

The Regeneration of Customary Tittles within the Kinship Tapestry of Langgam Village

Kerina Jefani^{1*}, Pawennari Hijang²

¹Universitas Andalas, Indonesia

²Universitas Hasanuddin, Indonesia

Corresponding Author: Kerina Jefani kerinajefani@gmail.com

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ABSTRACT

The regeneration of customary titles in Langgam society is an integral part of the social system that governs the inheritance of traditional leadership through matrilineal principles. This study aims to understand the mechanism and significance of customary title regeneration within Langgam's kinship structure. Using an ethnographic approach, research was conducted through participant observation, in-depth interviews, and document analysis over two months in Langgam Village. Findings indicate that customary title inheritance is not automatic but undergoes community deliberation, social evaluation, and approval by sanak padusi based on the principle of "alur jo patuik." Furthermore, Langgam's customary structure, which emphasizes the relationship between mamak and kemenakan, underscores the importance of moral and social legitimacy in sustaining customary leadership. The study concludes that the regeneration process preserves social stability and reinforces cultural identity within Langgam society.

INTRODUCTION

Customs are a system of values and norms that grow from the social life of a community, reflect collective experiences, and are passed down across generations as a guideline in living life. (Koentjaraningrat, 2009) explained that customs are an integral part of culture that has the function of regulating, ordering, and maintaining community stability through norms that are inherited from generation to generation.

Customs are encompassing the social structure that governs all aspects of life, from human relations, resource management, to political systems and leadership. Indonesia, customs are not only a local existence, but are also constitutionally recognized as a pillar of the social arrangement of society. Article 18B of the 1945 Constitution states that the state recognizes and respects the unity of customary law communities and their traditional rights, as long as they are still alive and in accordance with the development of the times and the principles of the State. This recognition provides strong legitimacy that customary has a distinctive legal force, different from the formal law of the state. In addition, customs are closely related to the kinship system (Siahaan, 2018). In a society that still maintains a traditional structure, kinship relations are the main foundation for the running of customs, because the social structure and authority of the customary cannot be separated from who is considered to be part of a certain race or community.

Therefore, understanding the customs must at the same time understand the kinship system in which the customs live and are carried out. Langgam Village is located at the intersection where two traditional institutions meet between the Coastal Melayu and the Petalangan Melayu. Although geographically located on the coastal route of the Kampar River, traditionally Langgam does not adopt a patrilineal system typical of the Coastal Melayu community. On the contrary, the Langgam people use the Petalangan traditional system which is characterized by matrilineal kinship with three main pillars consisting of *soko*, *pisoko*, and heirs. *Soko* refers to tribal sustainability, which draws on the hereditary system of women (*sanak padusi*). Meanwhile, *pisoko* is a title for *ninik mamak* in the traditional structure, and inheritance includes the inheritance of property which is also regulated in the customary order. They lived under the *pebatinan* system of government, which was an original Proto Melayu system of government before the arrival of the Hindu Kingdom and Islamic Kingdom systems (Marzali, 2009).

Each indigenous community has different patterns and systems of community institutions. Related to that, the application of customary practices will also be different in various regions (Abdulah, 2020). To ensure the implementation of customary in Langgam Village in accordance with the principles and values that are believed, a customary structure was formed that associates people who can regulate the realization of customs in daily life. In this regard, customary structures can be categorized as creative institutions, namely the main community organizations, which in themselves grow from the customs of the local community (Soerkanto, 2006). People who have a stake in the customary structure generally hold customary titles to legitimize their positions

and roles. A traditional title is a symbol given by a group to a person or group as a sign that a person or group is recognized for its existence in society (Kholiffatun, 2017).

Other regions customary titles are given to build and maintain relationships between lineal groups (Juhary, 2011). Meanwhile, the granting of customary titles also has implications for the provision of rights and obligations, in the form of territorial rights and the obligation to provide for sustenance innately (Wulandary, 2013). The title given has its own meaning for the community so that in its implementation it must go through various considerations, calculations, and agreed processes.

This traditional structure is led by the Penghulu Besar of Langgam who has a grandfather, with eleven *ninik-mamak* with the title of *datuk*. The title of Penghulu refers to the word *hulu* meaning base, origin, head or leader. Upstream means the base or origin of the river, which is the place where the river originates or originates. *Kalang hulu* means a lifter or head or pillow. *Ninik Mamak* is the chief of the tribe. Penghulu or *ninik mamak* is titled *datuk* which means a person who has knowledge, a person who is smart, who is *dituakan* or *datu-datu*. So, *Ninik Mamak* is a person who has a leading position in the lives of indigenous peoples.

The position of a *mamak* in the landscape of the customary structure is not obtained automatically, but through a regeneration mechanism that involves tribal deliberation, kinship approval, and consideration of the social feasibility of the prospective nephew. The title of *datuk* is considered a form of *sako* (intangible inheritance) that cannot be given carelessly, but must be given to someone who is able to maintain the honor of the race, be a place to lean on nephews, and carry out customary law fairly. It is the nephew who then becomes the candidate to succeed the traditional title, if it has been considered worthy in the *flow jo patuik*. This study aims to explain the system of regeneration of customary titles in the kinship of the Langgam people, its process and meaning which leads to the existence of *ninik-mamak* in preserving customary values and social functions.

THEORETICAL REVIEW

Cultural System Theory

The Social and Cultural Systems Theory views culture as a system composed of interconnected ideas, activities, and artifacts that shape the patterns of social life in society (Koentjaraningrat, 2009). Within this framework, customs are understood as a set of values, norms, and rules that exist within society and function to regulate social relations, power structures, and collective decision-making mechanisms. Customs are not static or merely inherited from the past, but rather are dynamic social systems, continuously reproduced through daily practices and adapted to changing times without losing their fundamental principles as guidelines for communal life. In the context of Langgam society, this theory is relevant to explaining how customs serve as the primary foundation for regulating kinship systems, traditional leadership, and the inheritance of customary titles such as *ninik-mamak* and *datuk*.

The regeneration of customary titles is understood not simply as a replacement of individuals within the leadership structure, but as a cultural mechanism that serves to maintain social stability, the legitimacy of customary authority, and the continuity of collective values. Through the perspective of Social and Cultural Systems, the *ninik-mamak* regeneration process is seen as part of the work of the customary system in maintaining social order, ensuring the continuity of the function of traditional leadership, and maintaining the balance of social relations amidst the dynamics of social change faced by the Langgam community.

The Theory of Cultural Inheritance and Social Regeneration

The theory of cultural inheritance and social regeneration views culture as something that is not only inherited biologically but also reproduced through social processes involving socialization, symbols, and social institutions (Bourdieu, 1977; Soekanto, 2006). From this perspective, cultural elements, including values, norms, and leadership structures, are transmitted from one generation to the next through institutionalized and collectively recognized mechanisms. Customary titles are understood as a form of symbolic capital that conveys social legitimacy, honor, and moral authority. Therefore, their existence is not merely symbolic but also has real social consequences in regulating community life. In the context of this research, this theory is relevant to explaining the social significance of the title "*datuk*," which is viewed as a *sako* (*non-material inheritance*) in the customary system of the Langgam community.

The process of granting customary titles is not carried out haphazardly, but rather through a mechanism of deliberation, consideration of kinship, and moral judgment known as the principle of *alua jo patuik*. The regeneration of customary titles serves to maintain tribal dignity, ensure the continuity of customary values, and maintain the legitimacy of traditional leadership amidst social change. Thus, the theories of cultural inheritance and social regeneration help us understand that customary titles are not merely formal statuses, but rather representations of social responsibility and mechanisms for cultural sustainability within customary communities.

METHODOLOGY

This study uses a qualitative method with an ethnographic approach that is often used by anthropologists in socio-cultural studies. Ethnography has distinctive characteristics such as the full involvement of researchers, exploring the culture of the community, and requiring depth of data exposure. This is in line with Marvasti (2004: 35-36) in his work "*Qualitative Research In Sociology*" emphasizing the three dimensions of ethnography, namely involvement and participation in the topic studied, attention to the social context of data collection, and sensitivity to how the research subject is represented in the research text. The ethnographic approach was chosen because it is able to bring researchers to explore the perspective of the community directly (Amady, 2014). Therefore, like ethnographic research in general, researchers stay at the research site to integrate and ensure full involvement to study people's life patterns.

The research was conducted in Langgam Village, Langgam District, Pelalawan Regency for two months from February 19 to April 22, 2025. Langgam Village itself is one of the territorial areas based on matrilineal kinship. The customary system and its structure are maintained and become part of the social reality of the community. The research data sources are divided into primary data sources and secondary data sources. Premier data sources refer to data obtained directly from research subjects. More specifically, the research subject includes all traditional apparatus that have legal titles and positions. Meanwhile, secondary data is sourced from supporting documents, literature, and archives that support primary data. Data collection techniques in the field are carried out through various stages, *first* conducting thorough observation of the entire Langgam sub-district area and conducting *Rapid Social Mapping* to map the socio-cultural aspects of the community.

Both semi-structured interviews were conducted with selected informants through snowball and purposive sampling, with data recorded and recorded in fieldnotes. The three document studies complement the data collection by examining various relevant files and records. All data is validated using triangulation techniques, ensuring the validity of the information through cross-source comparisons. The results of the data triangulation will also be adjusted to the information obtained at the previous *desk study stage*. Furthermore, the data were analyzed descriptively to be organized and arranged in a narrative wrapped in theory in the description of the research report.

RESULTS AND DISCUSSION

Customs and Kinship in Langgam Village

In general, the Langgam people adhere to four categories of customs as explained by the Penghulu Besar of Langgam: (1) the actual customs, which are permanent and unchanged. In accordance with the expression *dijaku withered in the tomb died*. This is the main pillar with the principle of "*adat basandi syarak, syarak basandi Kitabullah*", which means that the custom goes hand in hand with Islamic law, and Islamic sharia refers to the holy book.

This principle emphasizes that customs must not contradict religious values, but still stand as a moral and social force of society; (2) customs, which are flexible according to the context of space and time, where the earth is trodden on, where the sky is upheld; (3) customs, which are customs resulting from consensus to answer new problems in a dynamic and ever-evolving society; and (4) customary customs, which are habits that develop in daily life and have been considered valid as customs. The *petalangan* embraced by the Langgam people draws lineage through the female line, where women determine tribal identity and inheritance of *sako* and *pusako*. In this system, the *sanak padusi*, i.e. women from one *paruik* or one tribe, have the power to determine who is entitled to receive the customary title. Meanwhile, men play the role of *mamak*, i.e. the brother of the mother who has social, moral, and educational responsibilities for their sister's nephew.

The use of this matrilineal system makes Langgam tend to be cognate in its values and social structure with the Minangkabau people. Various versions of

the influence of Minangkabau traditional patterns into the customary mechanism in Langgam. Some argue that this process is due to the transmigration of the Minangkabau people through the Kampar River until there is cultural acculturation with the local community. Some explain that this process occurred hundreds of years ago, when Langgam was part of the Pelalawan Kingdom which was at war with the Siak Sultanate which was influenced by customs from the Pagaruyuang Kingdom. Like the Minangkabau, the Langgam people with Petalangan customs draw lineage from their mothers, establish tribes based on maternal lines, and regulate the inheritance of intangible property (sako) and tangible property (pusako) through the nephew line. In this system, women as relatives hold structural power in determining the successor line, while men as mamak.

Mamak is a kinship term to refer to the brother of the mother and has moral and social responsibility towards her nephew's children. Nephew is a kinship term in the Petalangan indigenous people to refer to a nephew or son of a sister. But for now, this term extends to include the children of brothers. In the context of the regeneration of customary titles, nephews are only intended for the sons of the sisters. However, even though the family lineage follows the mother's side, but in social order and social obligations, the father and mother have equally strong binding power so that the child's obligation to his mother's family is as great as the obligation to the father's family. Judging from the point of view of the boundaries of the social environment of individuals among their relatives, the Petalangan Melayu community adheres to the bilateral principle, namely the social environment of a person is between the relatives of father and mother. However, the dominant tendency is more socializing in the mother's relatives.

This Petalangan custom originated from the Petalangan people who controlled the land area, customary land forests and were claimed as "indigenous people" who inhabited the forest area. Some experts argue that the Petalangan people are the "remnants" of the Proto Melayu (Old Melayu, who came around 2500-1500 BC), others say they came from the Deutro Melayu tribe (Young Melayu, who came around 300 BC). However, from the origin story or tombo (terombo story) owned by the Petalangan tribes in general, it is stated that their ancestors came from Johor which is symbolized as "sea". In Bujang Tan Domang's long song, for example, it is described that their ancestors were Johor nobles who were raised by the Pelalawan Royal family (Effendy, 2008).

The people of Petalangan are also often referred to as the people of Talang which means "bamboo people" or "people of the botung". This name comes from the habit of their ancestors taking river water using gutter reeds, so later they were called "Orang Talang", and the whole tribe was called "Orang Petalangan". Although the Petalangan people use this term as a specific designation, they also consider themselves to be Melayu, as the original Melayu ethnicity. The expression botung has a strong cultural philosophical meaning so that it can represent the kinship system in Langgam.

Like the expression Water bone bubung, liquid in the Botung fountain grows in mato. according to the flow and should. This local metaphor explains how kinship and the inheritance of value are likened to a structured derivation.

Bamboo (botung) was chosen not only because it thrives in the humid and forested Langgam area, but because bamboo biologically describes strong, bound, and mutually supportive horizontal and vertical growth. In the matrilineal system, the lineage is drawn from the mother, and like the bamboo clump, each individual is part of the same clump even though they do not grow from the same stem. Bamboo shoots grow close together and parallel, not dominating each other, but still sourced from the same root. This reflects the customary principle that all members of the paruik are part of one kinship body, and that the title is not given to the strongest or the oldest, but to the one who grows up "di mato" (in the presence of the people), is seen, known, and recognized through his social service.

Customary Structure and Its Role

Even though matrilineal kinship is used in the withdrawal of lineage, patriarchal characteristics in leadership are still very strong in the life of the Langgam community. This is because only men can occupy strategic positions in the customary structure. (Rohana, 2017) The emphasis on the relationship between mamak and nephew in the kinship network provides esoteric potential to contribute to regulating the kinship system. The customary structure in Langgam includes traditional stakeholders and leaders.

These are the ones who *are one step ahead, elevated by the stern*. The group that is elder or listened to for their opinions, becomes a place to ask questions about matters related to indigenous issues, considering them to be one of the sources of indigenous knowledge in society, then they are a respected group and in the socio-cultural life of the community, they belong to the upper layer. Traditional leaders in their capacity will always be made leaders in various ceremonies such as; traditional ceremonies, marriages, births and other life-cycle ceremonies. The provisions, duties, and rights of customary stakeholders in the Petalangan community include customary stakeholders who are the leaders of customary and tribal leaders.

The provisions, duties, and rights of the traditional leaders in Petalangan society include their role as the highest authority in customary matters and as the head of the clan). Must have a custom device (ketiapan) Owned and supported by his nephew's children. Based on the Fatwa of the Customary Density Assembly on the Duties, Rights, Procedures for the Election and Inauguration of Melayu Traditional Stakeholders Petalangan N0. 01/LKAM-KPVIII/2007. Establish and fight for the motto "*adat bersandi syarak, syarak bersandikan kitabullah*". Owning and maintaining the forest of his customary land in accordance with *his customary terombo*. To resolve problems and cross-disputes between his nephews both customarily and based on the laws and laws of the Unitary State of the Republic of Indonesia. The rights of customary stakeholders are determined in accordance with the applicable customary provisions, in accordance with the flow and appropriately.

The traditional structure of Langgam is organized in the Langgam Headship, which is led by the Langgam Headman. Under this leadership there are three main tribes: the Triku, the Domo Sebrang Parit, Melayu Tribe and Domo

Teluk Pangkalan. These three tribes are led by three chieftains with tribes that are also occupied by each mamak. The following is the structure and role of each mamak with a customary title in the unity of traditional leaders in Langgam.



Figure 1. Structure of the Great Headship of Langgam

Domo Sebrang Parit:

1. Datuk Bandaro Kayo: as a mamak sarak. "*Airnya putih kosiknya jernih*" he is the leader of the Domo Sebrang Parit tribe
2. Datuk Imbang: Dubalang Negeri. Its position by the door maintains security. "*Kalau ada pasang menyanak dari ulak, kapar bertandan dari hulu, ado tuk imbang yang dulu terjun*" meaning that if there is a problem that threatens security in Nagari, then Datuk Imbang is responsible for jumping directly.
3. Datuk Bono Kampar: A merchant villager. Become a mamak for immigrants who do not have tribes. "*Ko ado anak kemenakan yang teisak-isak di lubu, datuk bonolah mamaknya*" he is responsible for helping and being a helper for people who do not have mamak. Usually this is temporary, before the person decides where to go and where to go.
4. Datuk Padano: "*Rimbo sekampung dalam negeri, tempat meramu panjang dalam pandak, duduk tempat berdiri togak tampek betanyo, pergi membawa kabar pulang membawa berita*" wise people.
5. Datuk Batuah: As the spokesperson in the state, the deputy (representative) of Datuk Padano

Melayu

1. Datuk Kerjan: It is the fourth title of the domestic tribe. It plays a role as a legal mamak, a union between sarak and customs. "*Memacik buek, memegang kato dalam nagari, palito yang tak ado padam, cermin yang tak pernah kabur*".
2. Datuk Badagu: He came down from badagu, and was appointed by Datuk pleh Datuk Penghulu to represent the badagu's nephew. "*Kalau naik ke ateh, tekucuk payung penghulu, kalau turun ke bawah, tertutup payung badagu*"

means that Datuk Paduko is recognized by two customary systems between Datuk Penghulu and Batin Badagu who own the land of caterpillars in the badagu area. If Datuk Paduka rises to the top, then he must release his identity of the headship, and vice versa if he goes down, then he wants to release his identity which is recognized by the badagu mind.

Domo Teluk Pangkalan:

1. Datuk Lelo Kayo: Mamak adat in the chieftain. He is the one who takes care of the field of civilization. it is the *tungkek* (backup) of Datuk Penghulu. So if it is one or the other, the headman is obstructed. So Datuk Lelo Kayo can replace him as deputy (deputy).
2. Datuk Majo Kayo: Mamak is the most numerous. If Datuk Lelo becomes the deputy pebghulu, then Datuk Majo Kayo becomes the traditional mamak.
3. Datuk Singo: dubalang in the Domo tribe of Teluk Pangkalan. He is also Datuk Imbang's companion "*Monjompuik yang jauh, maimbau yang dakek, menyelesaikan kudut yang tidak selesai, keruh yang tidak jernih dalam pasukuan*".
4. Datuk Indo: Mamak suku paruik. Ketuo is a nogori boy. Is the companion of Datuk Lelo and Datuk Majo.

The explanation above leads to the specific function and the position of the title of each ninik mamak. However, in general, all ninik-mamak in the above customary structure have an important role in the realization of customs in Langgam Village. (1) Preservation of Customs and Identity, the ninik mamak are responsible for maintaining and preserving the values, norms, and beliefs of the petalangan custom. With the strengthening of global influence and the assimilation of other cultures, indigenous leaders play a role in refreshing the understanding of indigenous peoples and maintaining dignity and social values. This is reflected through the procession before the marriage ceremony, which is *mengampung* where the mamak is the party that determines whether the marriage ceremony can be held by considering the relationship between the relatives of each party and the wishes of the woman who can still be adjusted to the applicable customary rules. (2) Guardian of the estate. Traditional leaders manage tribal and tribal heritage, such as customary land and forests.

The use of this property for the benefit of the community strengthens its legitimacy in maintaining the continuity of customs and the welfare of the people. If the inheritance is lost, the traditional ruler loses one of his sources of authority, which can affect kinship relations in his community. (3) A case breaker and a community bonder. Traditional leaders function as leaders in resolving disputes among their races and tribes. The emotional and psychological closeness between mamak and niece forms a subjective political culture, where their identity and position can be a tool in suppressing and reuniting conflicting parties (Asrinaldi, 2018).

The Flow of Patuik in the Regeneration of Customary Titles

There are several things that cause regeneration or replacement of mamak to be done, including: (1) Death or death; (2) Mamak resigned; (3) Wrongdoing. To more specifically explain the wrong act that caused the change of mamak, Datuk Rajo Bilang Bungsu in his writing explained that there are eight laws to kill the title of mamak according to customary law. The eight laws include Stealing is not measured by large and small values. Gambling is also not measured by its type. Fighting, which is said to involve physical force. Violating the law of sarak, like making a living by selling haram goods. Slandering or sheep fighting so as to damage the relationship between one child and nephew with another. Destroying the village, namely selling the rights of nephews such as customary land or the potential of the village that does not go through deliberation/consensus because they want to enrich themselves or certain groups. Disturbing people's children so as to damage the household concerned, let alone cause divorce. Donating, that is, committing adultery with anyone.

All of the above is written when demanded by the children of the Ministry of Agriculture, then the mamak is found guilty. According to customary law, among the eight above, there is one that cannot be wrongly weighed by the debt paid, namely donating which is the law of baling scraped ivory is rotated. This means that mistakes that cannot be tolerated, so they must be released from their positions. While other mistakes can be made up for or fined according to the accident that occurred. There is a deferment period for one month, but if there is no intention to pay and there is no proposal to submit from him, then the title on him is absolutely lost or dated.

There are two mechanisms for determining the regeneration of ninik mamak. In the traditional structure in the First Langgam, a nephew ran to replace the grandfather. Both nephews are nominated by relatives and relatives in the same clan. The inheritance of customary positions in Langgam is not just a formality or symbolic ceremony. It is a manifestation of complex social relations, woven from kinship systems, moral legitimacy, and customary institutional structures. The inheritance of titles in the matrilineal system of Langgam is not based on the primogeniture system (eldest son), but through the principle of "alur jo patuik" which means:

Groove refers to the maternal kinship line (sanak padusi) that determines genealogical legitimacy. A male nephew who has a line derivation parallel to the mamak who will replace him. The nephew who is prioritized to inherit the title usually comes from the mamak's closest nephew. The order of classification:

Under the chin: the son of a direct sister.

Under the chest: the son of a female cousin of a tribe.

Under the belly: the boy of the grandmother's line (sanak senenek).

While patuik refers to a person's moral, social, and spiritual worthiness to hold a degree. If there is no nephew under the chin, it will shift to the nephew under the chest, if it is not also found a groove and is appropriate, it will take the nephew under the abdomen. However, in most cases title regeneration occurs in nephews below the chin or nieces of the mamak sister. Thus, a nephew can only become a grandfather if he is in the right groove and is considered worthy by the mamak and relatives.

If the male nephew of the sister meets the criteria, but does not meet the element, then he automatically cannot replace the role of mamak. And vice versa, if in terms of merit, but in terms of the flow he is not the nephew of the mamak concerned, then the title of grandfather cannot be held. Even so, the most basic condition for the regeneration of customary titles is always about consensus deliberation. This shows that the customary structure of Langgam rejects automatic inheritance, and places social judgment and customary deliberation above pure hereditary rights. If in the deliberative decision, there are several candidates who meet the general requirements regarding the flow of jo patuik, then the final determinant is the decision of the relatives to choose the best replacement from several nominated nephews.

Along with that, the nephew who will be nominated must also meet the availability of holding the title of grandfather and carry out customary functions, as well as being willing to live and settle in Langgam during the term of office. Long before the regeneration of the customary title must be carried out, all relatives in one clan have made observations and assessments to see the feasibility of the prospective replacement. Nephews who are considered worthy must meet the basic criteria and conditions to become a mamak. Such as being wise like parents, being able to be an example, and behaving in accordance with social norms.

This process of rejection occurs in open spaces, social interaction among relatives to traditional events. This assessment takes place on an ongoing basis and does not occur in a single moment, but through a series of customary events and the daily social life of the relatives who take the most strategic role in this regard, the assessment and decision are taken into account for the continuation of *the pisoko* (customary title). Nephews who are considered worthy are those who show concern for the customs and the sustainability of their community. Participation in traditional events, such as marriage ceremonies, alek nagari, or customary meetings, is the main indicator in the feasibility assessment.

Likewise, in religious activities, such as feasts or celebrations of Islamic holidays, the presence and involvement of nephews is proof of the calling-up to the social and religious values upheld by the Langgam people. If a nephew is consistently present and active in these activities, then his position in the assessment of relatives will be stronger. Conversely, absenteeism and lack of involvement may reduce his eligibility as a successor to the traditional title. This assessment process is not only a place for individual evaluation, but also strengthens the relationship between relatives, nephews, and mamak in one *tribe*.

The social involvement of a nephew not only proves his personal worthiness but also reflects the intertwining of kinship values that are the basis in the matrilineal customary system. This assessment runs for a long period of time and is dynamic, the social and psychological dimensions also affect the final decisions taken by the relatives and the mamak. Over time, before three things happened that caused a grandfather to no longer hold office (death, resignation, or wrongdoing), a candidate for his successor had emerged and could be agreed upon through customary deliberation. This deliberation was carried out with full consideration, prioritizing the principle of consensus, and considering the moral

and social aspects of the prospective nephew who will hold the title of grandfather. Thus, the regeneration of customary titles is not just a change of position, but a social process rooted in community legitimacy and active involvement in maintaining the dignity of customs.

The inauguration of the grandfather's successor should be accelerated as soon as possible. For example, in an incident, a grandfather died suddenly, so before his body was buried, on the doorstep it must be decided who would replace him. However, if the body has been buried first and the decision to replace the grandfather is not also decided, then the inauguration of the grandfather must be costly. This means that the inauguration of the grandfather must be by slaughtering 1 buffalo to gather people again so that the entire village knows if there is a grandfather who has just been inaugurated

CONCLUSIONS AND RECOMMENDATIONS

The conclusion of this study confirms that the regeneration of customary titles in the Langgam community is part of the social mechanism that maintains the continuity of customary leadership through the matrilineal system. The process of inheriting customary titles does not occur automatically, but through a long assessment of social interaction, involvement in customary life, and moral and social considerations based on the principle of *flow jo patuik*. Sanak padusi plays a major role in assessing the feasibility of nephews through observations that take place in kinship spaces, before finally a replacement candidate is decided through customary deliberation. A strong leadership structure not only maintains indigenous values, but also ensures that indigenous leadership continues to function in organizing, preserving culture, and resolving various problems in the community. Thus, the regeneration of customary titles not only serves as a symbol of inheritance of position, but also becomes part of the social legitimacy and cultural stability of the Langgam people.

FURTHER STUDY

Future studies may examine the intergenerational transmission of customary titles in other villages to compare patterns of cultural continuity and change.

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