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ASSIMILATION OF CUSTOMS WITH ISLAMIC LAW IN MINANGKABAU CUSTOMARY INHERITANCE LAW

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Abstract
It is generally known that the Minangkabau community adheres to a matrilineal family system, which means attracting bloodlines from the mother or woman. Departing from the matrilineal kinship system embraced by the Minangkabau indigenous peoples, causing some things that are harmonized in religion because if someone dies, then the most entitled to get the inheritance is ashãb al-furũd with can be known that the amount of division between Islamic law and the customary law of the Minangkabau indigenous people is very contradictory. Research methods use emipirical research methods (sociological jurisprudence), This research is based on normative legal science (laws and regulations), but does not examine the norm system in the laws and regulations, but observes how the reactions and interactions that occur when the norm system works in society. The result is that the assimilation of Minangkabau customs with Islam occurs gradually, called (tadriij) or effusion peacefully, which at first reads "RUMAH BASANDI BATU, ADAT BASANDI ALUA JO PATUIK" turned into "ADAT BASANDI SYARAK, SYARAK BASANDI KITABULLAH, AL QURAN." Minangkabau knows several heirlooms: high heirlooms, low heirlooms, Sako-sako, and Hak ulayat. The high heirlooms of his heirs are family members of the maternal lineage, while for a common inheritance, passed down under Islamic inherited law.

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I. INTRODUCTION

For indigenous Indonesians or it can be said that indigenous people apply customary inheritance law, which differs in various regions and which has a close relationship with three familial systems, namely patrilineal, matrilineal and bilateral. (Sukisno, 1991, p. 66) his diversity of customs is one of the heritage of the nation's ancestors that contains the rules of human behavior and deeds in everyday life owned by the Indonesian nation as an inheritance. Ahl becomes a fundamental habit and becomes a guideline that continues to be followed by the community. (Edwar, 2010, p. 1) The integration of society with nature makes the environment a comprehensive source of learning for mining culture to organize and shape behavior in life(Sukisno, 1991, p. 66) This diversity of customs is one of the heritage of the nation's ancestors that contains the rules of human behavior and deeds in everyday life owned by the Indonesian nation as an inheritance. Ahl becomes a fundamental habit and becomes a guideline that continues to be followed by the community. (Edwar, 2010, p. 1) The integration of society with nature

makes the environment a very broad source of learning for minang culture to organize and shape behavior in life. (Saputra, 2021, p. 241) Basically, Indonesia does not only use the division of inheritance by custom but also in civil and Islamic law. One of the regions or tribes that still uses the inheritance system regulated by customary law is Minangkabau.(Aoslavia, 2021)

It is generally known that the Minangkabau tribe has a matrilineal familial system, which means attracting lineages from the mother or woman. Children who come from maternal offspring and have a kinship with the mother will inherit from their mother's property. Marriage in customary law is a problem that concerns the family and is not just a problem for the person. In Minangkabau, custom imposes the marriage problem on the maternal uncle, the Mamak. He will bear all the problems in his niece's marriage.(Asmaniar, 2018) Then the search for a mate for the male side is also arranged by relatives because, according to the Minangkabau tribe, if the niece of a man who has not been borrowed even though they are already in marriage age, then their party still has not received appreciation or recognition and also the fall of their self-esteem.(Asmaniar, 2018) Likewise, with the female side, there is shame and falling self-esteem for relatives, especially Mamak if her niece is referred to as gadih Gadang Alun balaki (big girl has not yet married).(Nofiardi, 2018) This is because the marriage system "semendo" which is a form of marriage of indigenous Minangkabau people who have the meaning of marriage is a marriage that brings men from outside their relatives to live in the family home of the woman (the wife) but the kinship of the man or husband still enters into kinship from the line of his biological mother and does not enter into the kinship of the wife. There is one of the Minangkabau broken Paya, sahinggo dado itiak, saelok elok urang sumando then biliak pintu which hints that his sumando (husband) in his wife's house is only limited to the door of his wife/ room, and also as the head of the family of his children and his wife. In the house of kinship of his wife The husband is still considered as a person semendo (immigrants or others). Because of this, the husband has no power and rights in private matters in the kinship of his wife in the house,

The focus of this article will discuss the Minangkabau indigenous heirs before discussing further need to know the inheritance rights are the right to several inherited property from someone who died to his heirs. An heir has the right to demand anything that includes relics to be given to the rightful. (Muttaqin, 2012, p. 10) When viewed from the cause of the right to inherit and obtain the inheritance of the property of a person who has died according to law, customary law and religion there are two causes, namely: (Perangain, 2008, p. 58)

1) Kinship relationships

   Kinship relationship is determined by the relationship of blood connection so that it can be known at the time of the birth of the subject. If a child is born to a mother, then the mother has a relationship of direction or kinship with the child born. This cannot be denied because every child is born to a mother, so it applies relative

relationships naturally. On the contrary, with a man, if it can be proved legally through a valid marriage, then the kinship applies also to the man as a child born.

2) Marital relationships

Marital relationships can be attributed to meaningful inherition from legal and religious marriage. When a husband dies, he leaves an inheritance and a widow. So the widow was an heir and vice versa.

Sako and pusako Minangkabau is closely related to the inherition system in the maternal lineage. According to the Minangkabau people, the lineage is very closely related to the custom, and not just a determinants of the lineage of children but if there is a change in the lineage, then it is the same as changing the joints of the Minangkabau custom itself. That is why the Minangkabau community still uses the kinship system until this seat. (Naim, 1968, p. 46) Not only used but also always perfected so that the improvement of the conventional system continues to run. The matrilineal system is not only about the rapture or strengthening of the role of women, but this system serves to maintain, protect the houses, heritage and rice fields and heirlooms of others from extinction.

The topic of customary law and also Islamic law has indeed attracted the attention of several researchers to find answers to the problems on this topic, one of which is in the journal published by Muara Ilmu Sosial, Humanities, and Art entitled The Relationship Between Islamic Law and Customary Law in the Division of Inheritance in the Minangkabau Community by Eric who explained that the uniformity of rules or Unification of inheritance law arrangements in Indonesia which is divided into 3 does not yet exist and has the nature of pluralism, in which each of the three types of inheritance will be subject to its arrangement.(Eric, 2019) In addition, there is also a discussion about acculturation between customs and Islamic law in the journal by Muhammad Ikhasn Ghofur entitled Customary Acculturation and Islamic Law Related to the Inheritance of the Minangkabau Tribe, that there is a period of negotiation between customs and Islamic religion in the arrangement of inheritance, one of the results of which is the separation between religions that regulate small family property and customs that regulate people's property. Furthermore, there is also a discussion of the integration of norms, regulations, and patterns of behavior of the community which are dotted with Minangkabau customary law with Islamic Law by Elimartati in his journal entitled Integration of Budi Teachings (Noble Morals) in Minangkabau Customary Law and Islamic Law, researchers explained that custom and religion are absolute spiritual needs for Minangkabau people and these two things can be integrated due to the nature of the two which universally similar and dynamic.(Elimartati, 2018)

Departing from the matrilineal kinship system embraced by the Minangkabau indigenous people, giving rise to some things that are harmonized in the religion embraced by almost all communities in West Sumatra where all are Minangkabau and Muslim. According to Islamic law, if a person dies, the highest right to acquire the inheritance is ashãb al-furũd (those who get certain parts as

stipulated by the Qur'an). If if ashãb alfurũd had its share and apparently there were still remnants, then 'asabah is entitled to get the remaining treasure. If there is no asabah, then zawil arhãmlah is entitled to receive the property, and if zawil arhãmpun does not exist, then the property will be used for the purposes of Islam and also the general welfare which will be managed by bait al-mãl (religious treasure hall).(Haries, 2014, p. 221) As people know that the amount of division between Islamic law and the customary law of Minangkabau indigenous peoples is very contradictory. Based on this, the author's theme is "Assimilation of Customs With Islamic Law on The Law of Minangkabau Customs Inheritance". Based on the description mentioned above, the research questions which are interested to be highlighted in this article are as follows: (a) What is the Minangkabau Customary Inheritance Law? (b) How to Assimilate Customs With Islamic Law In Minangkabau Customary Inheritance Law?

II. RESEARCH METHODS

Methods used in this scientific work is using emipirical research methods (sociological jurisprudence), This research is based on normative legal science (laws and regulations), but does not examine the norm system in the laws and regulations, but observes how the reactions and interactions that occur when the norm system works in society.(Fajar & Achmad, 2017, p. 47) The type of approach used in this study is through the Statue Approach which in writing is done by reviewing some of the laws related to this writing, then using the Conceptual Approach. which in this research departs from the theories of science from the legal science that clarify ideas about understanding, concepts or principles related to problems in this research.

III. RESULT AND DISCUSSION

3.1. Minangkabau Customary Inheritance Law

Before The matrilineal system, both in terms of ancestry and the division of inheritance, are both drawn from the maternal lineage. But in Minangkabau customs, no one has the same last name between the child and his mother. That proves that the nasab of the father's descendants remains unse denied. The matrilineal principle is generally and naturally accepted. Because the child is naturally closer to his mother than to his father. (Nova & Pamulang, 2021, p. 36) In the outline, there are three inheritance systems in Indonesia: the Individual Inheritance system, the Majorate Inheritance system, and the Collective Inheritance system. Of all these systems, the Minangkabau customary inheritance system uses a collective inheritance system which is also called the institutional inheritance system. The relics in this system are usually objects or agricultural land, and the treasures are referred to as heirloom treasures because it is the turn to work, and the connoisseurship of the proceeds is distributed and the male part is only to collect the proceeds.(Prasna, 2018)

Harta Pusaka Is the property that inside and outside the court is still managed and represented by the head of inheritance, and the customary law that applies, while the Treasure of Livelihood

inherited by heirs according to faraidh law is Islamic law that regulates the distribution of property in Islamic belief. broadly speaking on the Minangkabau custom is known for several positions of heirlooms, namely: (Nuriz, Sukirno, & Ananingsih, 2017, p. 4)

a. *"Harta pusaka tinggi (harato pusako tinggi) According to a people who have blood ties and are inherited for generations according to previous ancestors is a common property, and the head of inheritance (the oldest man in the family) cultivates this property. The process of transferring power over this heirloom from Mamak to nephew. applicable provisions of Tajua indak indak eaten Bali, tasando indak eaten pawn in high heirlooms. It states that it cannot do buying and selling activities and pawns with high heirlooms. But under certain conditions regarding the practice of pawns can be done. Regarding high heirloom land, for example, requires the agreement of members of the people who are landowners of the high heirlooms concerned so that a lien can be done..*
b. *Harta pusaka rendah (harato pusako randah) It is an inheritance, whose status is still despised by someone in the first generation, not only because of the inheritance that still counts little, but also because of the way it is obtained that does not come from the inheritance of relatives. Its utilization is by means of mutual agreement between heirs, either sold or divided between heirs. Low heirloom means the husband and wife's livelihood in the household or in other words, is all the property of the livelihood of the father and mother (husband and wife) while still living in the marriage bond, and this low heirloom can also be land and other property.*
c. *Sako Sako is an inheritance that according to the matrilineal system is in the form of customary titles from mmak after death to its male nephew. That way sako Sako is a legacy that does not take the form of objects or materials.*
d. *ak ulayat Based on the concept of custom is a right owned by a relative of the indigenous people concerned. Plots of land are objects of ulayat land, but basically ulayat rights also include water or waters, as well as the natural wealth contained in them, fish, sand, etc., as well as plants and plants and plants. The right of ulayat land in Minangkabau is held by the hands of the ruler, Nagari, the people or federation of several nigari and that right is the right of the highest rank."*

In the Minangkabau community the customary inheritance law itself has become one of the discussions that are quite important, Apalgai lately has found many factors that can affect the inheritance of Minangkabau customs, one of which is the case of land, factors that affect it, among others, educational factors, nomadic, living based on family system, economy, technology, living in large cities, and the influence of Islamic religion embraced by most Minangkabau people. It should be known that if one field changes, it will affect another field. Of course, it needs to be investigated and

questioned how its impact and effect on the property ownership system inheritance and what is the pattern of the inheritance system of the livelihood. (Muhammad, 1981, p. 13)

According to the Chaniago tribe about the Minangkabau waris custom does not know the word "broken" because in this inheritance the custom states the existence of heirs who are related to the custom, roped buek, roped and this if there is a community agreement, if the people are extinct, the inheritance is given to heirs related to the tribe and if there is no more tribal, then the heirlooms of the extinct will be held and determined by Nagari and ninik Mamak Nagari. (De Jong, P.E, 1960, p. 45)

Customary law only has legal value if it is born through jurisprudence because of this determination, the customary rules obtain legal sanctions to be maintained through the courts as in Soepomo's opinion which gives the understanding that the law arises due to judges' decisions.(Panjaitan, 2016) The position of customary law in jurisprudence cannot be found in the existence of strict provisions because jurisprudence in the field of customary law has constituted and guided the development of customary law in line with the developments that occur in society. In the decision on customary law in the judge's decision, it is stated, among others: (Abdurrahman, 1994) First, let the customary law of kinship and inheritance be further developed towards bilateral / parental laws that provide equal standing between men and women. Second, In the framework of the development of national civil law, there should be an orderly and widespread publication of jurisprusdence. Third, In the event that there is a conflict between legislation and customary law, the judge should decide based on the law. Fourth, For the sake of fostering a national civil law that is in accordance with the legal politics of our country, judges who are oriented towards legal development are needed. Fifth, Peace and peace are the goals of every society therefore every legal dispute should be sought to be reconciled.

The existence of Jurisprudence through the Decision of the Supreme Court of the Republic of Indonesia can be seen in MARI Decision No. 1686 K / Pdt / 1995 dated July 29, 1996 which contains legal rules, according to the Matrilineal Minangkabau customary law, the husband is not entitled to his wife's inherited property, because the disputed property is proven to be the inherited property of the late Musalmah Ahmad the wife of the Plaintiff, so the Plaintiff is not entitled to his wife's inherited property so that the Plaintiff's lawsuit must be rejected. This decision is the main pillar of the legal basis for a customary dispute of the Minangkabau community and maintains the kinship system, especially the implementation of inheritance. The existence of customary law in the national legal system has a place in the constitution as stipulated in Article 18 B paragraph (2) of the Second Amendment to the 1945 Constitution with certain conditions, namely as long as the law and the customary law community are still alive and in accordance with the development of society

When we speak of high heirlooms, it is clear that the heirs are family members of the maternal lineage. If a mother dies, then her first heirs are her children, then her grandchildren and the last is warih nan dakek (close heir). So even though the executor and determinant ninik, the inheritance still belongs to the mother, but when. Ninik Mamak plays a role to coordinate the care and continuation of the

inheritance. (Aoslavia, 2021, p. 55) Inheritance according to Minangkabau customary inheritance law, can be divided into 2 (two), namely high heirlooms and low heirlooms. In customary law inheritance in the form of high heirlooms will be passed down through generations in the maternal lineage, namely:(Yawirman, 2017, p. 22)

1. *"The daughter of the mother*
2. *Granddaughter*
3. *Daughter of granddaughter*
4. *Furthermore, based on the maternal lineage as for low inheritances (heirlooms), it is derived based on the law of Islamic inheritance, namely:"*
    - A. *"The heirs of the male group*
        1) *Son*
        2) *Grandson of the boys and so on down*
        3) *Father*
        4) *Grandfather (from the father's side) and so on to the father, from the male side only*
        5) *Brother of the scary*
        6) *Brother of the shah*
        7) *Mother's brother*
        8) *Son of a brother.*
        9) *Son of father's brother*
        10) *Uncle (brother of dad)*
        11) *Uncle (father's brother)*
        12) *Son of uncle (snest with father)*
        13) *The son of an uncle (in a row with dad)"*
        14) *Husband*
    - B. *"The heirs of the women*
        1) *Daughter*
        2) *Granddaughter of a boy*
        3) *Mother*
        4) *Grandmother (mother's mother),*
        5) *Grandma (her mother's father),*
        6) *Grandmother (mother of father's grandfather),*
        7) *Sister is a scary sister."*

3.2. Assimilation of Customs With Islamic Law on The Law of Minangkabau Customs Inheritance

In living daily life in Minangkabau, the Minangkabau indigenous people refer and are encouraged to the sayings that grow and live in their community life. One of the customary sayings that became the main milestone in community life in Minangkabau is "Adat Basandi Syarak, Syarak Basandi Kitabullah" which means that the custom of being alone in sharia or religion, sharia or religion is coded on the Book of Allah. Since the Minangkabau people are followers of Islam, the Book of Allah in this context is the Qur'an. According to Susan Syahrul, Chairman of Nagari Customary Density 8 Minangkabau Tribe, Minangkabau people are very thick with Islam, everything must be based on the Qur'an. (Judiasih et al., 2020, p. 216) The Mining people will most likely embrace the teachings of Islam because this religion does not necessarily remove entrenched customs or customs. (Aziz, Dzofir, & Widodo, 2020, p. 131)

The relationship between customary law and Islamic law in the sense of contact between the two legal systems has long been ongoing in Indonesia. The relationship is familiar in society. This familiarity is reflected in various proverbs and expressions in some regions, for example, the expressions in the Minangkabau language, namely adapt and syara' Sanda menyanda, syara' mengato adat wear. The meaning of this saying is that the relationship between customary law and Islamic law (syara') is very close, supporting each other, because in fact the so-called adat is syara' itself. In this connection, it is necessary to explain that the custom in this expression is the way of carrying out or wearing the syara' in society.(Eric, 2019, p. 61) These two systems are closely side by side and assimilated with the indigenous cultural culture in Indonesia, especially in West Sumatra Province. Thus giving rise to a unique customary law with kinship stripes from the mother or it can be said to be matrilineal with all its uniqueness.

According to the Theory of social construction in the idea Berger said that religion as part of culture, is a human construct. It can be interpreted that in social life there is a dialectic process when looking at the relationship between society and religion, that religion is an objective entity because it is outside of man. Thus religion goes through a process of objectivity, such as religion being in the text or becoming a system of values, norms of rules, and so on. The text or norm is internalized into the individual because religion has been interpreted by society to be its guide. Religion also undergoes a process of externalization because religion is also a shared one in society. Religion then becomes a reference to norms that function to guide and control people's actions.(Fauzi, 2012, p. 47) Based on the theory used as a scalpel in writing, it can be concluded that Islamic Law as a religious law which is a guide as a process of objectivity can assimilate customs so as to give rise to new ideas that still exist used by the Minangkabau Indigenous Peoples in Indonesia.

Since 1,300 (one thousand three hundred) years ago, (the second-century Hijriyyah) Islam began to enter the Minangkabau area, compared to the custom whose age has a difference of at least

3,700 (three thousand seven hundred) years then Islam is still much younger, and only 700 (seven hundred) years ago the religion of Islam really influenced the custom. (M.S, 2011, p. 8) Logically the interaction between customs and Islam takes place peacefully and is divided into three stages, namely: (M.S, 2011, p. 9) From the philosophy used by the Minangkabau people, it is seen that Islam has been embedded in the lives of minangkabau people. A society understood as a social order is a reality consisting of a set of behaviors for each pattern within the corridors of cultural order, customs, and traditions. (Alfurqan, 2020, p. 85)

> *"Re-sounding: RUMAH BASANDI BATU, ADAT BASANDI ALUA JO PATUIK*
> *Then it changed: ADAT BASANDI SYARAK, SYARAK BASANDI ADAT BAK AUA JO TABIANG, SANDA MANYANDA KADUONYO*
> *The last to be: ADAT BASANDI SYARAK, SYARAK BASANDI KITABULLAH, AL QURAN"*

The Minangkabau people use the forces referred to as a foothold in taking their attitudes, behaviors, customs, races, tribes, and religions based on this. The driving factor for all this is due to the process of Islamization in Minangkabau, where the people have a system and structure of belief in nature. So that the disregard of Islamic teachings with the Minangkabau tradition undergoes a long process of dialogue and can be accepted as a value in the life of the Minangkabau people. The value system and teachings of the Minangkabau people contained in its philosophy, "adaik basandi syarak, syarak basandi Kitabullah" (Adat bersendi syarak, Syarak bersendi Kitabullah), show that the existence of customs in Minangkabau had existed before the arrival of Islamic sharia. (Zulkifli, 2017, p. 32) In this case, the custom that played an important role in the Minangkabau realm before Islamization was custom in accordance with propriety and possibility. Proper or feasible and possible or enforceable must be in accordance with human reason and mind. Therefore, the existence of reason and mind became a source of knowledge and truth for the Minangkabau people. The encouragement of the use of reason and mind for indigenous peoples was born from reviews of natural conditions. Changes or shifts that occur in nature become patterns of community custom formation. Thus, it is quite natural for pre-Islamic indigenous peoples to establish their philosophy of life with "adaik basandi alua, alua basandi patuik jo maybe" Customary jointed grooves, Grooves are appropriate and possible.(Yulizal, 2015)

The paderi war between the indigenous people and the religious was the initial door to the creation of the ijtihad space of the scholars in Minangkabau. It is characterized by the change of the philosophy of people's life, from "adaik basandi alua, alua basandi patuik jo maybe" to "adaik basandi syarak, syarak basandi Kitabullah" (Adat bersendi syarak, Syarak bersendi Kitabullah). The drivers of this ijtihad were the indigenous people who were instigated by the Dutch colonists to resist the religious. Religious people in this context, want that the teachings of Islam should be purified from the practices of superstition, heresy, and khurafat. On the same hand, religious people do not want colonization of their country. In the end, this opposition led to a war between the indigenous people and the religious.

After realizing that this war outweighed its benefits, a memorandum of peace was made between the two peoples. This was perpetuated by Sheikh Sulaiman Arrasuli (SSA) by rewriting the contents of the Sati Bukik Marapalam Oath. Thus, the Minangkabau philosophy underwent a shift from "adaik basandi alua, alua basandi patuik jo mungkin" to "adaik basandi syarak, syarak basandi Kitabullah".(Zulkifli, 2017, p. 40) Literally the custom of basandi syarak, syarak basandi kitabullah we can divide into two sentences, namely adaik basandi syarak stipulates that all customs used by the Minangkabau people must be "devoted" to Shari'a, which in turn is based on the Quran and Sunnah (Syarak basandi Kitabullah). This means that the customs in Minangkabau can be side by side with religion, where religion must be derived from the Quran and hadith. Where in this case, the Basandi Syarak Custom, Syarak Basandi Kitabullah makes Islam the primary source in the system and pattern of behavior that institutionalizes in Minangkabau society. (Yusandi, 2020)

Traditional assimilation with Islam is called (tadriij) or peaceful evolution gradually, which is confirmed philosophically in the first stage, while the custom in the form of human behavior is ma'nawiy or abstract philosophically must have a solid basis or joints, namely "patuik", and some indigenous people call it by the term "alua jo patuik", which is paying attention to the flow or provisions of customary law and propriety that applies in indigenous peoples.. (Alizarjas, 2017)

Traditions, customs and cultures in Islamic legal literature are known as 'urf. The scholars agreed that 'urf could be used as a basis for making the law. This is due to entering Minangkabau, where the community already had a habit carried out for generations. Urf that develops during society is certainly not all acceptable or rejected. With its universal, perfect, elastic and dynamic nature, Islam entered the Minangkabau society, slowly acculturating with society. According to Nurcholis Madjid, mutual acculturation between Islam and custom is recognized by Islam. The clerics of ushul fiqh compiled a rule that reads al-'adah muhakkamah.(Wati, 2022, p. 59) Urf is the bridge of fiqh agreement regarding the assimilation of Minangkabau customary law that exists in this modern era and is still preserved by all indigenous peoples.

IV. CONCLUSION

5.1 The matrilineal system is a system in which the offspring and division of inheritance are drawn from the maternal lineage. The position of heirlooms in Minangkabau in general, know some heirlooms, namely high heirlooms, low heirlooms, Sako-sako, and Hak ulayat. The high heirlooms of his heirs are family members of the maternal lineage but the heirloom is taken care of and represented by Ninik Mamak, ninik mamak plays a role to be a co-ordinate on the care and continuation of the inheritance. As for low inheritance, it is passed down based on Islamic inherited law.

5.2 The assimilation of custom with Islam is called (*tadriij*) or peaceful effolusion gradually. Since 1,300 years ago, Islam began to enter the Minangkabau area, and only 700 years ago the religion of Islam really influenced customs. In the peaceful effolusion there are three stages, namely: "*Originally*

read: RUMAH BASANDI BATU, ADAT BASANDI ALUA JO PATUIK term "alua jo patuik", namely paying attention to the flow or provisions of customary law and propriety that applies in indigenous peoples then changed : "*ADAT BASANDI SYARAK, SYARAK BASANDI ADAT BAK AUA JO TABIANG, SANDA MANYANDA KADUONYO Last became: ADAT BASANDI SYARAK, SYARAK BASANDI KITABULLAH, AL QURAN"* means that the custom of being alone in sharia or religion, sharia or religion is encoded in the Book of *Allah*. The Book of *Allah* according to the Minangkabau people is the Qur'an and also states that everything must be based on the Qur'an.

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