include books classic about Minangkabau customs and culture , such as AA Navis' work entitled "Alam Takambang Becomes a Teacher: Minangkabau Customs and Culture " (1984), "Tambo Alam Minangkabau" by H. Datuk Toeah (1926), and Tsuyoshi Kato's work on customs and migration in perspective history . Source secondary in the form of articles journal scientific articles published in the period 2020-2026, articles from trusted online mass media,as well as documents history others who discuss about Minangkabau culture .

Data collection techniques were carried out through search and collection various relevant literature with topic research Search done Good manually through library and digitally through academic databases such as Google ScholarDOAJ, ResearchGate,and official sites institutions education .Keywords used in search among others: "Minangkabau Nature", " Luhak Nan Tigo", rantau ", nature the fish become a teacher", " Minangkabau customs ", and " migrate ". After collected the data selected based on criteria relevance , credibility source , and year rise .

Data analysis techniques used is analysis content (content analysis). Analysis content done with reading observing , and interpreting content from every source literature that has been collected. Researchers identify concepts key themes main , and connection between the existing concept in literature Furthermore,the researcher do synthesis to various information obtained For build complete understanding about Minangkabau Natural History . Validity of data in study This guaranteed through triangulation source , namely with compare information obtained from various source different literature For ensure consistency and accuracy information .

Procedure study implemented in a way systematic through a number of stages : (1) stage preparation including identification problem,formulation focus research and preparation design research ; (2) stages data collection , in the form of search and collection relevant literature ; (3) stage data analysis , including data reduction ,data presentation , data extraction conclusion and synthesis information ; (4) stages writing report , namely compile results study in form article systematic and structured scientific.

## RESULTS AND DISCUSSION

### Concept of Nature (Minangkabau Nature)

#### Definition of Nature as God's Creation is the Foundation of Custom

For the Minangkabau people nature is not just room physique place man stand and be active. More from that nature viewed as creation Great God, in whom contained all instructions and lessons for life human. The proverb "nature te fish" so teacher" is statement philosophical which affirms that natural universe with all contents is source knowledge and guidelines life that is not limited. Draft This in line with philosophy of "Adat Basandi" shari, sharia basandi "The Book of Allah", where nature positioned as manifestation from verses God lies ahead man For observed, studied, and taken wisdom. Nature in view This No Once lying; he always Honest show consequence from every because, as seen in cycle orderly and full nature balance.

The concept of "Minangkabau Nature" Alone is something a cultural territorial unity that is not only covers aspect physical-geographical but also spiritual and social aspects. In the Minangkabau natural tambo it is explained that Minangkabau Nature is something an entity that has certain boundaries within which valid rules customs that originate from from nature and religion. Minangkabau nature does not only become place resides, but also becomes the oldest "school" that teaches man about values life like honesty, patience, responsibility, and togetherness.

#### Physical Realm vs Philosophical Realm

Minangkabau society differentiates meaning natural in two levels namely natural physical and natural philosophical. Physical nature covers all over material environment that can sensed, such as mountains, rivers, valleys, forests and oceans. However, there is more important is natural philosophical, namely understood nature as system applicable values, rules and laws universally. Philosophical nature this is what happened then become references in act and behave.

According to AA Navis, nature physique is reflection from laws universal nature. Every phenomenon natural start from the smallest like fall leaf from tree up to the biggest like eclipse sun contain valuable lesson. Alam takambang (nature that stretches out) area) no means that man only just enjoy its beauty but rather man must "read" nature as text that is full of meaning. Nature is not only become object exploitatio, but the subject that teaches. This is what differentiates draft Minangkabau nature with modern views tend to treat natural as source Power solely.

Rules customs that prohibit exploitation forest in a way excessive, regulating procedures open land new (opening fields), and guard balance ecosystem rivers and lakes. They understand that natural own Power limited support, and if natural treated in a way excessive, natural will be "angry" in form floods, landslides, or fail harvest.

#### The Function of Nature in Custom

Nature works as the main inspiration in creation various form expression Minangkabau culture. Almost every proverbs, saying, sayings, and works art in Minangkabau takes elements from natural as source metaphors and symbols. For example, the saying "Where is the earth where you step, there is the sky upheld" teaches about importance honor customs customs local, where the earth and sky made into symbol from places and values that are upheld tall.

In art carving traditional Minangkabau, natural motifs like shoots bamboo shoots, ducks go home evening, and clouds marching become ornament laden will meaning philosophical.<sup>2 4</sup> Likewise in oral literary arts like kaba and randai, nature always present as background as well as teachers who provide moral lessons. System law Minangkabau custo ms themselves No off from inspiration nature where the concept of "panakiak knife sirawikambiak pole stem

lintabuang " ( take knife from the sheath , take pole from stem lintabung ) teaches importance use reason and take lesson from experience .

## **Draft Luhak**

### **Definition Luhak as the Minangkabau Core Area**

Luhak or in the old spelling called " luak " is term in Minangkabau culture which refers to the core area or inland area ( darek ) which becomes center origins and development Minangkabau culture .In general etymologically,the word " luhak " comes from from Language Malay ancient " luak " which means river , or in Minangkabau dialect means well.<sup>2 5</sup> Luhak in context This can understood as " a place gathering place or " center " from which Minangkabau civilization began . Luhak is a land area ( darek ) located on the plains The height of Bukit Barisan, which the Minangkabau people consider as land origin ( the realm of spilled blood ) which is the most sacred and must be guarded its sustainability.<sup>2 6</sup>

### **Luhak Nan Tigo**

Luhak Nan Tigo ( three luhak ) is three customary areas main in Minangkabau culture that was formed through a long process of history and migration . Third luhak the is Tanah Datar Village , Agam Village , and Lima Puluh Kota Village,Each village own different nicknames , characteristics , and roles in structure Minangkabau socio-culture .

Tanah Datar Village ( Nan Tuo Village / The Oldest Village ): Village This covers the area of Tanah Datar Regency , Regency Sijunjung , Padang Panjang City, Sawahlunto City , Solok Regency , and Solok City. The Tanah Datar Village is called as old luhak Because believed as The first luhak to be established . It was in this area that the center of the Pagaruyung Kingdom located , precisely in Nagari PagaruyungTanjung Emas District . Luhak Tanah Datar has expression typical : " Buminyo lembang , ayianyano tawa, ikannyo many " that describe its bustling society with social status that is not evenly distributed ( heterogeneous ). This region known as center culture and place the abode of His Majesty Pagaruyung or the King of Minangkabau Nature.

Luhak Agam ( Luhak Nan Tengah / Central Luhak ): Luhak Agam covers the area of Agam RegencyBukittinggi Cityand its surroundings . It is called the middle of the river Because after establishment Tanah Datar Village,Agam Village will follow stand . Expression typical luhak this : " Buminyo angry, sorry karuah , your fish lia " ( the land hot , the water cloudy , the fish are wild), depicts a society with character tough, heterogeneous , and competitive sharp life . Luhak Agam is famous as a dynamic region , giving birth to Lots figure reformer and fighterThis is where the establishment of Bung Hatta Palace and headquarters struggle Priest .

Luhak Lima Puluh Kota ( Luhak Nan Bungsu/ Youngest Luhak ): Luhak This covers Lima Puluh Kota Regency ( with Mother city Sarilamak ) and parts of Pasaman Regency . It is called the youngest luhak Because is the last luhak stand up.<sup>3 2</sup> Expression typical luhak this : " Buminyo sajuak , ayianyano Janiah, your fish tame " ( the land cool, the water clear , the fish tame ), describes a homogeneous society , full of harmony , and have calm in think . According to legend, the name "Limo Puluah " comes from from 50 groups group public from Nagari Pariangan Padang Panjang who departed look for settlement just at the foot of Mount Sago.

### **Characteristics Luhak as a Land Area (Darek)**

Third luhak in a way overall known as a land area ( mainland ) located on the plains height of the Barisan Mountains. In geographical , darek region marked with topography hilly , valley , and flowed by rivers large rivers that originate from Mount Merapi and Mount Sago. Indigenous people believe that darek is place origin grandma ancestors ( the realm of spilled blood ) in it there is heirlooms customs such as the Basa Pagaruyung Palace , Batu Batikam , Balai Nan Panjang, and megalithic sites other .

### **Function Luhak as a Center for Indigenous Seeding**

Luhak functioning as center seeding custom , which means that from this area values , rules , and systems Minangkabau matrilineal kinship was seeded and disseminated to the overseas region . In the luhak , the process of formation nephew , appointment of the registrar , and implementation ceremony customs other ongoing with full solemn in accordance with provision customary savanna customscustomary customs , traditional customs , and customary customs . Luhak also became place deliberation of the principals of various ethnic group For set the rules that govern life Minangkabau society as a whole overall . In structure government Minangkabau customs , power in the luhak is in the hands of the chief as leader highest in village .

### **The Concept of Rantau**

#### **Definition of Rantau**

Inner region draft Minangkabau culture refers to areas outside core area ( darek ). By literally , " rantau " can means coastline , area flow river , or border area . In development , region covers the west coast of Sumatra such as Pariaman , Tiku, and Barus, as well as coastal areas east of Sumatra such as Rokan, Siak, Kampar, Indragiri, to Batang Hari. In fact , in modern context,region Already expanding to various city big cities in Indonesia such as Medan, Pekanbaru , Jambi, Palembang, Jakarta, Bandung, Surabaya, as well as to abroad such as Malaysia , Singapore and Brunei Darussalam.

The initial region is place colonization Minangkabau people from darek , so that become an expansion area Minangkabau culture . Regional region no homogeneous ; there is something called region in Hilia ( region downstream ) and the region in the mudiak ( rantau mudik), which is known with the term " rantau nan duo". Overseas become door gate towards Minangkabau Nature and also become place searcharea trade , aswell as channel go out excess resident from darek .

#### **Connection Luhak and Rantau**

Connection between luhak ( darek ) and rantau nature each other complete and not can separated . The proverb " darek" filled , region driven " describes with clear function of each region: darek functioning as place filling , coaching , and seeding values customs , while region functioning as place For develop potential , looking for experience , and interact with the outside world .

In system Minangkabau customsrelationships This arranged formally through Constitution Luhak and Rantau. In the area luhak , power is in the hands of the penghulu, while in the rantau , power held by the king. The division This reflect wisdom flexible politics of the Minangkabau people : they Can develop to outside without lost root culture . Permanent migration bound with core customs that are in darek , as the proverb " end" darek ship " rantau ", which means that darek become head ( center ) and region become part moving body dynamic.Anthropologist Jane Drakard mention that mechanism binder between darek and rantau is understanding semiotics about authority , where darek as center power customs and regions as a permanent area confess authority the .

#### **Culture Migrating**

Migrating No just activity move place , but rather A institutions social that has goals and values noble . According to Mochtar Naim, at least There is six element main in wandering , the essence of which is is something departure leaving hometown with will Alone For look for knowledge and experience with objective return go home .

Migrating for Minangkabau men are considered as moral obligation in frame reach maturity and independence. A young Minangkabau man who has not yet wandering often viewed Not yet ripe and unripe worthy considered as "human" adults " in its people . Tradition wandering This related close with the matrilineal system adopted Minangkabau society . In system this , man No own right inheritance on treasure heirloom high ( wealth) pusako ) because treasure the inherited through bloodline mother. Therefore that man pushed For wandering to find livelihood and wealth wealth abroad .

Purpose of migrating various , starting from from look for treasure with trading , looking for work or position , up to look for knowledge and expand network socializing . But most importantly traveling expected can produce " fruit" hands " for the hometown , good in the form of material and knowledge and experience new that can advance darek . The principle of " dima earth stepped on , there is the sky upheld " (where the earth where you step , there is the sky upheld ) to be handle for migrants Minang For honor customs and traditions place they wandering , without must leave identity its Minangkabauness .

### **Characteristics of Rantau**

Regional area own different characteristics with darek . In cultural , regional nature more dynamic and open to change Because become place meeting various culture and influence from outside . People in the region tend more heterogeneous , pragmatic , and adaptive compared to the people in the darek who are more conservative and bound strong with tradition

Although thus , the character dynamic region No then release self from bond customs . In fact , openness region become strength for Minangkabau culture for still relevant in the middle current globalization. Values base like deliberation , consensus , mutual cooperation, and respect to ninik mamak tetap held in high esteem high wherever the traveler Minang are in In its development , the region also became the Minangkabau region as a whole cultural , widespread until to Negeri Sembilan Malaysia, where the community descendants Minangkabau migrants still preserve customs pigeon until now .

### **The Meaning of Nature Takambang as a Teacher**

#### **Definition : The Vast Expanse of Nature Becomes a Teacher**

"Nature is afloat" become a teacher " literally means " the expansive realm " wide made a teacher". Proverb This contain message that all over natural universe with all its contents , events , and the laws that govern it is source learning that is not limited . AA Navis in his book explain that the Minangkabau people named it land the water as Minangkabau Nature, and nature that stretches out wide that's what forms view life they .

Navis wrote : " All element different nature levels and roles That each other related , but No each other binding ; mutual clash , but No each other eliminate ; mutually grouped , but No each other melt ." Each element natural life with its existence in something dynamic harmony , in accordance with dialectics the nature that they name it " bakaranokarajadian " ( cause and effect ). This is what happens next become view life Minangkabau people who study from nature .

### **Philosophy Study Lifelong**

The philosophy of " nature" the fish so "teacher" contains meaning that the learning process No limited to spaces class or formal education alone . Even knowledge the knowledge contained within books text , according to view Minangkabau, in fact sourced from natural also . With So , real learning is with observe various phenomenon nature that occurs and take the wisdom behind it .

Man No Once finished Study Because natural not Once stop teach . From each gust wind , every drop of rain , every fallen leaves , contained lesson valuable From the journey life man That myself who follows cycle natural born , grow , develop , achieve peak , aging , and return contained lesson about life and death , about sincerity and patience . This is philosophy Study throughout real life (long life education) ,where is the class No own wall , and the teacher does not Once out of stock teaching materials .

### **Implementation in Life**

Implementation philosophy This in life daily Minangkabau society is reflected in method they attitude and behavior . Minangkabau people are required For have " raso jo pareso ", ie ability For feeling ( empathy ) and ability For test self ( introspection ). Raso jo pareso this is what it is ethics the distinguishing mind between right and wrong , between what is appropriate and what is not proper .

Implementation philosophy this also means that man must always read situation ( makoki situation ), sensitive to changes ( sensitive to environment ), and use logic ( reason) Budi ) in take decision . All This is form from growing growth mindset from awareness that natural always change , and humans must too develop together nature . Physical and economic development No may ignore values balance nature . When the forest cut down without control , human forget that natural teach that every action There is the consequences . Floods and landslides not a " disaster" suddenly ", but rather lesson from neglected nature over and over again .

### **Example Implementation in Culture and Local Wisdom**

Example real implementation philosophy This in Minangkabau culture is very many . In proverb , for example , there is expression : " Rafting" to upstream , swimming to edge ; sore first , have fun then ." Proverb This take metaphor from journey oppose current full river obstacles , which teach that success need attempted with difficult tired moreover formerly .

In treatment Traditionally , the Minangkabau people use diverse herbal plants available in the area they For treat various disease without must dependent on drugs chemistry . Knowledge This obtained from observation hereditary to properties plants that grow in nature . The principle of " from natural return to nature " is also reflected in practice agriculture traditional , system rotation plants , and wisdom in manage forest customs ( forest prohibition).

In art building traditional , home big built with notice direction face to face based on position sun and mountains , and use ingredients from natural like wood , bamboo , and palm fiber . The ornaments and carvings also take inspiration from forms natural like shoots bamboo shoots , areca nuts , and clouds . Likewise in art like talempong , saluang , and dendang , the rhythm and melody reflect voices nature , gurgling river , rustle wind in the rice, and chirping bird .

With Thus the philosophy of " nature" takambang so "teacher" not just expression beautiful poetry heard , but rather A system true knowledge and values lived and practiced by the Minangkabau people from generation to generation . He teaches that man is part from nature , not ruler nature ; that wisdom true come from ability read signs nature ; and that a balanced and harmonious life only Possible achieved If man Want to Study from nature , not against it.

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## CONCLUSION

Minangkabau Natural History does not just tell about geographical areas only, but reflect something system living knowledge and values in daily life society. Concept natural as a teacher (nature the fish so teachers) teach that man must study from nature, not conquer it, while division of territory into in Luhak Nan Tigo (Tanah Datar, Agam, and Lima Puluh Kota) as center darek as well as region as an expansion area show existence balance dynamic between maintain tradition and open self to change. Relationship darek and bound region in the principle of "darek" filled, region driven and tradition wandering that becomes the identity of Minangkabau youth in the end strengthen philosophy that natural universe with all the phenomenon is source study throughout life, which is up to now still relevant as runway wisdom local in face challenges of the times.

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