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The Pattern of Community Empowerment and Traditional Leadership of Tungku Tiga Sejarangan in Organizing Community Development for Building a Tourist Village: A Case Study of Sarogo Tourist Village, Koto Tinggi, Lima Puluh Regency, West Sumatra Province, Indonesia

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Abstract

The informal leadership system in Minangkabau community is called Tungku Tigo Sejarangan. The objectives of this study are: (1) To analyze the pattern of the empowerment process based on the local wisdom of "tiga tungku sejarangan" in organizing the community to build the Sarogo Tourist Village in Nagari Koto Tinggi, Lima Puluh Kota Regency, West Sumatra, Indonesia; (2) To analyze the role of Minangkabau traditional leadership, Tungku Tigo Sejarangan, which consists of ninik mamak, alim ulama, and cerdik pandai, in organizing the development of the Sarogo Tourist Village in Nagari Koto Tinggi, Lima Puluh Kota Regency, West Sumatra, Indonesia. The conclusions drawn from the study are as follows: (1) The empowerment process in organizing the development of the Seribu Gonjong (Sarogo) Tourist Village follows these stages: (a) The social preparation phase, which emphasizes building relationships with both informal and formal leadership, introducing the community, identifying the community's needs, and raising awareness among the people; (b) The implementation stage, where activities are carried out according to the planned schedule; (c) The evaluation stage, conducted during and after the community empowerment organization; and (d) The expansion phase, which involves the development of the activities conducted both quantitatively and qualitatively. (2) The role of Tungku Tigo Sejarangan leadership in organizing the development of the Tourist Village includes: (a) Providing advice and Minangkabau customary guidance, (b) Serving as a symbol of leadership that influences and contributes to village development, (c) Acting as the main reference for the Minangkabau community, with the cultural values in this leadership system becoming a guiding principle for positive social order, encouraging, stimulating, and acting as a force of motivation for community activities.

Keywords: Organization, Empowerment, Tiga Tungku Sejarangan.

Introduction

Minangkabau community in West Sumatra is one of the ethnic groups in Indonesia known for its distinct characteristics, one of which is the informal leadership system in traditional society. According to Andeska, Dharsono, and Martion (2017), this system is referred to as Tungku Tigo Sejarangan, which consists of ninik mamak, alim ulama, and cerdik pandai. This leadership system is interconnected and plays a crucial role in organizing community empowerment. It is symbolized as three leadership elements, where leadership decisions are made through customary deliberations, serving as ideas, opinions, and discussions, like the flame of a fire used for communication, and the pot, which represents the decisions made through consensus (Saurman et al., 2000).

Moreover, this system reflects the concept of "togetherness" in community life. According to

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Ardiansyah et al. (2020), the community system upholds a sense of togetherness, which impacts the organization of community empowerment. Empowerment is understood as efforts to meet the needs desired by individuals, groups, and communities, as they seek to control their environment to meet their desires, including access to resources that can develop their local resources (Mardikanto, 2013).

Ninik Mamak, also known as *penghulu*, is the customary leader (functional adat leader) in Minangkabau. Zukriman and Lubis (2014) explain that the position of Ninik Mamak is the holder of the *soko datuk* (*datuak*), passed down through maternal lineage in the matrilineal system (following the mother's side of the family).

Alim Ulama are religious leaders who are responsible for guiding and educating the community or Muslim congregation, addressing both religious and daily life issues, with attention to both religious and social aspects (Akmal, 2013).

Cerdik Pandai refers to individuals with broad knowledge and the ability to use intellect to navigate complex situations. These are individuals who understand the intricacies of life and society, striving for perfection in both their actions and thinking, both internally and externally. Cerdik Pandai are knowledgeable individuals (Amir, 2001).

Community empowerment is a process by which a community identifies its needs, prioritizes them, and develops the confidence to address those needs according to their community's priorities (Mardikanto and Soebianto, 2013). Furthermore, community empowerment is a participatory process that gives confidence and opportunity to groups and individuals to examine the main challenges of local development and propose programs and activities decided collectively (Zuliyah, 2010).

Empowerment is seen as efforts to meet the desired needs of individuals, groups, and communities, as they manage their environment to fulfill their desires, including access to resources related to their work and the development of local resources (Franktesoreero, 2014).

Community empowerment as an educational process, according to Zulkarnain and Raharjo (2022), means: (a) improving the ability and courage of individuals, groups, and communities to make social, economic, political, and cultural changes in order to continuously improve their lives; (b) as a learning process that fosters an independent and participatory learning spirit; (c) as an educational process that strengthens capacity and enhances individual, group, and institutional abilities to implement development.

The objectives of this study are as follows: (1) To analyze the pattern of the empowerment process based on the local wisdom of "*Tiga Tungku Sejarangan*" in organizing the community to build the Sarogo Tourist Village in Nagari Koto Tinggi, Lima Puluh Kota Regency, West Sumatra, Indonesia; (2) To analyze the role of Minangkabau traditional leadership, *Tungku Tigo*, in organizing the development of the Sarogo Tourist Village, which has succeeded in becoming the best tourist village.

Methodology

The method used in this study is qualitative research with a phenomenological approach. Phenomenological research, according to Creswell (2015), describes the common meaning of several individuals' experiences related to a concept or phenomenon (Creswell & Creswell, 2017; Wiyono, 2007).

This study is expected to contribute to enhancing the understanding of the role of Minangkabau traditional leadership, which includes Ninik Mamak, Alim Ulama, and Cendikia, in increasing their contribution to developing tourist villages.

There are two types of data in this study: (1) primary data, and (2) secondary data. Primary data is obtained from in-depth interviews, observations, and analysis of observational data, resulting in data in the form of narratives, documentation, and images related to the organization of community empowerment. Traditional leadership in community empowerment to build the Insan village (Yusliana & Johana, 2019).

Participants

The informants in this study consisted of: the Village Head, Sub-Village Head, Ninik Mamak, Cerdik Pandai, Alim Ulama, Managers of the Tourist Village Group, Home Stay Managers, Youth Leaders, and Shop Owners.

Subject	Description	Amount	Code	Age
Village Stakeholders (Nagari)	Head of the Village (Nagari) Nagari Koto, Gunung Omeh Subdistrict, Lima Puluh Kota Regency.	1	KN, KJ	50
	The Head of the Hamlet (Jorong) of Sungai Dado.	1	KS	62
Ninik Mamak	The Traditional Leader of the Hamlet (Jorong) of Sungai Dado.	1	NM	60
Alim Ulama/Religious Experts	A religious expert in the Hamlet (Jorong) of Sungai Dado.	1	AU	55
Cerdik Pandai	A knowledgeable person (smart and skilled) in the Hamlet (Jorong) of Sungai Dado.	1	CP	48
Ketua Pokdarwis/Head of Pokdarwis	The Head of the Tourism Awareness Group in the Hamlet (Jorong) of Sungai Dado.	1	PD	45
Pengelola Home Stay/Home Stay Manager	The Management of the Homestay Association in the Hamlet (Jorong) of Sungai Dado.	2	HS	55
Tokoh Pemuda/Youth Figures	A youth figure in the Hamlet (Jorong) of Sungai Dado Owner of Shop 1.	1	TP	28
Pemilik Warung/Shop Owners	Owner of Shop 2 Owner of the Coffee Shop Owner of the Coffee Shop 2.	1	WR-1	50

		1	WR-2	59
		1	KK	55
		1	KK	40
	Total	14		

Table 1. Subjects, Description, Informant Codes, and Data Collection Techniques for Each Informant
Source: Processed by the Researcher, 2024.

The selection of informants was done purposively based on the following criteria: (a) based on the informant's involvement in the activity for at least 2 years, (b) the experience the informant has while being involved in the activity, (c) the informant's willingness to be interviewed and provide explanations about the activity, (d) their prominence in the community.

Data Collection

In the data collection process, the researcher used three methods simultaneously: interviews, observations, and document studies. The data includes descriptions and the atmosphere of community activities in building a tourist village in the Hamlet (Jorong) of Sungai Dado, particularly focusing on the leadership roles of Ninik Mamak, Alim Ulama, and Cerdik Pandai in developing the tourist village. During the meetings, the researchers observed body language, tone of voice, and emotional intensity. The researcher used secondary data such as written documents, certificates, and documentation (internal photos, recordings). All these documents are intended to strengthen the results of the observations and interviews. Studies that process various forms of data can enhance the volume and quality of research data (Ali and Gibran, 2020).

Data Analysis

Data analysis is the process of systematically searching and organizing all interview transcripts, observations (field notes), and other materials collected to gain insights and understanding of the data, and communicate what has been discovered (Bogdan & Biklen, 1982). According to Miles & Huberman (in Sugiyono, 2014), data analysis after data collection is conducted in a model consisting of: (1) data display; (2) data reduction; and (3) conclusion drawing.

Results

Process of Community Empowerment Organization Pattern Based on Tigo Tungku Sejarangan Leadership in Building a Tourist Village

Community empowerment organization is a process in which the community can identify its needs, prioritize these needs, and develop the confidence to strive to meet these needs according to the established priorities based on the resources available in the community. Community empowerment as a learning process is interpreted as enhancing the ability and courage of the community, groups, and individuals to make social, economic, and cultural changes to continuously improve life and foster a spirit of self-reliant learning together.

The role of the Tigo Tungku Sejarangan leadership in the organizational process of building the Adat Seribu Gonjong (Sarogo) Tourist Village in Koto Tinggi Village is through stages as described by the Head of Nagari as follows: "...First, it starts with the government program where the village head uncovers what has been created by the ancestral heritage with the program 'Return to Surau' in the Hamlet (Jorong) throughout Nagari Koto Tinggi. Second, the village head of the Hamlet (Jorong) launched the

tourist village groups, or Pokdarwis, through repeated discussions with Ninik Mamak, Alim Ulama, Cerdik Pandai, and youth leaders to discuss the formation of a tourism village initiative and the formation of a tourism awareness group. Third, the village head invited the Bukit Tinggi Tourism Office to provide socialization on the importance of Adat Tourism Villages to the youth, community leaders, and the village residents. Fourth, the presence of Community Service Program (KKN) students and faculty advisors from the Muhammadiyah University of West Sumatra (UMSB) began the initiation of forming a traditional tourism village in the hamlet, providing an understanding of the importance of pioneering the development of a Tourism Village. Fifth, the socialization through meetings conducted by KKN students and faculty advisors from the university, with an approach to Ninik Mamak, Cerdik Pandai, Alim Ulama, and youth leaders, resulted in the formation of the Tourism Awareness Group (Pokdarwis). This was further supported and approved by Ninik Mamak, Alim Ulama, and Cerdik Pandai with assistance from UMSB, making the youth the driving force behind the development of the traditional tourism village. Sixth, the Pokdarwis management implements programs, including revitalizing the organizational structure of Pokdarwis, compiling the philosophy and history of the Tourism Village by interviewing community leaders, building homestays in the Tourism Village, identifying and forming an association of food stalls in the tourism village, and creating and installing informational boards with advice based on traditional sayings placed in strategic locations around the tourism village. As seen in the image below, the process of forming the Tourism Village...

(Interview, Head of Nagari/KN, 50 years old/05/08/2023)

As seen, the pattern of community empowerment in organizing the building of a tourism village can be illustrated in the image below.

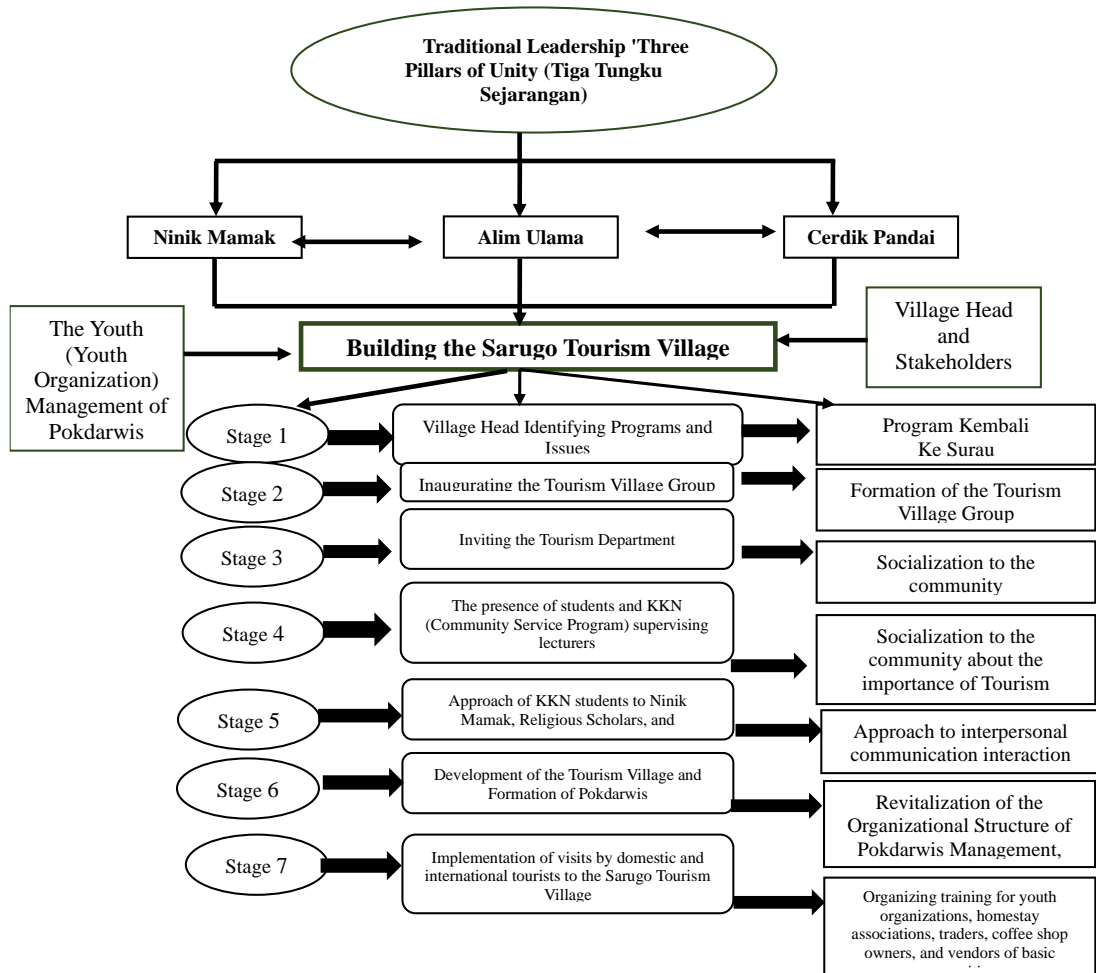


Figure 1.

The process of Minangkabau community empowerment model 'Tiga Tungku Sejarangan' in organizing the community to build the Sarugo Tourism Village



Figure 2. Intellectuals Providing Input to the Community at A Local Shop as Part of the Sarogo Traditional Tourism Village.

The process of forming the Traditional Tourism Village is inseparable from the blessings of the traditional leadership figures of Tungku Tigo Sejarangan, namely Ninik Mamak, Alim Ulama, and Cerdik Pandai, who support and provide advice or guidance to the youth as the managers of Pokdarwis.

The Role of Traditional Leadership: Ninik Mamak, Alim Ulama, and Cerdik Pandai in the Process of Organizing the Development of the Tourism Village

The leadership of Ninik Mamak is a traditional form of leadership, following a pattern that has been outlined by customary law continuously, meaning "when one falls, another rises, when one disappears, another takes its place" within each community, tribe, and village, as the proverb goes: "high things appear distant, big things appear close." Ninik Mamak, as the traditional leader, plays the role of preserving, protecting, overseeing, managing, and implementing the intricacies of custom. He is the leader and protector of his community or his nieces and nephews according to the customs of the tribe. Ninik Mamak holds a higher position than other leadership roles within the community and is the place where people seek guidance on various issues faced within the village (Nagari).

In the jurisdiction of the Dusun (village), there is what is called the "Kompek Suku," which refers to the four key leaders of the Dusun (Jorong). These four leaders are Datuk Merpati, Datuk Dantawu, Datuk Rangkawaibosa, and Datuk Bandarokali. Under their leadership, the customs of the village flourish, and they must be united in thought and action. In implementing their decisions, they cannot cover up or hide anything; they must all agree on matters.

The role of Alim Ulama is like a torch that illuminates from the darkness. Alim Ulama are selected from religious scholars or clerics (such as ustadz or buya). They must understand what is halal and haram, what is right and wrong, and have knowledge of religious law (syariat) and mysticism (hakikat). They are also expected to bring peace and calm to the community in times of conflict. The role of Alim Ulama is to guide the community spiritually toward the right path in life and the hereafter. The leadership of Alim Ulama is like a "suluh bendang" (a bright light) in the village, meaning they are the guiding light for the community. They are the ones who teach religious laws, which become the foundation of the syarak (Islamic law).

When the establishment of the Traditional Tourism Village began, rules for visitors were discussed, as stated by one of the Alim Ulama as follows:

“... The taboos in the Sarugo Traditional Village are based on religious teachings. So, anything forbidden by religion is also forbidden by custom. In Sarugo, there are guidelines for tourists, such as being polite, maintaining ethics, not damaging the environment, and most importantly, not deviating from the teachings of Islam. The majority of the people in Kampung Sarugo are Muslim. Therefore, they highly respect the customs based on Islamic teachings.” (Interview, AU, 55 years old, 07/08/2023)

Regarding the unwritten rules applied to tourists, they must follow the rules, such as the phrase “*adat bersanding sarak, sarak bersanding kitabullah*,” which means that customs should not deviate from religious rules. For example, in terms of attire, tourists must dress modestly and cover their aurat (private parts) according to religious guidelines. Foreign tourists can adapt to their culture but must also follow the village's dress code.

The leadership of Cerdik Pandai (intellectuals) comes from the community members who possess knowledge and can solve issues within the community, offering solutions to problems, especially related to the initiation and development of the tourism village in Koto Tinggi Village. Cerdik Pandai, within the “Tigo Tungku Sejarah” (three pillars of leadership) in Minangkabau, are chosen by the community. Their role is not limited to a specific community but extends beyond their village (Nagari) and even to other villages.

The role of Cerdik Pandai includes passing on traditions to the younger generation. For example, routine meetings are held in the adat hall to discuss the customs and traditions that apply in the village, resolving conflicts among nephews and nieces, such as land or inheritance disputes, according to adat. Matters such as extramarital relationships are also discussed in the adat hall. Adat becomes the center for resolving issues. There is a tradition of “*aluwe pesambahan*” (a type of speech or address) conducted during ceremonial feasts, where responses are made in the form of pantun (traditional poetry).



Figure 3. The Rumah Gadang Used as A Homestay for Tourists

The influence of the tourism village in the economic sector has a positive impact on the increase in community income, such as local houses being used as homestays and the emergence of small food stalls. However, the management needs to be improved, especially in areas that are still

lacking, such as when guests or tourists arrive. There should be a management system for finances, such as managing parking, outbound activities that are not yet programmed. So far, it has only been based on voluntary contributions from tourists. However, this issue still needs to be discussed by the youth to improve the management system.

In addition, the role of the Jorong government and the Village Head (Wali Nagari) still needs to improve services and strongly support the establishment of the Traditional Tourism Village, as stated by Cerdik Pandai as follows:

“... The development of the Sarogo Traditional Tourism Village in the future can be better and support Pokdarwis. There is creative economy and crafts as commodities to be purchased by tourists. The food stalls are becoming more crowded. Many tourists order local cuisine. There is also agro-tourism with an orange orchard, and guests can enter the orchard for a fee. The support provided in the tourism village is in line with the Musrenbang Adat and Kerapatan Nagari. The role of Tungku Tigo Sejarangan, consisting of Ninik Mamak, Cerdik Pandai, and Alim Ulama, is also involved in the planning and development of the Sarogo Traditional Tourism Village...” (Interview, CP, 48 years old, 08/08/2023)

Based on the results of interviews, observations, and document studies, the findings of this research can be summarized in the matrix table below.

No	The Role of Traditional Leadership and Groups	Data Findings	Meaning of Data Analysis
1.	<i>Ninik Mamak</i>	Preserving, protecting, supervising, managing, and implementing the intricacies of custom, particularly in pioneering and developing the Sarugo Tourism Village.	<ul style="list-style-type: none"> • The leader and protector of the community or nieces and nephews according to custom. • Holding a higher position compared to other roles within the community. • The place of refuge and the one to consult for various problems faced by the people in a village (Dusun)
2.	<i>Alim Ulama</i>	Lifted from the elements of an ustadz (religious teacher) or buya (a respected religious figure), he must know what is halal (permissible) and haram (forbidden), what is right and false, and understand both the	<ul style="list-style-type: none"> • His role is like a torch that illuminates the darkness in guiding the soul to follow the right path in life in this world, leading to the path of the afterlife. • The prohibitions in the Sarugo Traditional Village are based on religious teachings. • In Sarugo, there are rules for tourists, which include being polite, maintaining etiquette, not damaging the environment, and, most

		sharia (Islamic law) and haqiqah (the deeper truth or essence). He should also be a source of calm for every problem that exists in society.	importantly, not deviating from religious teachings.
3.	<i>The Role of Cerdik Pandai</i>	Growing from a community group that has knowledge and is able to solve the problems that occur within society.	<ul style="list-style-type: none"> • The intellectuals have knowledge and can solve problems that occur within society, providing solutions to resolve those issues, especially those related to the initiation and development of the Sarugo tourist village." • Chosen based on the community's desire."
4.	<i>Jorong Government and Wali Nagari (Village Head).</i>	Strongly encouraging the formation of a traditional tourist village.	<ul style="list-style-type: none"> • The form of support provided in the tourist village is also in line with the Musrenbang Adat (Traditional Development Planning Meeting) and the Kerapatan Nagari (Village Council).
	University (Lecturers and KKN Students - Community Service Program)	The exploration of natural resources and human resources began when there were KKN (Community Service Program) students and supervising lecturers from the Muhammadiyah University of West Sumatra as mentors, who frequently interacted and communicated with the youth and informal community leaders.	<ul style="list-style-type: none"> • The process of community empowerment is closely related to external factors, namely supported by a multidisciplinary facilitator team. This mentoring team is one of the external factors in community empowerment." • Mentors from universities who frequently interact and communicate with the youth and informal leadership figures.
6.	Karang Taruna/Youth (Pokdarwis Management -	<ul style="list-style-type: none"> • Revitalizing the organizational structure. • Forming a 	<ul style="list-style-type: none"> • Conducting training for the economic actors in the Sarugo Tourist Village." • Approaching and explaining

	Community-Based Tourism Awareness Group).	homestay association, economic actors: coffee shops, food stalls, and grocery stalls.	the development of the tourist village to the three traditional leaders (Ninik Mamak, Alim Ulama, and Cerdik Pandai), as well as the community through traditional consultations at the Traditional Hall regarding the management of the Sarugo Tourist Village."
7.	Economic Actors in the Community	Creative economy and crafts as commodities to be purchased by tourists. Food stalls. There is also an agro-tourism orange orchard available here.	Additionally, the role of the Wali Nagari (village head) of Koto Tinggi and the Wali Jorong (village official) as well as the participation and support from the community in managing the traditional tourist village.

Table 1: The Role of Traditional Leadership, Village Government (Wali Nagari), Higher Education, Youth Organizations (Pokdarwis Management), and the Community

Based on the results of the data, it is concluded that the role of the "Tungku Tigo Sejarangan" is an important part to be involved in the Musrenbang and the coordination of government policies and programs by the Wali Nagari, especially in Koto Tinggi Sungai Dado. The support provided in this tourist village aligns with the Musrenbang and the Kerapatan Adat Nagari.

Discussion

The Process of Community Empowerment Organizing Pattern Based on the Leadership of the Traditional "Tigo Tungku Sejarangan" in Developing a Tourist Village

The community empowerment process in forming the Adat Tourist Village cannot be separated from the blessing of the traditional leadership figures of Tungku Tigo Sejarangan, namely Ninik Mamak, Alim Ulama, and Cerdik Pandai, who support and offer guidance to the youth (karang taruna) as the managers of Pokdarwis. Community empowerment creates the development of potential that can be carried out through education and training, helping individuals gain skills and work capabilities (Isnaini et al., 2022; Mulyono et al., 2023; Van Hoof et al., 2021).

However, the exploration of natural and human resources began with the involvement of KKN students and their supervising lecturers from Universitas Muhammadiyah Sumatera Barat as mentors who frequently interacted with the youth and informal leadership figures. The ideas and suggestions from these interactions were then brought to the forum of Kerapatan Adat for approval in establishing the Adat Tourist Village. Additionally, the role of Wali Nagari Koto Tinggi and Wali Jorong, along with the community's participatory support, played a significant role in managing the Adat tourist village.

Research findings on the role of traditional leadership are supported by Indo (1999), who explains that a leader places himself in a centrifugal position, meaning that he positions himself for the people he leads from all parts of society, rather than being a leader who is centripetal, serving his own interests (Hidayat, 2007). The concept of informal leadership, as stated by Koentjaraningrat, refers to leadership not directly appointed by the government. However, such

leadership often has a hegemonic power compared to formal leadership types (Mayrudin, Husna, Yuliati, 2020).

Furthermore, Chalaudina (2021) explains that Adat leadership is primarily focused on the interests of the community, which is seen as protective. The organizing process of community empowerment in the development of the Adat Tourist Village in Jorong Sungai Dadok is formed from the bottom up, based on the desires of the community, which are decided in the Kerapatan Adat forum. This aligns with Sharagge (2013), who explains that community organization is a process that occurs consciously based on direct planning, identifying problems or needs, formulating issues, and utilizing social values.

In the implementation of community organization, several principles serve as guidelines, including: (a) building friendships with the community, (b) being willing to learn from the community's way of life, (c) building the community from what they already have, (d) not imposing leadership presence (Abdullah, 2022). Meanwhile, the process of community organization is explained by Huraerah (2008) as follows: social preparation, including: community introduction, identifying problems, and raising awareness, followed by implementation, evaluation, and expansion. Community empowerment is carried out by awakening and positioning the community as the main actor, equipping them with various skills and knowledge. The knowledge and skills of the community will enhance creativity in decision-making, identifying and utilizing opportunities, as well as overcoming obstacles in the implementation of community empowerment, leading to better outcomes (Lubis, 2000).

The role of higher education institutions as accompanying teams is closely related to external factors, as community empowerment is also supported by a multidisciplinary facilitator team. This accompanying team is an external factor in community empowerment (Deliveri, 2004). The presence of universities as facilitators in empowering community organization helps speed up the development process (Firman, 2021).

The process of organizing community empowerment based on the leadership of Tungku Tigo Sejarangan in developing the tourist village is also a participatory process that gives trust and opportunities to groups and individuals to analyze the main challenges of local development by proposing programs and activities decided together to address these issues. Moreover, community empowerment is a learning process, interpreted as: (a) improving the capabilities and courage of the community, groups, and individuals to make social, economic, and cultural changes to continuously improve life; (b) as a learning process that fosters an independent and participatory spirit of learning together. The experience-based process of community empowerment organization is accepted because it is grounded in real-life experiences (Nasih et al., 2020).

The Role of Traditional Leadership in Empowering Community Organization to Build a Tourist Village

Based on the research findings, the role of traditional leadership in Tungku Tigo Sejarangan in organizing the establishment of the Adat Tourist Village in Sarogo, in the Dusun (Jarong) Sungai Dadok, Koto Tinggi Village, Lima Puluh Kota District, West Sumatra Province, is strongly influenced by the three traditional leadership figures known as Tungku Tigo Sejarangan: Ninik Mamak leadership, Alim Ulama leadership, and Cerdik Pandai leadership.

The role of *Tungku Tigo Sejarangan* leadership can be described as follows: during the Kerapatan Adat meetings, when deciding the importance of establishing and developing the Adat

Tourist Village, the roles of Ninik Mamak, Alim Ulama, and Cerdik Pandai are: (a) providing advice and traditional Minangkabau wisdom, (b) being symbols of leadership that influence the development of the village, (c) serving as the main reference for the Minangkabau community, especially in determining the formation of the Adat Tourist Village Sarogo in Jarong Dado Wali Koto Tinggi, (d) The cultural values within this leadership system have become a life guide in positive community relations or social order, encouraging, stimulating, and becoming a force of motivation to drive community activities (Akmal, 2013).

This is supported by Suarman (2000), who compares *Tungku Tigo Sejarangan* to the three leadership figures: Ninik Mamak, Alim Ulama, and Cerdik Pandai, where the wood represents ideas and opinions, and the flame symbolizes the medium of discussion, while the cooked contents in the pot represent the consensus decision.

Ninik Mamak, also known as *penghulu*, is the traditional leader (functional adat) in Minangkabau. The position of Ninik Mamak is passed down through maternal lineage (matrilineal), holding the *soko datuk* (ancestral support). As a traditional leader, Ninik Mamak's role is to preserve, protect, supervise, and carry out all aspects of adat. He is the leader and protector of his people or relatives according to the adat (Arief, 2000).

Alim Ulama is a religious leader who is responsible for guiding and leading the community or Muslims in both religious and social matters (Zukriman and Lubis, 2014).

Cerdik Pandai refers to knowledgeable individuals who possess the ability to solve complex problems, understand life and society, and contribute to achieving well-thought-out decisions, both mentally and physically (Amir, 2001).

The three leadership systems in Minangkabau community, known as "*tungku nan tigo sejarangan, tali nan tigo sapilin*," complement and strengthen each other, becoming symbols of leadership that influence decision-making in community development (Abiddin, 2004).

The existence of these three informal leaderships is institutionalized in adat idioms and is inseparable from the historical journey of the Minangkabau community, guided by morals in accordance with Islamic teachings in the adage "*Adat basandi syara, and syara mematuhi, Adat memakai*," ensuring the preservation of traditions.

Local traditions in our society are still maintained across the archipelago. Tradition refers to customs that have been practiced for a long time and have become a part of society's life. The essence of tradition, according to Pabotinggi (in Zulkarnain and Nurhadi, 2019), is the behavioral transformation passed from one generation to the next, both orally and in writing. Tradition is not only a behavioral pattern but also a living dialogue rooted in shared references, and it must be transformed through informal education so that local traditions do not disappear.

Informal education is the education that takes place in the family and community environment, starting from birth. According to Coombs (1984), informal education is the learning acquired through daily experiences, consciously or unconsciously, throughout one's life (Coombs, 1984). Based on this definition, informal education is unstructured, with no chronological hierarchy or formal certification, and is a natural, self-directed process that occurs throughout one's life.

Conclusion

First, the role of traditional leadership, particularly Cerdik Pandai, in the process of organizing and developing the Adat Tourist Village of Seribu Gonjong (Sarogo) in Nagari Koto Tinggi

follows several stages as follows: (1) The social preparation stage focuses on approaching informal and formal leaders, introducing the community, identifying the problems that are the community's needs, and raising awareness so that the community realizes the issues related to development in their village or sub-district; (2) The implementation stage, where activities are carried out according to the plans that have been made; (3) The assessment stage, which is conducted during the activities and after the community empowerment organization; and (4) The expansion stage, which is the development of activities both quantitatively and qualitatively.

Second, the role of traditional leadership, Tungku Tigo Sejarangan, in organizing the development of the Sarogo Adat Tourist Village cannot be separated from the influence of the three traditional leaderships. These roles include: (a) providing input and traditional Minangkabau wisdom, (b) becoming a symbol of leadership that influences and contributes to the development of the village, (c) serving as the main reference for Minangkabau community, (d) The cultural values within this leadership system have become a life guide in maintaining positive community relationships, stimulating, and acting as a force of motivation and driving force in community activities, (e) preserving, protecting, supervising, managing, and implementing all aspects of adat, (f) guiding and providing leadership to the community or the Muslim ummah in both religious and everyday social matters, and (g) addressing complex issues and providing warnings to individuals about behavior that still adheres to the traditional codes of etiquette.

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