

Organizational Typology Role of the *Niniok Mamak* Traditional Tribe in Kanagarian Kuok

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Abstract. The typology of the organization is a form of *Niniok Mamak's* role in carrying out existing policies for the Kampar indigenous people. The important role of *Niniok Mamak* is a leader who regulates and nurtures their nephew's children following customary and religious rules. This research is qualitative research to collect written descriptive data and oral data from the observed object. Primary data sources are obtained by digging from the source directly to the respondent. In addition, data were obtained through interviews and direct observations in the field. The primary data sources in this study were the *Ninik Mamak* in the Kampar district community. The secondary data sources are indirect data sources that can provide data for research and were obtained from literature studies, documentation, print media, and electronic media. The results of the research on the role and function of the *Niniok Mamak* in Kanagarian Kuok in determining the customs have their respective functions which in this study, the total number of *Niniok Mamak* has 20 (twenty) *Niniok Mamak* tribal chiefs consisting of 4 (four) tribes: (1) *Munip Melayu Nan 9* led by *Datuk Penghulu Besar*; (2) *Munip Piliang Nan 7*, led by *Datuk Paduko Simarajo*, in *Piliang Nan 7* there are four *Caniago*; (3) *Munip Domo Nan 3*, led by *Datuk Paduko Tuan*; and (4) *Petopang Nan Tunggal* was led by *Datuk Pakomo*. In carrying out the role and function of the *Niniok Mamak* in the *Kerapatan Adat Negeri* (LAM/LAK), it is obligatory to take an oath of office as the children's leader and the community in Kanagarian Kuok. Guidelines in carrying out the roles and functions of traditional leaders in Kanagarian Kuok adhere to: "*adat yang bersendikan syarak, syarak bersendikan Kitabullah*" (adat based on syarak, syarak based on the Book of Allah). Syarak said the custom of wearing would be accounted for in the hereafter.

1 Introduction

Culture in Indonesia has an essential role in the progress of a region because they have leadership within the tribe that has its uniqueness that we need to study as ancestral heritage. Vertically, the structure of Indonesian society is marked by sharp differences. Differences in ethnicity, religion, customs, and regionalism are often referred to as characteristics of a pluralistic society [1]. Kampar Regency is experiencing changes and shifts in cultural values

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in society due to advances in science and technology [2]. Therefore, a customary institution that specifically handles local culture in Kampar Regency was formed, namely the Lembaga Kampar Adat (LAK), which is an organization under the auspices of the Lembaga Adat Melayu Riau (LAM Riau) which is engaged in socio-cultural activities in Kampar Regency in order to maintain and preserve traditions. Moreover, culture in Kampar Regency so that the nephew's children can continue enjoying the traditions their ancestors handed down.

Organizations in LAM and LAK that have been formed as institutions in preserving culture and traditions are what they call "*Niniok Mamak*." The role of "*Niniok Mamak*" in regional development is an activity that leads to the process of social development for the Kampar community. Development becomes a change to maintain the social conditions of the people in an area towards a more advanced direction [3,4]. Talking about cultural organizations is a multi-faceted approach as a security system, cultural preserver, and how the cultural organization works [5]. The "*Niniok Mamak*" is a leader in traditional institutions who must provide necessary actions in communicating to the community rules and policies they must obey. The role of traditional leaders in preserving the village or in daily activities is believed the community is indirect guidance, so this role is considered very important and becomes a motivation for the community [6]. Because leaders and the community believe that traditional leaders in Kampar Regency are role models that the community should follow, violations committed by traditional leaders are rare.

The role of the "*Niniok Mamak*" in the Kampar adat tribe is to be responsible for the dual role of the official government of the Regent, which directly relates to the community [7]. Kampar Regency is one of 12 regencies/cities in Riau Province. Kampar Regency has an area of approximately 1,128,928 Ha, which is located between 01°00'40" north latitude to 00°27'00" south latitude and 100°28'30" - 101°14'30" east longitude. The boundaries of Kampar Regency are as follows: In the north, it is bordered by Pekanbaru City and Siak Regency. To the south, it is bordered by Kuantan Singingi Regency. In the west, it is bordered by Rokan Hulu Regency and West Sumatra Province. Finally, in the east, it is bordered by Pelalawan Regency and Siak Regency [8].

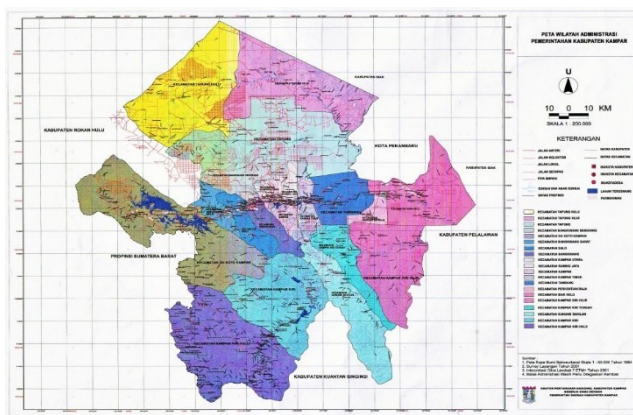


Fig. 1. Kampar District Map

Based on its geographical location, the position of Kampar Regency has an essential meaning about an area's economic climate, culture, and customs. Geographically, the position of Kampar Regency is very strategic because it is adjacent to the Province of West Sumatra and is traversed by the Riau-West Sumatra route. Therefore, the richness of culture in Kampar Regency cannot be separated from the influence of the culture of the neighboring areas located around it. These cultural influences gradually entered the process of assimilation, and

as a result, Kampar is also rich in diverse and distinctive cultures. The Kampar Regency area has many large and small rivers, lakes, and swamps. Significant rivers include the Kampar River, which is \pm 413.5 km long with an average depth of 7.7 m and an average width of 143 meters. The Kampar River flows from upstream on the Bukit Barisan ridge towards the east, dividing the Kampar Regency area. The Kampar Kanan River passes through several sub-districts, including the sub-districts of Koto Kampar Hulu, XIII Koto Kampar, Kuok, Salo, Bangkinang, Kampar, East Kampar, North Kampar, Rumbio Jaya, Tambang, Siak Hulu so that the purpose of this research is to give the role of the *Niniok Mamak* organization that carries out traditional leadership.

2 Method

Qualitative research methods are used to examine the condition of natural objects, where the researcher is the key instrument [9]. The difference with quantitative research is that this research starts from data, utilizes existing theory as explanatory material, and ends with a theory. The type of qualitative research used is ethnography. Ethnography is a very in-depth study of behaviour that occurs naturally in a particular culture or social group to understand a particular culture from the perpetrator's perspective [10]. The data were carried out by conducting in-depth interviews with the study's object or informant and by making direct observations about how the research object interpreted its experience to others.

The subjects were selected through purposive sampling. The subject of this research is the resource person who will explore the data needed in the study, *Niniok Mamak* in the Kampar District, who has a role in the LAK and LAM organizations as a government policymaker or directly related to indigenous peoples.

The procedure for implementing qualitative research is flexible according to the field's needs, situations, and conditions, and the stages of qualitative research are as follows [11] formulate the problem as the focus of research, collect data in the field, analyze data, formulate study results, and develop recommendations for decision-making.

3 Result and Discussion

Niniok Mamak is the role of the organization in the Kampar tribal people appointed by their nephew's children, highly respected by the customary density of the country, and taking the oath of office as the leader of their nephews and the community. *Niniok Mamak* made an appropriate arrangement of work plans according to “*adat yang bersendikan syarak, syarak bersendikan Kitabullah*” (adat based on *syarak*, *syarak* based on on the Book of Allah). *Syarak* says that the custom of wearing will be held accountable for the hereafter. The typology of Kanagari Kuok's organization will be seen in **Fig. 2**.

3.1 . Kanagarian Kuok



Fig. 2. Kanagarian Kouk

Kanagarian Kuok consists of nine villages, which consist of (1) Kuok Village; (2) Marangin Village; (3) Empat Balai Villages; (4) Pulau Jambu Village; (5) Silam Village; (6) Bukit Melintang Village; (7) Lereng e Village; (8) Pulau Terap Village; (9) Batu Langka Kecil Village.

3.2 Typology of *Niniok Mamak* in Kanagarian Kuok

Kenagarian Kuok has 20 (twenty) *Niniok Mamak* tribal chiefs consisting of 4 (four) Tribes: (1) *Munip Melayu Nan 9*, led by *Datuk Penghulu Besar*; (2) *Munip Piliang Nan 7*, led by *Datuk Paduko Simarajo*, in *Piliang Nan 7* there are four *Caniago*; (3) *Munip Domo Nan 3*, led by *Datuk Paduko Tuan*; and (4) *Petopang Nan Tunggal*, led by *Datuk Pakomo* (**Fig. 3**).

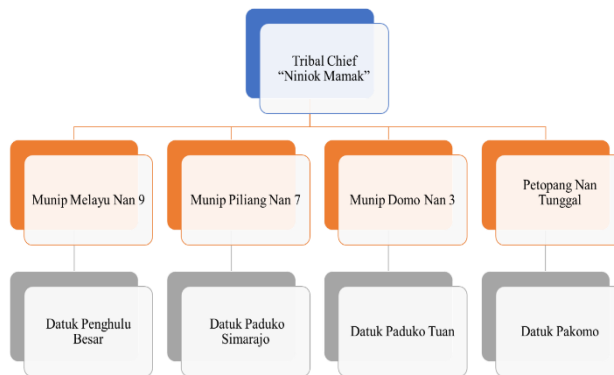


Fig. 3. Typology of the *Niniok Mamak* Tribe in Kanagarian Kuok

Kanagarian Kuok has 4 *Niniok Mamak* called the *Suduik Parit Nan Ompe*, namely:

1. *Datuk Penghulu Besar*, the traditional leader of *Munip Melayu Nan 9*, is the "*Pucuk Adat*" leader who holds the power of "*customary content*." Therefore, *Datuk Penghulu Besar* is also referred to as the custodian of customary contents (custom crate).

2. *Datuk Peduko Simarajo* is the Head of *Munip Piliang Nan 7*, who holds the "traditional key."
3. *Datuk Peduko Tuan* is a traditional leader who is looking for traditional origins. In the proverb it is said that: "*kayu kokola dalam negeri, tacompung nan kan manyawang, hilang kan mencari*" (meaning if the custom is lost, then *Paduko Tuan* is looking for it). Judging by the traditional saying: "*bakoghi sakati limo, patah lai basimpai alun ghatal, sabuah jadi tuah kok dibangkik tareh tahanam dibuka pusako lamo, la banyak rugi nan baruba, elok ruponyo batang nipah, nyato daunnyo bulek basogi, kok ditengok lipek indak baruba, la dibuka tambuok tigo ragi*"; and "*apo sobab mako terjadi, dimano kain kan baju, ala diguntir mako tak sodang, ala takanak mako diungkai, dimano negeri kan maju adat sejati nan lah dibuang, dahan jo ranting yang bapakai*."
4. *Datuk Pakomo*, the head of *Petopang Nan Tunggal*, is the sole holder of a "hammer," meaning that if *Suduik Parit Nan Ompe* decides a case, then *Datuk Pakomo* plays a role in deciding the case.

That *Niniok Mamak* as the traditional leader is "*diamba gadang oleh anak kemanakan, dianjung tinggi*". In carrying out the roles and functions of *Niniok Mamak* in the *Kerapatan Adat Negeri*, it is obligatory to take an oath of office as the children's leader and the community in *Kanagarian Kuok*. Guidelines in carrying out the roles and functions of traditional leaders in *Kanagarian Kuok* adhere to: "*adat yang bersendikan syarak, syarak bersendikan Kitabullah*" (adat based on syarak, syarak based on the Book of Allah). Syarak said the custom of wearing would be accounted for in the hereafter.

4 Conclusion

Kenagarian Kuok has 20 (twenty) *Niniok Mamak* tribal chiefs consisting of 4 (four) tribes: (1) *Munip Melayu Nan 9*, led by *Datuk Penghulu Besar*; (2) *Munip Piliang Nan 7*, led by *Datuk Paduko Simarajo*, in *Piliang Nan 7* there are four *Caniago*; (3) *Munip Domo Nan 3* led by *Datuk Paduko Tuan*; and (4) *Petopang Nan Tunggal* was led by *Datuk Pakomo*. In carrying out the roles and functions of the *Niniok Mamak* in the *Kerapatan Adat Negeri*, it is obligatory to take the oath of office as the children's leader and the community. Guidelines in carrying out the roles and functions of traditional leaders in *Kanagarian Kuok* adhere to: "*adat yang bersendikan syarak, syarak bersendikan Kitabullah*" (adat based on syarak, syarak based on the Book of Allah). Syarak said the custom of wearing would be accounted for in the hereafter.

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