

TRACES OF THE ARCHIPELAGO HERITAGE: UNCOVERING THE HISTORICAL SIGNIFICANCE OF MINANGKABAU IN NEGERI SEMBILAN CULTURE

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ABSTRACT

This study aims to investigate the deep historical connections between Minangkabau and Negeri Sembilan, two regions with rich cultural heritage in the archipelago. We explore the traces of this heritage to uncover the historical significance of Minangkabau in the formation and development of Negeri Sembilan's culture. The research method involved in-depth historical analyses as well as a careful literature review, which helped us understand the influence that Minangkabau culture has had on the social structure, customary system, values and traditions of the people of Negeri Sembilan. Our results show that this historical footprint reflects not only cultural adoption, but also the complex interaction between Minangkabau and Negeri Sembilan, which has shaped a rich and unique cultural identity in the history of the archipelago. Research findings reveal the deep-rooted nature of this cultural relationship, starting from the early arrival of Minangkabau people in Negeri Sembilan during the 15th and 16th centuries, to diplomatic relations with Raja Mahmud of Pagaruyung in 1773. The historical significance of Minangkabau in Negeri Sembilan culture has important relevance in understanding the cultural dynamics of the region.

I. INTRODUCTION

Since ancient times, the relationship between Minangkabau and Negeri Sembilan has been a story of migration, trade, and cultural exchange. With Minangkabau as one of the cultural centers in West Sumatra, and Negeri Sembilan as a region rich in traditions and customs, the interaction between these two communities forms a unique and diverse cultural canvas. The Minangkabau migration journey to Negeri Sembilan was not just a physical move, but also brought with it strong values, customs, and traditions (Siregar et al., 2022). From matrilineal kinship systems to arts and crafts, the Minangkabau brought a rich and varied cultural heritage that continues to influence and shape Negeri Sembilan's culture. The Perpatih custom, one of Negeri Sembilan's most prominent traditions, has deep roots in Minangkabau tradition (Bhanbhro et al., 2020). This system, which places women as the main pillar in the kinship structure, reflects the strong influence of Minangkabau culture and has become a distinctive feature of Negeri Sembilan's culture that sets it apart from other regions in Malaysia (Ithnin et al., 2021).

History is a recorded life experience from the past. To study history is to remember the past. History is closely related to time and events, so understanding history will make it easier for us to organize future lives (W. Rahmat et al., 2023). One of the history that has begun to erode the times and deserves to be remembered again is the History of Cultural Relations between Minangkabau and Negeri Sembilan Malaysia. The influence of Minangkabau culture in Malaysia, in fact in Negeri Sembilan but also in Melaka, Pahang, Selangor, and Perak. People in the countries that are now the State of Malaysia, especially Negeri Sembilan, admit that their ancestors came from Pagaruyung (Minangkabau), while the Minangkabau people also consider Negeri Sembilan as one of their regional areas.

The actualization of Minangkabau culture in the community that carries it today can basically be seen in several social institutions such as the kinship system, the implementation of ceremonies/traditions, language, art, knowledge, and religion. One of the most appropriate institutions to see the actualization of Minangkabau culture with Negeri Sembilan is through the kinship system adopted by the people of these two regions (Azwar et al., 2018). This is based on the idea that the kinship system is an institution that involves almost all components of the supporting community and at the same time describes the structure of the community concerned. Culturally, there are many colors of Minangkabau culture in use or known in Negeri Sembilan, among others: Perpatih customs, tribal names and procedures for various life cycle rituals, such as marriage (begging, nikah, baralek and others), bathing, traditional sayings and traditional pantuns, traditional accessories, traditional clothing and men's and women's theme clothes, and so on. We as Minangkabau people should expand our knowledge and know contemporary issues from various aspects as the author will discuss the cultural relationship between Minangkabau and Negeri Sembilan. Starting from the access of Minangkabau people who traded to the Strait

of Malacca, over time some Minangkabau people settled then formed a region or population that brought the acceleration of Minangkabau cultures to Negeri Sembilan Malaysia and made Negeri Sembilan as a regional area (Cipta, 2019).

From customary practices to kinship systems, this analysis aims to explore the possibility of cultural evolution or differences stemming from their origins. The Minangkabau cultural heritage in Negeri Sembilan is not merely a relic of the past; it holds a profound historical significance. This exploration seeks to understand how this heritage has become an integral part of the identity and unifying factor within the Negeri Sembilan community. Additionally, the role of this cultural heritage in strengthening relationships and fostering mutual understanding between the Negeri Sembilan community and the Minangkabau community in West Sumatra is deeply analyzed. Through real-life examples of cultural practices, this research reveals how the values embedded in Minangkabau cultural heritage continue to be upheld and preserved by the people of Negeri Sembilan to this day. Therefore, this study not only comprehends the history of migration and cultural transfer between Minangkabau and Negeri Sembilan, but also analyzes the role of this cultural heritage in shaping identity, social relationships, and cultural continuity in Negeri Sembilan.

Previous research on Minangkabau and Negeri Sembilan. *First*, the finding effectively identified key practices of Adat Perpatih known to the local community through fieldwork research, categorized into several areas: the sense of belonging and identity (suku and berkadim), attachment to customary land, the tradition of merantau, and the muafakat system for decision-making (Stark et al., 2023). *Second*, the finding contends that the migration of certain Kerinci individuals to Negeri Sembilan serves multiple purposes, including the preservation of cultural distinctions, the reuniting of fragmented families, and the perpetuation of specific familial legacies (Zainuddin & Latief, 2021). *Third*, the finding Minangkabau community's perception of Nagari has been significantly shaped by the influence and dominance of governmental policies, leading to obstacles in the swift advancement of reconstruction efforts (A. Rahmat et al., 2023). *Fourth*, the finding reveals difficulties for the Nagari system. Government rules and fading local knowledge threaten its core values and identity. This underlines the need to appreciate and understand the distinct social and cultural structures of indigenous groups, like the Minangkabau in West Sumatra (Azwar et al., 2018). *Fifth*, the finding also suggests that incorporating traditional design elements into modern buildings could be a winning strategy. This would allow the spirit of the old house designs to live on, while still embracing modern architectural practices (Hashim et al., 2018).

This research aims to investigate the historical traces of migration and cultural exchange between the Minangkabau community in West Sumatra and the Negeri Sembilan community in Malaysia. By examining various cultural aspects such as customs, kinship systems, language, arts, and religion, this study aims to explore the evolution and impact of Minangkabau heritage on

Negeri Sembilan's culture. Through in-depth analysis of these cultural elements, the research intends to uncover how the interaction between these two communities has shaped a unique cultural landscape in Negeri Sembilan. This study also aims to highlight the values and traditions of the Minangkabau that continue to be preserved and upheld by the Negeri Sembilan community. By analyzing cultural practices that have endured to this day, the goal is to see how Minangkabau heritage has been adopted and interpreted within the local cultural context of Negeri Sembilan. By documenting and understanding how this culture remains alive and relevant in the daily lives of the Negeri Sembilan community, this research can provide valuable insights into the process of cultural acculturation in the region. This research aims to contribute to a deeper understanding of the history of migration and cultural exchange in the Nusantara region. By delving into this historical trajectory, we can enrich our understanding of cultural richness and strengthen unity among various ethnic and cultural groups in this area. By embracing diverse cultural heritage, we can build a more inclusive and tolerant stage for cultural diversity in Negeri Sembilan and its surrounding regions.

II. METHODS

This research investigates the complex historical relationship between Minangkabau and Negeri Sembilan using a variety of robust and verified data sources. The approach used includes in-depth historical analyses, comprehensive literature searches, and direct interaction with local experts and historians who are experts in their fields. Various historical sources, including historical documents, archives, and relevant literature that shaped their cultural and historical landscape, were explored. To gain a deeper understanding, steps were taken, such as content analysis to uncover underlying patterns and themes, and comparative analysis to clarify the cultural differences and similarities between Minangkabau and Negeri Sembilan. A careful validation process was concluded by verifying the findings by seeking input from experienced historians and cultural experts. The research also considered different historical perspectives, and involved ethnographic considerations to understand the cultural context more deeply. By combining these various methods in a holistic manner, a deeper and more detailed insight into the meaning of Minangkabau history in the rich cultural context of Negeri Sembilan can be provided. This research not only provides an understanding of the historical aspects, but also delves into the hidden cultural layers and dynamic interactions between the two regions, contributing to a broader knowledge of the archipelago's cultural heritage.

III. RESULT AND DISCUSSION

The History of the Entry of Minangkabau Culture into Negeri Sembilan

The term Minangkabau is often equated with West Sumatra (Febrianty et al., 2023). This identification is not entirely correct and precise because Minangkabau tend to have ethnic, cultural, geneological, and geographical understandings (Elfia et al., 2020). West Sumatra tends

to have administrative, political, and geographical senses. There are four things that can be connected with the term Minangkabau, namely, geographical, political, ethnic, and cultural. Minangkabau geographically is a geographical area connected with the Minangkabau kingdom covering the province of West Sumatra, minus the Mentawai islands, plus several areas to the west of Riau and Jambi provinces bordering West Sumatra (Faisal et al., 2023). The area is vast and there are no definite geographical boundaries and the Minangkabau people tend to call the area Minangkabau nature There are two sources that can be referred to explain the name Minangkabau, the first is the opinion of experts and the second is the opinion of Tambo Alam Minangkabau. The opinions of experts, referred to here are the opinions of Prof. Poerbocoroko, Vander Tuuk and Sutan Muhammad Zain. In Poerbocoroko's opinion, the word Minangkabau comes from the word "Minanga Tamwan", which means the confluence of two rivers (Rozi et al., 2021). The rivers in question are Kampar Kiri and Kampar Kanan Rivers, marked by the establishment of Muara Takus temple (12th century). And geologically, indeed the two rivers originate in the area that is then called Minangkabau. According to Vander Tuuk (Dutchman) he explained that the word Minangkabau comes from the word: "Pinang Khabu" means land of origin. And according to Sutan Muhammad Zain he argues that Minangkabau comes from the word Minanga Kanvar, which empties into Kampar. Muara Kampar was once a large port in the interior of Central Sumatra (Darwin et al., 2019). Although the three opinions of the experts above are slightly different, they have something in common that they are derived from Sanskrit, which is evidence that this ethnicity and region used to get a touch of Hindu or Indian culture, when this culture was heading south. To know when the Minangkabau area began to be inhabited by humans and the areas that were first inhabited, is a complicated problem (Wulandari et al., 2021). This is difficult to disclose because data on artifacts and fossils of ancient humans are not found in West Sumatra.

Table 1. Cultural Exchange and Migration

Category	Explanation
Minangkabau Term	Refers to ethnic, cultural, genealogical, and geographical aspects, while West Sumatra is more about administrative boundaries
Geographical Aspect	Minangkabau covers parts of West Sumatra, excluding Mentawai, and extends into Riau and Jambi provinces
Expert Opinions on Minangkabau	Two sources: Expert opinions (e.g., Poerbocoroko, Vander Tuuk, Sutan M. Zain) suggest river and land-related meanings with Sanskrit influence
Cultural and Historical Roots	Tambo traces Minangkabau ancestry to Maharjo Dirajo, a descendant of Iskandar Zulkarnain, and early settlements on Mount Merapi
Settlement Patterns	Initial settlements in hilly areas (nagari) expanded to new regions for agriculture and formed villages known as Koto
Population Spread	As population grew, people moved from Luhak Tanah Datar to Luhak Agam and Luhak 50 City, forming the early Minangkabau settlements
Tambo and Folklore	The Tambo tells the story of "Manang Kabau" (buffalo victory), highlighting the community's heritage passed through oral traditions

History The origin of the Minangkabau people must be based on written and oral data (Helfi et al., 2021). Pariangan is one of the oldest dragons on earth Minangkabau. Nagari is located in Tanah Datar Regency which is also called Luhak Nan Tuo. Every time you talk about Minangkabau, it will inevitably concern this region. According to Tambo, the ancestor of the Minangkabau tribe was Maharjo Dirajo, one of the sons of Iskandar Zulkarnain, king of Macedonia, in Greece. According to historical records, he lived around 356-323 BC, at the beginning of tambo it is said that Maharaja Alif, the eldest son of Iskandar Zulkarnain, became king in Benus Ruhum. The second, Maharaja Depang, became king of the Chinese continent (Taufik & Taufik, 2023). The third, the Royal Emperor sailed south. On the way, Mharaja Diraja was accompanied by Cati Bilang clever, Indo Jati, Campo tiger. Siamese cat. The Black Sheep and the Mualim Dog. The names of animals in the Royal Emperor's entourage are very likely to contain figurative meanings. After sailing for a long time, he came to a place called Lagundi Nan Baselo as it is said in tambo "lagundi nan baselo, dikumpai nan barayun, framed nan bakandang, dibuayo nan putiah daguak". Finally, he came to Mount Merapi, which was originally as big as a duck egg, then jerked up, while the earth stung down. In tambo it is narrated the incident as "Lauik samato first (Irfan et al., 2023). Kutiko langik lah naiak, bumi mahantak down, then balabuah parahu nantun di labuah tambago on the slopes of Mount Merapi". They go to places where they can grow crops, hunt and fish, and then they travel in search of a new place to live. From Mount Merapi then go down to a place that is a field, on the hillside, here Sultan Sri Maharjo with his entourage carry out activities, this area is called taratak. Hilltops or mountain slopes are places that are easily inhabitable and protected from danger, sometimes conflicts arise between them regarding land or land control (SharifahNany RahayuKarmilla et al., 2018). To resolve the conflict they made a kind of alliance. With fellowship they feel stronger and safer. Next, they descended from the hilltops, established defensive places in the best area called koto. For his residence, it is known as a hamlet that has two tribes of origin, namely, Bodi Caniago and Koto Piliang. The first place where they descended from the top of Mount Merapi was called Sandi Laweh, the area was in the jungle of Mount Manduro, on the southern slope of Mount Merapi at a smaller altitude (Asrinaldi & Yoserizal, 2020).

The community grew and started to go to the rice fields. To the field and settled there by building a house. This settlement is known as koto which has the meaning of the area that was first inhabited in the Pariangan area which is now known as Koto Pisang. Along with the times, Koto also grew so that a nagari was formed, which already had a permanent settlement known as the Pariangan nagari. After the first nagari was formed, they began to open up paddy fields. The Guguak Ampang area around the first nagari was probably the first dam or irrigation built to drain rice fields. To make ends meet, the Minangkabau ancestors traveled around residential areas and found a badger or well. After stopping at the bottom to quench their thirst, they drifted

around and there was a flat stretch of land (Amri et al., 2021). This is where the first Flat Land *luhak* words emerged, namely *badgers* surrounded by a flat expanse of land. The *badger* has a lot of water and continues to flow and then used by residents by making rice fields. This rice field was later known as *Sawah Setapang Baniah*. It is said that agricultural products from *Setapang Baniah Rice Field* can support all family members of *Minangkabau* ancestors at that time (Sutanto & Nurrachman, 2020).

The increasing population continues to increase, forcing the ancestors of *Minangkabau* to try to find a new place to settle. From *Luhak Tanah Datar*, some then spread to *Biaro*, *Balai Gurah*, *Lembah* and *Panampuang*. These people later developed into the inhabitants of *Luhak Agam*. To the vicinity of *Mount Sago*, they set off as many as 50 people, from these 50 people developed into residents of *Luhak 50 City*. Thus the population that spread in *Minangkabau* originally came from the three *Luhak*, while from the three *Luhak* they came from *Luhak Tanah Datar*, until now people call *Luhak Tanah Datar* as *Luhak Nan Tuo* (Bahardur, 2018). The opinion of *Tambo Alam Minangkabau*, is an opinion taken from folklore or oral tradition that develops from generation to generation. According to *Tambo*, the origin of the word *Minangkabau* is from "*Manang Kabau*" or from "*Minang Kabau*", from any word that is certain both words come from stories about the victory of buffalo local people.

The social system of Minangkabau culture

The *Minangkabau* continued to develop and expand their territory beyond their homeland, known as *ranah*. This expansion occurred not only geographically, but also demographically as the number of *Minangs* in these new areas increased (Wahyono & Hutahayan, 2020). These domains became an integral part of the *Minangkabau* identity, where the static homeland and the ever-evolving *ranah* became a mirror of their lives. This concept reflects the dynamic *Minangkabau* philosophy of nature, where change and growth are a natural part of existence (Suharnomo & Syahruramdhan, 2018). In the social and political structure of *Minangkabau*, the *nagari* plays a key role. *Nagari* is a self-contained administrative unit with a complete infrastructure, including *balai*, *mosques*, *roads* and other public places. Despite sharing common values and customary norms, each *nagari* has its own unique identity. This creates a balance between unity and diversity in *Minangkabau* society. Nonetheless, the relationship between *nagari* remains strong, and they recognise each other's areas of communication (Kunto & Bras, 2019). *Minangkabau* traditional view, *merantau* is defined as leaving one's own *nagari* to explore new territories. The activity of migrating is not only a historical event, but also part of the daily life of the *Minangkabau* people. By migrating, individuals can broaden their horizons, gain new experiences, and strengthen their social networks beyond their home region. It is also a way to maintain connections between *nagari-nagari* in a wide network, strengthening the sense of unity among *Minangkabau* tribes across the archipelago (Aziz et al., 2020).



Picture 1. Minangkabau Traditional House

The kinship system is one of the most important social aspects of Minangkabau culture. One of the distinguishing characteristics of Minangkabau society is their matrilineal kinship system. In this system, descent and the determination of the price of a property is calculated through the mother's lineage, not from the father's lineage as is generally the case in other societies. This means that control of family property and power is largely centred on the sisters, rather than their husbands. A consequence of this matrilineal kinship system is that a man does not receive a woman's property through marriage (Bahardur et al., 2022). Instead, in Minangkabau culture, inherited property and property acquired over generations is usually held by women. This reflects the important role that women play in the social and economic structure of Minangkabau society (Nurdin & Tegan, 2019). However, this does not mean that the role of men is completely ignored, but rather is the result of the division of different roles in the daily life of the community (Sebastian, 2022). The matrilineal kinship system also influences the dynamics of relationships between family members (Elfira, 2023). For example, family decisions often involve consultation with sisters and the mother's extended family (Hartati et al., 2021). As such, this kinship system not only creates a unique power structure within the family, but also strengthens kinship relations and solidarity among members of the wider family. This is one aspect that greatly influences the way of life and social interaction in Minangkabau society, embodying the uniqueness of their culture that has been preserved for centuries (Indra et al., 2022).

The Minangkabau socio-cultural system is a precious heritage that reflects the uniqueness and richness of their culture. Regional expansion and demographic development, followed by the continuation of the matrilineal kinship system, confirm that the Minangkabau have successfully integrated their traditional values with the needs of modern times (Veevers, 2021). This concept not only reflects the Minangkabau dynamic philosophy that emphasises change and growth as a natural part of existence, but also demonstrates their ability to adapt and develop an inclusive and sustainable social system (Stark et al., 2023). The sustainability of the matrilineal kinship system also confirms the important role of women in the Minangkabau social and economic structure, which provides a strong foundation for gender equality and justice in society. Although this system places control of family property and power with women, it does not mean that the

role of men is completely ignored (Remiswal et al., 2021). On the contrary, it demonstrates a differentiated division of roles in people's daily lives, which overall strengthens family solidarity and kinship relations. The Minangkabau socio-cultural system not only creates a harmonious environment within families and communities, but also makes a valuable contribution to inclusive and sustainable social and economic development. By maintaining their traditional values while continuing to adapt to modern times, Minangkabau society can continue to be an inspiration for other societies in building a just, inclusive and harmonious society.

The social system of Negeri Sembilan culture

The name "Negeri Sembilan", can be derived from the word "nagari" (a village with an autonomous government structure and customary law in Minangkabau). Although finally the territory of Nagari in Minangkabau is different from the State (as Negeri Sembilan in Malaysia), namely the state in Minangkabau is smaller in scope than the state in Malaysia (Maamor et al., 2023). While the words "Nine" are a combination of the Nine Luhak in Negeri Sembilan, namely: Segamat, Johol, Naning, Sungai Ujong, Jelebu Rembau, Kelang, Ulu Pahang and Jelai inas. The ancestors of the inhabitants of Negeri Sembilan, according to the beliefs of the local people came from the land of Minangkabau on the island of Sumatra, which had come and made settlements in the 14th century or contemporaneous with the formation of the Malay Kingdom of Malacca (Jaafar, 2018). They crossed the Strait of Malacca and came in several groups. They maintained the customs in their native area which are now commonly called Perpatih customs. Historically, the Minangkabau people who came to Negeri Sembilan came from Tanah Datar and Fifty Cities. The arrival of the Minangkabau people to Negeri Sembilan was gradual (Aman et al., 2019). Based on the origin of their arrival, there are 12 tribes in Negeri Sembilan, each of which is: 1) Tanah Datar, 2) Batu Sangkar, 3) Seri Lemak Pahang, 4) Seri Lemak Minangkabau, 5) Mungka, 6) Payakumbuh, 7) Seri Malenggang, 8) Tigo Batur, 9) Biduanda, 10) Three Grandmothers, 11) Anak Aceh, and 12) Batu Belang. Among these tribes, there are also tribes whose ancestors are thought not to have come from Minangkabau such as Biduanda which is the original tribe for the people who first inhabited Negeri Sembilan after the arrival of the Minangkabau people, the Acehnese Children and Malacca Children whose names came from Aceh and Malacca. Based on the name of the tribe and its origin in Minangkabau, it is understood that the origin of the people of Negeri Sembilan is mostly from Luhak Fifty Koto (Abd Majid et al., 2019).



Picture 2. Negeri Sembilan Traditional House

Minangkabau culture has a wealth of richness, which is not only recognised in its home region but is also widespread in various regions, including in Negeri Sembilan. One of the enriching aspects of Minangkabau culture is the Perpatih customs, a system of laws and customs passed down through generations. In addition, the tribal names and procedures of various life cycle rituals, such as the marriage process which involves a series of ceremonies such as meminang, nikah, baralek, and so on, are an important part of Minangkabau cultural identity that is valued and preserved (Abd Rahim et al., 2022). Rituals such as bathing, traditional sayings and rhymes are also an integral part of Minangkabau life. Bathing has spiritual significance and cleanses the physical and mental self, while traditional sayings and rhymes are used in various contexts, from traditional ceremonies to expressing gratitude or hope. The existence of these rituals reflects the depth of spiritual values and traditions upheld by the Minangkabau people. Apart from rituals, traditional dress also plays an important role in maintaining Minangkabau cultural identity. Both men's and women's traditional costumes have distinctive and meaningful designs, often reflecting social status, age and occasion. Traditional accessories also complement the clothing, giving it a distinctive touch and enriching the appearance in various traditional ceremonies and cultural celebrations. Overall, the colourful diversity of Minangkabau culture, encompassing aspects such as customs, life cycle rituals, traditional dress and traditional accessories, is not only an important part of Minangkabau people's daily lives, but also a valuable cultural heritage for people in Negeri Sembilan and elsewhere where Minangkabau cultural influence can be felt (Hefner, 2018).

The social system in Minangkabau and Negeri Sembilan is closely related to the structure of the tribes. In Minangkabau, there are four tribes of origin that play an important role in their social system: Koto, Piliang, Bodi and Chaniago. However, in Negeri Sembilan, the tribal system is more complex with 12 tribes recognised in the Adat Perpatih tradition (Hashim et al., 2018). These tribes, such as Biduanda, Payakumbuh, Mungkal, and others, form the basis of the social and political organisation of the region. Each tribe has an organised internal structure, where tribe members feel connected to a common ancestral family. This structure is then subdivided into smaller groups called "perut" and "ruang" (Mohd Mokhtar et al., 2021). This expansion occurs when a tribal group has reached more than six generations, signalling growth and change within the community. Tribal expansion also occurs when families or households from a tribe decide to migrate and establish new residences elsewhere, resulting in the expansion of tribal territories and changes in social dynamics. The leaders of each tribe, belly, and space have important roles in maintaining sovereignty and balance within the community. An Lembaga leads the tribe as a whole, while Buapak leads the perut, and Besar leads the ruang. This leadership structure provides the foundation for internal and external coordination between tribal groups and ensures the continuity of tradition and social stability in Minangkabau and

Negeri Sembilan society. As such, the tribal system plays a vital role in maintaining cultural identity and social organisation in both regions.

Minangkabau and Negeri Sembilan Relations

The migration of Minangkabau migrants to Negeri Sembilan dates back several centuries, with historical records dating back to the 12th century, as recorded in the History of Sumatra. Led by Prince Tribuana, this migration marked the start of a significant cultural exchange between Sumatra and the region now known as Negeri Sembilan. As these travellers crossed the territories, they encountered various kingdoms, including the Kingdom of Rumbo, which is most likely associated with present-day Rembau. Here, the Sultan and royal officials established direct rule, strengthening the relationship between Minangkabau and Negeri Sembilan. The settlement process was gradual, with nomads settling in various areas, such as Sungai Ujong, Jelevu and Naning, and contributing to Negeri Sembilan's rich cultural heritage (Mardatillah, 2020).

Table 2. Cultural Exchange and Migration

Aspect	Description	Details
Migration	Migration from Minangkabau to Negeri Sembilan started in the 12th century	Led by Prince Tribuana
Activities	Migration resulted in cultural exchange and trade in Minangkabau pepper	Cultural exchange enriched traditions
Impact	Migration contributed to the cultural richness of Negeri Sembilan and increased cultural diversity	Minangkabau culture enriched arts.
Evidence	Places like Hulu Muar are believed to be named by Minangkabau people and Cultural ties between both communities are still maintained	Archaeological evidence supports migration

This migration was not a singular event, but took place over centuries, and gained momentum in the 15th and 16th centuries amidst the flourishing trade in the Straits of Malacca. The lure of trade opportunities, particularly the Minangkabau pepper commodity, fuelled this migration further. Travellers began the journey from Sungai Muar, crossed to Kuala Pilah, and eventually reached Sungai Pahang (Koto & Koto, 2020). The legacy of this journey continues, as evidenced by places such as Hulu Muar, which is believed to have been named by Minang travellers who ventured upriver. Economic and trade dynamics played an important role, facilitating the establishment of Minang nomad communities across the Mallaca Peninsula, with Negeri Sembilan emerging as a significant centre.

The interweaving of trade routes and cultural exchanges facilitated the establishment of Minangkabau communities in Negeri Sembilan, enriching the cultural fabric of the region. This migration was not just about physical movement but also about the exchange of ideas, traditions

and customs, which fostered a unique blend of Minangkabau and local cultures in Negeri Sembilan. As migrants settled and integrated into the local community, they brought with them their customs, language and skills, contributing to the vibrant diversity of Negeri Sembilan. This historical narrative underscores the enduring ties between Minangkabau and Negeri Sembilan, highlighting the importance of migration in shaping the cultural landscape of the region (Budi & Wibowo, 2018).

Minangkabau migration to Negeri Sembilan has been a journey that has not only created physical changes in the movement of communities, but also a rich cultural exchange between the two regions. The values, traditions and knowledge brought about by this migration process have given new colours and richness to the cultural identities of Minangkabau and Negeri Sembilan. The result is an invaluable cultural diversity, creating a strong foundation for building inclusive and harmonious communities in the future. By understanding and appreciating this migratory heritage, we open the door to further deepening it, enriching our knowledge of Indonesia's rich culture, and strengthening our sense of unity in diversity. By honouring this heritage, we also build a solid foundation for respectful and enriching cross-cultural cooperation, creating a more tolerant, inclusive and empowered society.

Diplomatic relations of King Mahmud of Pagaruyung in 1973

Starting in the 14th century, Negeri Sembilan, was never separated from political upheaval in the Malay Peninsula. Fierce fighting involving Aceh, the Portuguese and Johor made Negeri Sembilan the most strategic warfield. The hot atmosphere on the peninsula continues. In 1614, when the Kingdom of the Netherlands succeeded in capturing Bandar Malacca. The Malay kingdom of Johor was being threatened by the Achehnese as well as from the Dutch (Saija et al., 2021). This made the Johor Malay Kingdom unable to protect Negeri Sembilan. Feeling unable, the Johor Malay kingdom invited the Cambodian Daeng of the Bugis tribe to expel his opponent. "This cooperation was successful, Daeng Cambodia and Johor repelled opponents from the east coast of Sumatra, the west coast of Borneo, and the peninsula," wrote Asmaniar Z Idris in Tracing the History of Minangkabau. The atmosphere in Negeri Sembilan is all calm. The Bugis tribe who felt they played a big role in driving out Johor's opponents began to act out. They occupied Negeri Sembilan one after another (Bonate, 2017).

Evidently, King Ketjil of Siak and Bugis descent was once the king there. But it didn't last long, because it was not strong enough to be monthly, King Ketjil was killed by the people of Negeri Sembilan. Finally, in the 18th century, Negeri Sembilan sent an envoy to King Pagaruyuang or now known as Minangkabau. They were sent with the intention of asking one king to lead Negeri Sembilan. After negotiations, finally appointed King Malewar (1773-1795) to be Dipertuan Negeri Sembilan, representing Raja Alam Pagaruyuang. Along the way, Pagaruyuang's relationship with Negeri Sembilan began to blur due to political tensions between the Netherlands and Britain at the end of the 19th century. At that time, Pagaruyuang was under

Dutch influence and Negeri Sembilan under British influence. In these times, the relationship between the two also became tenuous. However, the distance between relations is only in territorial administrative matters. In the field of culture, Minangkabau and Negeri Sembilan still have a strong memory. The two countries have basic similarities, such as traditional clothing, traditional house shapes, traditional ceremonies, patterns of descent from the maternal line, music, colors of greatness, and foods such as rendang. That similarity makes many people assume, the people in Negeri Sembilan are none other than Minangkabau people (Nasir et al., 2021).



Picture 3. The Painting of King Melewar in Negeri Sembilan

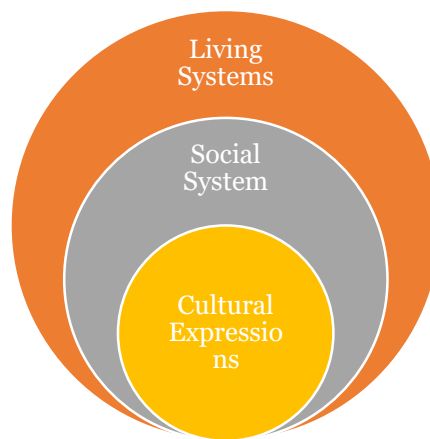
This historical event is significant because it highlights the cultural and political ties between Minangkabau and Negeri Sembilan, which resulted from centuries of migration and interaction. Many community leaders from Minangkabau migrated to Negeri Sembilan and were later known as "Dato'-Dato'," forming the ruling elite and playing an essential role in the governance and leadership structure of the state. King Mahmud, after being selected from his homeland of Pagaruyung and crowned in 1773, became known as the King of Malewar, reigning from 1773 to 1795. His appointment signified the beginning of a tradition where the rulers of Negeri Sembilan were closely tied to the Minangkabau lineage, reflecting the strong cultural heritage and kinship shared between the two regions. This tradition did not stop with King Mahmud, as historical records show that subsequent rulers were also chosen from Pagaruyung. After the reign of King Mahmud, Negeri Sembilan saw the ascension of the Black King (1795-1808), followed by King Lenggang (1808-1824), both of whom were also brought from Pagaruyung, further solidifying the close dynastic relationship between the Minangkabau royal family and the political leadership in Negeri Sembilan. These rulers carried with them not just the titles and symbols of kingship but also the rich cultural practices, traditions, and governance

systems that originated in Minangkabau. Their reigns marked the continued influence of Minangkabau culture in Negeri Sembilan, which can still be observed today in the state's social structures, customs, and even in the adat perpatih (matrilineal custom), which closely mirrors that of Minangkabau (Haq Ibrahim & Rozali, 2021). This historical exchange, where the first kings of Negeri Sembilan were consistently chosen from Minangkabau, highlights the intertwined histories of both regions and underscores the significance of the Pagaruyung Palace in the political and cultural shaping of Negeri Sembilan's monarchy and leadership system.

The historical journey of Negeri Sembilan reflects a narrative of resilience and adaptation amidst the turbulent political landscape of the Malay Peninsula. From the 14th century onwards, Negeri Sembilan found itself entangled in the power struggles involving Aceh, the Portuguese, and Johor, making it a crucial battleground. However, amidst the chaos, alliances were formed, and the Bugis tribe played a pivotal role in repelling external threats, albeit eventually taking control of Negeri Sembilan themselves. Throughout its history, Negeri Sembilan experienced shifts in leadership and influence, from the reign of King Ketjil to the appointment of King Malewar by the rulers of Pagaruyuang (Nurdin, 2022). Despite political tensions between colonial powers in the 19th century, the cultural bond between Negeri Sembilan and Minangkabau remained resilient, evident in shared traditions, ceremonies, and culinary heritage. (Lowes & Nunn, 2024) The migration of community leaders from Pagaruyuang to Negeri Sembilan further solidified the ties between the two regions, with successive kings being chosen from their homeland. This historical connection underscores the enduring relationship between Negeri Sembilan and Minangkabau, with leaders like King Mahmud symbolizing the bond that transcends geographical boundaries. In essence, the story of Negeri Sembilan's history is one of interconnectedness and cultural continuity, where the legacy of Minangkabau heritage persists despite the passage of time and changing political landscapes. It serves as a testament to the resilience of communities and the enduring spirit of cultural exchange and adaptation.

Minangkabau Cultural Similarities with Negeri Sembilan Culture

The social and cultural systems of Minangkabau and Negeri Sembilan share many striking similarities, reflecting the rich historical and cultural links between the two regions. One striking aspect is the matrilineal kinship system inherited from the ancestors of both regions. This system places maternal lineage as a key cornerstone in social and political organisation, providing a strong foundation for families and communities to connect. Both regions also hold strong philosophical traditions in their education and knowledge. The concept of "alam takambang jadi guru" plays a central role in education in Minangkabau and Negeri Sembilan, teaching the importance of a harmonious relationship with nature and environmental awareness. Traditional philosophies such as "Adat Basandi Syara', Syara' Basandi Kitabullah" also form the basis for social and legal policies in Minangkabau and Negeri Sembilan society. Both regions have distinctive languages and arts that reflect their cultural identity (Nasri et al., 2022).



Picture 3. Cultural Similarities

The Minangkabau language and the languages spoken in Negeri Sembilan provide a strong means of communication between individuals within their communities. Traditional arts such as sound, movement and hand skills reflect the rich cultural heritage that is proudly preserved in both regions. In terms of livelihood, the two regions have different customs according to their environment and economic conditions (Halimatussa'diyah et al., 2024). While Minangkabau people tend to cultivate crops, become craftsmen, or even traders, Negeri Sembilan residents are more inclined towards agriculture, particularly the cultivation of rice and other natural products. Nonetheless, both retain traditional skills and technologies used in their daily lives. In terms of religious systems, both regions have undergone unique developments. While the Minangkabau people have long embraced Islam, Negeri Sembilan before the arrival of the Minangkabau had animist beliefs (Games et al., 2021). However, with the arrival of the Minangkabau, Islam flourished in Negeri Sembilan, creating a distinct yet intertwined religious landscape between the two regions. Thus, through these systems, Minangkabau and Negeri Sembilan demonstrate the valuable cultural heritage and values they have inherited and continue to strive for today. (Moeis et al., 2022)

The social and cultural systems of Minangkabau and Negeri Sembilan are interesting examples of how history, values and traditions can form a solid foundation for a community. Despite differences in details and practices, the striking similarities in the use of matrilineal kinship systems, educational philosophies, language and arts, livelihoods, and religion emphasise the depth of cultural connections between the two regions. Through an examination of these systems, we can see how cultural heritage and values have been continuously inherited and championed by the people of Minangkabau and Negeri Sembilan. The matrilineal kinship system, for example, is not only the foundation for social and political organisation, but also a strong cultural identity that continues to be fought for. The philosophy of education adopted by the Minangkabau and Negeri Sembilan communities emphasises the importance of harmonious relationships with nature and moral values in daily life. Language and art are important means

of conveying and maintaining cultural values, while livelihoods and religion reflect adaptation and evolution in response to changing times and environments. The Minangkabau and Negeri Sembilan systems demonstrate how their cultural heritage and values have become a strong glue in building the identity and unity of their communities. By understanding and appreciating the uniqueness and similarities between the two, we can strengthen our appreciation of cultural diversity and foster a strong sense of unity among us all.

IV. CONCLUSION

The essence of Minangkabau culture, rooted in the geography of the confluence of Kampar Kiri and Kampar Kanan Rivers, signifies not just a physical location but a profound connection to the land and its natural elements. This geographical setting, divided into Luhak and Darek, lays the groundwork for the cultural identity of the Minangkabau people. It serves as a testament to their deep-rooted relationship with the land and its resources, shaping their customs, traditions, and way of life over centuries. Negeri Sembilan emerges as a political entity forged from the amalgamation of nine distinct regions. The term "negeri," echoing the Minangkabau concept of "nagari," encapsulates the autonomous governance and customary laws that characterize the region. This administrative structure, influenced by Minangkabau principles, reflects the cultural imprint left by the migration of Minangkabau people to the Peninsula, highlighting the enduring legacy of their heritage. The cultural exchange between Minangkabau and Negeri Sembilan transcends mere geographical boundaries. It permeates various facets of society, from the culinary arts to performing arts, architecture, and social norms. The rich tapestry of Minangkabau traditions interwoven with local customs in Negeri Sembilan underscores the adaptive nature of culture and the resilience of cultural identities in the face of migration and change. The shared recognition of Pagaruyung as the ancestral homeland by the people of Negeri Sembilan reinforces the bond between the two regions. This acknowledgment serves as a unifying force, fostering a sense of belonging and shared heritage among the inhabitants of Negeri Sembilan. It emphasizes the importance of preserving and celebrating cultural diversity while honoring the ancestral roots that continue to shape the cultural landscape of the region.

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