

Buah Buton at the House of Dato' Muar Bongkok: The Context of Nature as an Interpretation of the Character of Adat Perpatih Customary Leaders

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Abstract

In this world, there are many methods to emphasize a person's essence and character, including the buah buton, which is a sign of identification. The goal of this article is to explain the relationship between the natural environment, personality and values found at Dato' Muar Bongkok's house in Luak Tanah Mengandung, Negeri Sembilan. The study also includes two ways for gathering data, one of which is fieldwork by inspecting the traditional houses involved. Meanwhile, the interview included descendants, local communities, and experts in Adat Perpatih. According to the field study, the buah buton hangs in the section that represents the traditional leader. The symbolism relates to the leader's character, who alludes to nature as a setting in the development of traditional art. As a result, this article proposes that the buah buton may be employed as a visual communication sign that links understanding in a positive manner. For example, it is used as a gathering location for leaders who advocate for the beliefs and rights of the people in the nation.

1. Introduction

A person's personality and character are assessed based on his or her manner, speech, behavior, or clothing. We can determine if a person is positive or negative using the evaluation criteria. The same is true for a global leader, who must seem to be important in order to influence his or her people and the nations around him or her [11]. Depending on how the leader thinks, the context of influence may be expressed in a variety of ways, such as whether they are thinking for themselves or their followers. If the leader behaves on a personal level in their administration, bad opinions will circulate among his or her followers. On the other hand, if the leader behaves like a leader rather than a "boss," his or her colleagues and other followers will adore and respect them [3]. This demonstrates that a leader's temperament and character may reflect the strength of an organization's ability to achieve its vision and mission. These things may also be symbolic, leading their subordinates to emulate their positive conduct and activities.

A customary leader was appointed in Luak Tanah Mengandung (customary area), Negeri Sembilan, based on his experience and understanding of the Adat Perpatih (traditional law). This demonstrates that the leader's expertise, maturity, and thinking are prioritized in the selection of leaders based on consensus [5], [20], [8]. To replace the previous leader, discussion are held and the validity of a leader must be supported wholly from his

subordinates. This issue is significant in the Adat Perpatih, which promotes the principle of consensus as a pillar in all matters, including price division and marriage. This is also the responsibility of the customary leader, who will be the one to determine or communicate the outcome of the discussion. It is obvious that the leader must be intelligent, fair, mature, educated, and all other positive characteristics. The same is true for the *teromba* (customary poem) below, which specifies the selection of leaders, as well as the previously discussed characteristics.

Yang diberikan kepercayaan,
 Yang diberikan kekuasaan,
 Yang diberikan beban berat,
 Yang diberikan tanggungjawab,
 Yang diikat janji dan sumpah,
 Yang sampai petua amana.

Meanwhile, Norhalim Ibrahim (n.d.) classifies leader characteristics into nine categories: smart; wealthy; generous; knowledgeable; honest; straightforward; honest; fair; and thoughtful. Each of these characteristics shows that a leader is selected for the benefit of his subordinates rather than for his own personal capacity. As a result, leaders are selected by consensus and their subordinates have a shared final say in order to have accountable and fair leaders. This shows that the leader and the followers are close and rely on each other. This is similar to the saying, "far without distance, near without intervening". There is a *teromba* that uses nature as an element in conveying the message of the leader and subordinates in regard to the connection shown below.

Bagai aur dengan tebing,
 Bagai kuku dengan isi,
 Bagai mata hitam dengan mata putih.

The *buah buton* (a three-dimensional carving) (refer to Figure 1) is an element in the traditional house of Negeri Sembilan that cannot be separated from certain structures in the traditional house. This symbolizes a leader and the subordinates who cannot be separated. This *buah buton* is symbolic of the leader's character and personality as shown in nature by inspiring the subject as a metaphor in symbolism. This symbolism also depicts the location and design of the *buah buton* based on the Adat Perpatih. It is possible to say that the type and character of leaders with Adat Perpatih are linked to the nature context. Additionally, the *buah buton* is an interpretation of the culture of the Adat Perpatih community in Negeri Sembilan. This perspective is based on the Minangkabau community's practice of traditions introduced to the state. It is generally known that the Minangkabau community's understanding emphasizes Islamic teachings as the basis for the creation of "adat bersendikan hukum, hukum bersendikan syarak, syarak bersendikan Kitabullah" (custom exists with law, law exists with syarak, syarak exists with the book of God). According to Yaakub Idrus (1996) in his book "Rumah Tradisional Negeri Sembilan: Satu Analisis Seni Bina Melayu," when the carving is applied under the *tiang gantung* (hanging pole), there are various or rounded *buah buton* designs. According to Mohd Sabrizaa Abd Rashid and Sufian Che Amat (2008), its form is similar to that of a hanging beehive. This is in accordance with the commandments of Islam, which forbids its people from constructing living forms such as humans and animals. However, the element of life is still used in the components of Malay carving, but it is processed in an abstract manner in accordance with Islamic demands. For example, this can be seen in the motif of *itik pulang petang* (ducks returning home in the evening), the motif of *beruk bergayut* (a monkey climbing up), the motif of *kuda menyepak* (a kicking horse) and the motif of *ayam berlaga* (a fighting chicken) as stated by Nila Inangda Manyam Kemala Daud, Ezrin Arbi and Mohammad Faisal (2012) in their journal writing "Pengaplikasian Ukiran Melayu dalam Seni Bina di Malaysia". These motifs are also used in the traditional architecture of Negeri Sembilan such as Istana Lama Seri Menanti (The Old Palace of Seri Menanti). Among the motifs used is of *itik pulang petang* which has been identified by Raja Nafida Raja Shahminan (n.d.) in her writing "Seri Yang Menanti".



Figure 1 Buah buton found in Negeri Sembilan traditional house

Source: Photography by Fakhrrur Razi Maamor, 2020

The designs of buah buton in Negeri Sembilan, on the other hand, are carved from a stick or a piece of pole in a three-dimensional form that is more geared towards the shape of flora. The design is inspired by the physicality of the subject being discussed. Half of it is carved into the form of a fruit, while the other half is carved with a particular motif to cover the empty space on the buah buton design. In line with Tenas Effendy's (2004) definition of "adat yang sebenar adat" (true custom), the process of developing custom must follow Islamic principles. The same can be said about the buah buton design seen on traditional Negeri Sembilan houses, which are carved in form using Adat Perpatih as a guideline in accordance with Islamic principles. According to Raja Nafida Raja Shahminan (2007), every element seen in Negeri Sembilan's traditional architecture is based on Minangkabau traditions, including the buah buton design.

In general, it is well known that the notion introduced by Minangkabau immigrants to Negeri Sembilan is to fiercely adhere to the philosophy of nature, which is "alam terkembang jadi guru" (nature develops and becomes the teacher). The saying of "adat yang sebenar adat" is a scientific term that considers the impact of the environment on the development of a custom. According to Muhammad Takari Jilin Syahrial and Fadlin Muhammad Dja'far (2019) in "Memahami Adat dan Budaya Melayu," natural elements have an influence on Adat Perpatih. This phrase is an adaptation of a strong and formal belief in nature, its force, and its functions. As a result, it fosters a life that is intertwined between people and nature. Nature, according to Ali Akbar Navis (1984) in "Alam Berkembang Jadi Guru: Adat dan Kebudayaan Minangkabau", has a compatibility with people that includes the place of life and death; family and leadership; art and literature. This connection generates a harmonious yet dynamic life in line with nature's dialectics.

In Negeri Sembilan, the harmony of Adat Perpatih and the buah buton has become an arbitrator of universality in the lives of the people. Nature, which is linked to mankind, has made it a reference to all that is done. Similarly, the production of buah buton has been inspired by various aspects of Adat Perpatih, such as economics, politics, social organization, art, and so on. According to Ali Akbar Navis (1984), nature has assigned humanity the same rank as other natural elements such as land, house, tribe, and country. Each of these factors, when put together, forms the foundation for the laws or regulations of Adat Perpatih. This involves property partition, marriage, leadership selection, family, and so forth. The custom itself is regarded as a law that establishes the personality of the society while being subject to natural rules (Mohd Rosli Saludin, 2009). It is similar to the original land of the existence of this custom in Minangkabau, which uses nature as their guidance in their daily lives.

Therefore, the objective of this article is to describe the influence of the nature context on the style and character of the customary leader himself. Meanwhile, in order to reach the goal of this article, the explanation of consensus in Adat Perpatih is led by the nature context described by Ali Akbar Navis (1984), such as political consensus and leader selection. Before that, the concept of self-esteem was emphasized in the life of the Adat Perpatih community, which was not simply subject to customary leaders. A house occupied by a Penghulu, who

is one of the badgers (described in the methodological section), which is extremely synonymous with the Adat Perpatih community, was selected for the purpose of the research sample. The house was chosen for this article because the sight and location of the buah buton is evident, as is the material, and each interviewee's information is clear and precise.

2. Self Esteem Living in Adat Perpatih Society

Adat Perpatih is a customary system that employs maternal or matrilineal genealogy as a guideline. This institution's growth is reliant on the familial environment that has emerged since the entrance of the Minangkabau population in Negeri Sembilan in general. In truth, this institution is also governed by persons with Adat Perpatih expertise and experience who are chosen by their subordinates. As a result, the selection is reviewed not only before they are nominated as leaders, but also after they become customary leaders. As a result, in the Adat Perpatih, unanimity in a familial setting has a high identity value.

Meanwhile, the strength of this kinship has an impact on the growth of family members. As an example of their lives while they are with family members (time spent under parental supervision) and after leaving the community. This issue inevitably impacts on the economic context, as well as the background of marriage, which is the cause for the existence of this institution.

Each of the things described in the Adat Perpatih impacts on the self-esteem aspect of each person. For example, customary leaders must be accountable to their subordinates in order to safeguard their honor, and vice versa. Meanwhile, anybody in this customary community group must safeguard the dignity of their family members regardless of the circumstances. Therefore, the ego inside each Adat Perpatih member must be undermined for the benefit of themselves and their families. According to Ali Akbar Navis (1984), in each person, the concept of "melawan dunia orang" (fighting the world of people) is required, which is the spirit to strive for survival while not turning your back on those who support you. This is also referenced in the Minangkabau community's petiti (poem): "mau mulia bertabur urai, mau ternama dirikan kemenangan, mau pintar rajin berguru, mau kaya kuat berusaha". The petiti inspires each person to continue to grow by seeing their surroundings as a spirit. The same is true for the Adat Perpatih community's teromba;

*Yang baik bagi kiota
Disukai pula oleh orang lain
Enak bagi kita
Enak pula bagi orang lain
Sakit bagi kita
Sakit pula bagi orang lain*

The teromba verses include all that an individual must undertake in collaboration with the people of his community. Person issues must be tackled collaboratively in addition to serving as reinforcement or incentive for the individual. This point exemplifies the family spirit, which symbolises the dignity and individuality of each member of the community group, as well as the community's attitude toward the perspectives of other communities. Therefore, according to Ali Akbar Navis (1984), the framework of self-esteem may be split into kinship and community economics depending on the mother's lineage and the marriage structure in society.

Adat Perpatih is a tradition that uses the family as a fortification to ensure the continuation of this habit. The institution's growth is founded on three groups: luak (badger), suku (tribe), and perut (little family). Each of these groups has its own leader who is descended from their mother's ancestry. The leader is chosen by majority vote of the subordinates. Mentioned in Adat Perpatih's teromba;

*Duduk sama rendah
Berdiri sama tinggi
Sekurang-kurang didukun sehembus
Sekurang-kurang didukun seurat
Sekurang-kurang dialim sekitab.*

Each teromba verse above relates to the subordinates' consensus in making a choice, including the appointment of customary leaders. The resulting consensus is founded on each member's permission via the consent of each party, with no pressure (Md. Yazid Ahmad, 2017). This point demonstrates that no argument made by any of the members in the conversation is based on their standing. In other words, the perspectives given are not only focused on the level of the individual's role. The concept of equality, on the other hand, is applied momentarily in launching a decision in the consensus council [6]. The notion of "seiya sekata" (consensus) was described in the Adat Perpatih community's communication;

*Sekata tak berdalih
 Janji dibuat dimuliakan
 Buruk jangan dicari
 Musuh sama dihadang
 Selenggang seayun
 Berlunak sama berlumpur
 Bak kerbau sekandang
 Tanduk sama diasah
 Bak burung sesangkar
 Mengepal sekirai
 Bak ayam sereban
 Kecil besar sama sedayung
 Sakit satu semua berduka
 Bak labu nan menjalar
 Pucuk sama digetus
 Wakaf sama dipetik
 Ada sama mendapat
 Cicir sama dicari
 Untung laba sama dirasa.*

It is described on each line contained in the teromba, expressing the character and behavior of each Adat Perpatih family member that touches on self-esteem. This demonstrates that whatever a person does reflects on his family. For instance, in the phrase "sakit satu semua berduka" (sick one all mourn). The sentence implies that if one member of the family is suffering from troubles, the rest of the family suffers as well. As a result, there is a need for everyone in the family to support each other so that no one in the family faces hardships alone. Meanwhile, in Surah An-Nisa verse 1 of the Quran;

“O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah in Whose Name you appeal to one another and 'honor' family ties. Surely Allah is ever Watchful over you.”

Surah an-Nisa, verse 1

The explanation of the interaction between individuals, particularly in a familial environment, contributes to the strength of the Islamic faith.

3. Consensus in Adat Perpatih People's Politics

Once again, the essential element in establishing equality and togetherness is consensus or obtaining roundness in consensus [8], [19], [2], [17], [15]. The political landscape of the Adat Perpatih community is based on democracy, with leaders chosen from among the subordinates. In this tradition, the rotation for a position is based on the subordinates' consensus. Meanwhile, the selection is based on the qualifications of the leader based on the rotation among the perut, which is the origin of the kinship of the person who will be elevated.

Furthermore, this traditional leader's role should constantly revolve around his subordinates. For example, he should be participating in the consensus to express opinions and getting the final say in regards of his kinship. Meanwhile, it is the leader's obligation to guarantee that the group he leads is harmonious. Therefore, the typical leader's life should demonstrate positive and decent conduct in front of his subordinates [19], [23], [15]. This is in line with the proverb, "Buat baik agar sepadan, berbuat buruk sesekali jangan". The meaning of this proverb states that every leader should avoid doing things that are repulsive or hated by others, and instead focus on being a follower and example to his subordinates. The subordinates are following in the footsteps of their leader by embracing this attitude. It is obvious here to demonstrate positive traits as a reference and to be a follower for all parties regardless of position and rank.

4. Consensus in The Selection of Customary Leaders

In this community laced with its own custom, consensus or discussion is a source of strength. The process of discussion became a catalyst in the selection of customary leaders, in that they were rated based on general consensus. According to Ali Akbar Navis (1984), the concept of "seiya sekata" (unanimity) in selecting a leader is based on the subordinates' consensus. The following are his writings on "seiya sekata";

"Makna yang dikandung dalam istilah saiyo itu disebut baiyo-iyoo (beriya-iyoo = berya-ya) dengan pasangannya batido-tido (bertidak-tidak) atau babukan-bukan (berbukan-bukan), yang lazim diucapkan: baiyo-iyoo batido-tido."

"The meaning contained in the term saiyo is called baiyo-iyoo (beriya-iyoo = berya-ya) (serious) with its partner batido-tido (bertidak-tidak) (deny) or babukan-bukan (berbukan-bukan) (unreasonable), which is commonly pronounced: baiyo-iyoo batido-tido (serious and unreasonable)."

The quote's meaning emphasizes that this consensus is not just a discussion without a purpose, but rather establishing a consensus on a topic. As an example, consider the appointment of a leader. The selected customary leader is not picked blindly. Instead, it is decided by taking the opinions of the subordinates and other variables into consideration in order to raise an individual to the position of leader (Rossiwandy Mohd Salleh, 2017; Nordin Selat, 2014; & Norhalim Ibrahim, n.d.). As can be seen in the petiti below which shows how the process of choosing their leader that begins with the subordinates;

*Kemenakan beraja ke mamak,
Mamak beraja ke penghulu,
Penghulu beraja ke mufakat,
Muafakat beraja ke alur dan patut.*

Every election of a leader is based on a consensus that has become a subject to be executed. According to Muallimin Mochammad Sahid (2018), consensus is a method for creating a kebulatan (roundness) based on subordinates' viewpoints. According to a "perbidalan", which is customary in the community, "bulat air oleh pembuluh, bulat kata muafakat" (as water is held by the vessel, words are held by the consensus).. Kebulatan in a consensus also plays a part in achieving other agreements based on Adat Perpatih, such as rules, laws, or punishment.

As a result, in order to meet the goal of this article, the interview method was used to gather information on the buah buton. The main point of this article is to identify the leader being studied. As a result, informants from the leader's descendant's category were chosen to identify the leader's lineage as well as position and function. Meanwhile, Dato' Muar Bongkok's house, which is believed to belong to a leader, serves as the primary research sample for this article, with the leader chosen by consensus. The concept is adorned with buah buton that is unusual in its location, which hangs in the area where the Penghulu sits.

5. Interview

The article's interviews focused on five informants. They are composed of descendants, customary practitioners, customary leaders and customary researcher. The following is a list of informants and their categories for the purpose of evaluating and comparing answers;

Table 1 The list of informants based on category


Category	Name
Descendant	Ani Idris
Descendant	Mohd Nor Mohd Amin @Noramin
Adat Perpatih Practitioner	Abdul Syukor Daud
Practitioner and customary researcher from Minangkabau	Ricky Syarul
Adat Perpatih researcher	Mohd Rosli Saludin

6. Field Work

This article focuses on a house as a research sample, which was chosen from a book named "Rumah Tradisional Luak Tanah Mengandung: Kajian Inventori Rumah Bumbung Panjang" by Raja Nafida Raja Shahminan (2007). In honour of the first inhabitant, the house is known as Dato' Muar Bongkok house. Furthermore, this house is in Luak Ulu Muar, one of the badgers located in Luak Tanah Mengandung (there are five badgers in Luak Tanah

Mengandung namely Luak Ulu Muar, Luak Jempol, Luak Gunung Pasir, Luak Inas and Luak Terachi). The following details the research sample obtained from the house's heirs (Ani Idris and Mohd Nor Mohd Amin);

Table 2 The information of Dato' Muar Bongkok's house
Dato' Muar Bongkok's House

	
House's Name	<ul style="list-style-type: none"> • Dato' Muar Bongkok
Location	<ul style="list-style-type: none"> • Kampung Parit Seberang, Kuala Pilah, Negeri Sembilan
Badger	<ul style="list-style-type: none"> • Luak Ulu Muar
Year of Built	<ul style="list-style-type: none"> • Around the 1870s (during the reign of Penghulu Na'am, the first Penghulu of Luak Ulu Muar)
Original Owner	<ul style="list-style-type: none"> • Dato' Muar Bongkok's wife (unknown name)
Another Occupant	<ul style="list-style-type: none"> • Dato' Muar Bongkok Abdul Malik
The Influence of Occupants in Adat Perpatih	<ul style="list-style-type: none"> • The 7th Penghulu Luak Ulu Muar

Meanwhile, a total of two buah buton are hung on the exterior of the house at the hujung serambi (the end of the porch) (refer to Picture 2). Indeed, the pattern of the two buah buton are different and hang parallel to each other. Figures 3 and 4 show the design of the buah buton discovered in the house, as well as a sketch of the subject's position.



Figure 2 Two buah buton hanging from the outside at the hujung serambi of the house

Source: Photography by Fakhur Razi Maamor, 2020



Figure 3 Two buah butons with different designs

Source: Photography by Fakhrur Razi Maamor, 2020

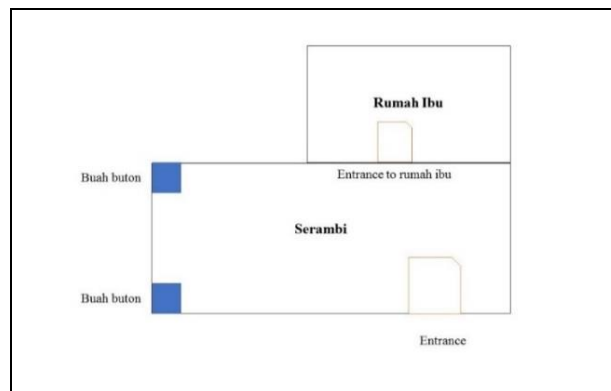



Figure 4 The sketches shows the position of buah buton that hang at the hujung serambi of the house









Sumber: Adobe Illustrator by Fakhrur Razi Maamor, 2020


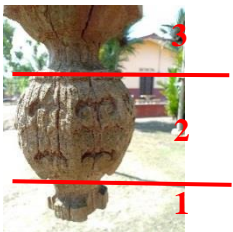

7. Analysis

The focus of this article focus is on the design and position, which has a significance and purpose behind the creation of this buah buton. An interview involving three informants, namely Abdul Syukor Daud, Ricky Syarul, and Mohd Rosli Saludin, has resulted in a philosophical and aesthetic approach to the buah buton that touches on traditional thinking that is linked to the context of nature. The analysis in Table 3 below contains information from the three informants based on the design and placement of the buah buton on Dato' Muar Bongkok's house;

Table 3 Analysis of the design and position of the buah buton based on the answers of the informants

Visual Design and Position of Buah Buton	Transcription	Informant
 <p>Picture 1</p>	<ul style="list-style-type: none"> • The two buah butons on the house have floral characteristics and carved in the shape of a fruit. • The pattern in Picture 1 resembles a flying bird. • Picture 2 depicts the fruit's scaly form. • As shown in Picture 2, the scaly carvings are layered or overlapped and carved around the buah buton. • The meaning of the scaly carving, from an aesthetic standpoint, shows that followers or subordinates are under the shadow of the leader. • This is because Dato' Muar Bongkok was once the Penghulu of Luak Ulu Muar. • The leadership emblem can be seen in Picture 4; the top half of the scaly carving looks similar to petals surrounding the 	<p>Abdul Syukor Daud</p>

 <p>Picture 2</p>  <p>Picture 3</p>  <p>Picture 4</p>  <p>Picture 5</p>	<p>buah buton.</p> <ul style="list-style-type: none"> • This statement demonstrates that a leader's nature is to safeguard the welfare and fairness of his followers. • The leader prioritizes fairness and consensus in making decisions, which is consistent with the traditional phrase "biar mati anak, jangan mati adat" (justice in law must be served regardless of who the person is). • A person's leadership should be built on the core of Islam, which is the major reference in Adat Perpatih in accordance with the custom "adat bersendikan hukum, hukum bersendikan syarak, syarak bersendikan Kitabullah". • The context also suggests that the leader should be modest rather than mendabik dada (being arrogant) by displaying his ego and conceit. • This is parallel to the saying which uses nature a metaphor; "bagai resmi padi, makin berisi makin ia tunduk". • The characteristic is also consistent with its hanging posture from the ground, implying that everyone who lives would inevitably die (refers to Picture 5) • This is also a reminder that except for the Almighty God, life and status as a human being and leader are not permanent and strong. 	
 <p>Picture 1</p>  <p>Kecubung flower</p>  <p>Picture 2</p>  <p>Kecubung fruit</p>	<ul style="list-style-type: none"> • The buah buton pattern on Dato' Muar Bongkok's house resembles th flowers and fruit of kecubung (<i>datura metel linn</i>). • In this case, the design on the buah buton (see Figure 1) is similar and resembles a flowering kecubung flower. • Meanwhile, Figure 2 depicts the capabilities of mimesis kecubung fruit against buah buton. • The nature of the kecubung fruit is visible in the physical look of the fruit, as well as a "border" between the shape of the fruit and the stem. • Although the natural nature of this fruit is thorny, the curved carving that surrounds the buah buton (Picture 2) represents a leader's tenderness and fairness. • When making a choice, a leader must be fair and unbiased. • This is represented on a pole amid these two buah butons (refers to Picture 3). • A pillar between the buah buton that, if led by the architectural angle, works as a buffer or counterweight to the house's construction. • From a philosophical point of view, it serves as a check on justice in a judgement. This is because the location of the two buah butons is at the hujung serambi, which is identical with Penghulu or Ulama. • Meanwhile, the framework of common sense is being employed as an agent for the execution of something, which is to demonstrate the leader's own wisdom. • As a result, it may be claimed that a leader must behave with common sense rather than desire, which is driven only by emotions. 	<p>Ricky Syarul</p>

 <p>Picture 3</p>	<ul style="list-style-type: none"> This is because leaders who act on good ideas may position themselves as liked and respected leaders. 	
 <p>Gambar 1</p>  <p>Picture 2 (forest pineapple)</p>	<ul style="list-style-type: none"> Buah buton generally conforms to the "tigo tungku sejerangan" philosophy. The philosophy of "tigo tungku sejerangan" introduces terminology that is close and interconnected with each other. Meanwhile, the design of the two buah butons is inspired by the parents of the house's original occupants; Penghulu Naam (the first Penghulu of Luak Ulu Muar). Penghulu Naam's mother is a descendant of the indigenous people, while his father is a Yemeni Sufi. Both of the buah butons seem like jungle pineapples from afar (refers Picture 2). This symbolizes Penghulu Naam's mother's earlier life, who is synonymous with living in the jungle. The pineapple shape can be seen in the scaly carvings as well as the curling design on both buah butons. Refers to the symbolism of his father, who is very religious; two buah butons hanging on the left and right sides of a column represent the meaning of Allah and Muhammad. Meanwhile, the pillar in the middle of the two buah butons represents the Penghulu Naam himself, followed by other Penghulu or leaders. This demonstrates that the leader must make fair judgements and have the last word in all discussions. The buah butons on the pole's left and right sides serve as a reminder to say the last word. In other words, the two buah butons must be attached to the construction of the pillars on the house, which is symbolic of customary leaders, after receiving a word of consent from other dignitaries. 	<p>Mohd Rosli Saludin</p>

Based on the similarity of these three informants' responses, the buah buton is symbolic of the status and position of leaders, particularly the Penghulu. In actuality, the middle pillar between the two buah butons represents a Penghulu's attitude while expressing a decision. The judgement was based on an agreement struck by his subordinates to pursue a certain purpose. According to the conclusions of this interview, the buah buton is tied to other architectural structures that have their own significance and purpose.

8. DISCUSSION

The buah buton on Dato' Muar Bongkok's house is more than simply a decorative item. However, there is a philosophy and reason underlying its design and positioning. In reality, the centre pillar between the two buah butons on this house is similarly shown as affecting the occupants' position. From an architectural standpoint, the pillars at the hujung serambi reinforce the hujung serambi's sturdiness. The strength also ensures that the serambi (porch) construction remains balanced and does not collapse. However, according to the Adat Perpatih, the centre pillar between the two buah butons represents the symbolism and might of a customary leader, particularly the Penghulu Luak (badger leader). Two buah butons add to the strength and serve as a reminder to the leader or occupant.

The translated reminder is formed and expanded in visual images using the notion of carving. In other words, nature elements are employed as subjects and treated in accordance with Adat Perpatih. According to Abdul Halim Nasir (2016), Raja Nafida Raja Shahminan (2007), and Yaakub Idrus (1996), every aspect of a traditional house in Negeri Sembilan is constructed based on Adat Perpatih. According to the responses of informants such as Abdul Syukor Daud, Ricky Syarul, and Mohd Rosli Saludin, every motif and design on the buah buton was built on the character of nature itself. Indeed, the position of the buah buton is a factor for its connection with elements of nature. According to Abdul Syukor Daud, nature elements are often employed as a metaphor for the Adat Perpatih community's character and nature. The society turned the metaphorical style of language into traditional poetry called teromba. The location of the buah buton in this house, for example, can be related with the teromba as shown below;

*Maka terangkatlah kadam jari,
Sepuluh rapat bagai sireh susun,
Bertaup rapat bak sulur bakung.*

The utilisation of nature elements in the above teromba touches on etiquette when confronted with a nobleman. The above description for the second line of the teromba illustrates the position of the two palms that meet; this is then coupled with the third line by depicting both hands lifted parallel to the face or chest as a reference to respect for the leader. When greeting the leader, the usage of flora such as sireh (betel nut) and sulur bakung (lily tendrils) adds attractiveness to the conduct. The betel leaf, which is associated with the Adat Perpatih group, is used as a "offering of manners" while interacting with a dignitary. Meanwhile, the showing of the betel nut is a sign of the event starting.

Meanwhile, sulur bakung, also known as bayung, is a sort of flower that contracts and then swells as a result of melentik (curved). The term "melentik" refers to politeness and delicate discourse in the Malay society. Meanwhile, the notion of "melentik" was also employed in Malay carvings, which were made with a range of styles and movements in the carvings. Life is full of problems, and it is vital to deal with them in full style and movement without becoming aggressive. This is because the character of the Malays has been depicted as polite. According to the Rukun Negara Malaysia (National Principles), "politeness and morals" are important.

The notion of "melentik" is tied to the kecubung flower, which Ricky Syarul stated in a prior interview. The kecubung flower's nature also curves as it blooms due to shrinking. However, the kecubung fruit is toxic and unsafe for human consumption. In fact, there is a Malay saying that associates the kecubung fruit with communal life. For example, "kecubung berulam ganja," (kecubung flavoured with weed) and "mabuk kecubung" (intoxicated by kecubung) all carry bad connotations such as drunkenness, lust, and evil. However, the context can relate the poison to a leader's determination to guarantee that his subordinates live in peace and prosperity.

According to Ali Akbar Navis' approach, the harmony and well-being of the buah buton that is present in parallel with the pillar that is in the centre of the two subjects provides the connotation of agreement or "seiya sekata" (1984). The agreement shows the "tigo tungku sajarangan" philosophy as a guide in the existence of buah buton as a guide in expressing wants. The buah buton may be described as a "adviser" in a certain situation. It specifically incorporates authorities of the Penghulu and other customary leaders in ensuring that any circumstance executed considers three factors: divinity, society, and nature. So, depending on the execution of custom, each element has a different function; and construct a critical and correct thinking. Everything is done for the good of the community. Without a doubt, the religious environment is the first thing that must be considered in order to obtain His delight.

Therefore, it can be concluded that the buah buton discovered at Dato' Muar Bongkok's house involves three information: 1) a leader must be fair and not pick feathers when making a decision; 2) a leader must have a polite character or, in other words, be positive in all aspects to set an example for his men; and 3) a leader must be firm in defending the rights and welfare of his subordinates in all aspects. When taken as a whole, the buah buton on Dato' Muar Bongkok's house expresses the message of the leader's determination on being fair and reasonable in making a choice. At the same time, the choice is not based on personal feelings, but on the significance of his subordinate. This represents a leader's resolve and would be followed by his follower. In fact, with that firmness, he reminded the leader that the trust placed in him by his soldiers is a responsibility that must be met gently and equitably.

9. CONCLUSION

Buah buton is an interpretation of the Adat Perpatih community's life. That life is directed by the context of nature, which serves as the community's teacher and reference. Meanwhile, that knowledge is utilised in the Adat Perpatih system, which is the lifeblood of this society. This is the foundation of the community's everyday existence, which is eventually transferred into the form of teromba, which utilise nature as the theme of message delivery. The same is true

for the creation of buah buton, which is based on plurality in the interpretation of this custom. As a result, there are several beneficial presentations in this tradition that highlight the context of leadership. As a result, this article proposes that buah buton be applied to government buildings that serve as a gathering place for leaders involved in the country's development. Meanwhile, the topic would be ideal for hanging in the parliament chamber, which is where government policies are developed and debated for the benefit of the people of this nation.

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