

Jamarun and Intan Mara: A Reflection of the Surau and Lapau People in the Community of Sumpur Kudus Sijunjung District (1950-2022)

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Abstrak

Penelitian ini diarahkan kepada perjuangan dua orang kepala keluarga, dengan latar belakang sosial budaya Minangkabau yang berbeda, bagaimana lingkungan sosial budaya itu berpengaruh pada figur mereka dalam mendidik anak-anaknya. Metode yang digunakan dalam penelitian ini, yaitu metode sejarah melalui empat tahapan yaitu pertama, heuristik yaitu tahap pengumpulan data berupa dokumen atau buku, artikel, jurnal, dan wawancara. Kedua kritik sumber yaitu pengujian terhadap data dengan melakukan kritik internal dan eksternal. Ketiga interpretasi yaitu menafsirkan data yang didapatkan sehingga menjadi sebuah fakta. Tahap terakhir historiografi yaitu penulisan sejarah. Hasil penelitian ini menunjukkan bahwa dua figur ayah dengan latar belakang yang berbeda, pertama keluarga Jamarun. Kedua, keluarga Intan Mara. Keluarga Jamarun sukses dalam mendidik anak-anaknya, berbanding terbalik dengan keluarga Intan Mara dimana anak-anak dari Intan Mara kecewa dan akhirnya membangkang. Anak-anak dari pernikahan Intan Mara tidak ada yang bodoh atau tertinggal, hanya saja tidak mendapatkan arahan dan dukungan dalam melanjutkan pendidikan.

Kata kunci: pendidikan, kepemimpinan, sejarah keluarga.

Abstract

This research is directed at the struggle of two heads of families, with different Minangkabau socio-cultural backgrounds, how the socio-cultural environment affects their characters in educating their children. The method used in this study is a historical method through four stages, namely first, heuristic, which is the stage of data collection in the form of documents or books, articles, journals, and interviews. Second, source criticism is testing data by conducting internal and external criticism. Third, interpretation, which is interpreting the data obtained so that it becomes a fact. The last stage of historiography is to write history. The results of this study show that two father figures with different backgrounds, the first is the Jamarun family. Second, Intan Mara's family. The Jamarun family succeeded in educating their children, in contrast to the Intan Mara family where Intan Mara's children were disappointed and eventually disobedient. Intan Mara's children are not stupid or left behind, it's just that they do not get direction and support in continuing their education.

Keywords: education, leadership, family history.

INTRODUCTION

Sijunjung is one of the regencies in West Sumatra Province, Indonesia. In 2004 this Regency was still included in Sawahlunto/Sijunjung Regency, but in accordance with Government Regulation No. 25 of 2008 there were aspirations of the people of Sawahlunto/Sijunjung

Regency who wanted a name change from Sawahlunto/Sijunjung Regency to Sijunjung Regency. The desire to change the name to Sijunjung Regency in the background by the history of the formation of Sawahlunto/Sijunjung Regency came from the merger of the former Sawahlunto District and the former

Sijunjung District (Government Regulation of the Republic of Indonesia Number 25 of 2008).

Sijunjung Regency consists of eight sub-districts, one of which is Sumpur Kudus. Based on data from the Central Statistics Agency of Sijunjung Regency in 2023, Sumpur Kudus consists of 11 Nagari, namely: Kumanis, Tanjung Bonai Aur, Sisawah, Tamparungo, Sumpur Kudus, Mangganti, Silantai, Unggan, South Tanjung Bonai Aur, Tanjung Labuh and South Sumpur Kudus (BPS Sijunjung Regency, 2023).

The role of family education in Sijunjung Regency like other Minangkabau children cannot be separated from school, reciting and the closeness of family relationships, it's just that their dreams are minimally supported by their parents and all family members. In the early 1950s, the number of the nation's children who had open opportunities was still very limited, while the state was impatient to wait for trained personnel who could be used in various fields of state and community duties. Apart from the political upheavals that still have to be passed, this new country needs a lot of personnel who can carry out various state and community tasks. But were there any young people in those days who could finish high school? (Hasril Chaniago, 2011). That was the reflection of the role of parents at that time.

The influence of a father's leadership is inseparable in any part of the world, whether in the city or in the village. Children who live with their biological father or children raised by their stepfathers, one of which is the role of the father as the head of the family in Sumpur Kudus District. This research is directed to the struggle of two fathers, with different Minangkabau socio-cultural backgrounds, how the socio-cultural environment affects their figures in the education of their children. Then, how the times shaped the attitude and stance of a father from Minangkabau, it is certainly interesting to be researched further.

There are two father figures with different backgrounds, the first is the Jamarun family. Second, Intan Mara's family. These two families are interesting to study considering the role played by each of these families with different models and ways in educating their children. Jamarun and Intan Mara came from a family of traders. However, the business path of his children is not the same. Therefore, the dynamics of the factors influencing this family are included in the analysis of this study.

Jamarun was born in Nagari Silantai in 1917. He is the second of ten children, raised under his parents, Datuk Majo Indo and Upik Rajo Genang Urai (Fajar Rusvan, 2020, 23). Jamarun graduated from the Governor of Sumpur Kudus, a People's School with a five-year education period.

A Dutch public school. In Sumpur Kudus, a 3-year public school and a 5-year public school have been established. During the Japanese period, the 5-year public school education was abolished, there was only a 3-year public school (Erpan Bakti, 2006, 38). At that time it was very difficult to get an education.

It was written by Ahmad Syafii Maarif in his autobiography. "Among the people in my district, the children of Nagari Silantai are quite worthy of being mentioned. Those who persevered in suffering for the sake of knowledge, generally succeeded in becoming scholars, even two have become professors of Andalas Padang University (Novirman and Novesar, brothers and sisters). There are not many parents in my district who can match Jamarun in striving to educate their children to the fullest. Jamarun, who only graduated from SR, turned out to have high ideals for his descendants so that they would not remain in the village, without vertical mobility" (Ahmad Syafii Maakrif, 2006, 48-49). The fruit of Jamarun's thinking is that he does not want his children to become farmers in the rice fields and tap rubber, like most of the work done by the people in the village.

In the same time span in 1917 in Nagari Mangganti Intan Mara was born. He is the first of seven children, raised in the care of his parents, Damik Datuk Salelo and Rakoyan. Intan Mara got the ability to

read, write and count from the People's School, but it was not finished. He was orbited by Damik Datuk Salelo to become a community leader through spiritual knowledge and only focused on trading. Intan Mara lived with Damik Datuk Salelo and his brother in Rumah Kompahan (*kempa or kempang house*). Kompahan House is a house that is specifically used for processing gambier, usually located in a garden and far from community settlements (Nasrul Hosen, 2017, 126). Rumah Kompahan became the center of Intan Mara brothers' activities in his youth. They return home when goods from the fields will be steamed and sold to Padang.

Jamarun and Intan Mara were colleagues, their relationship continued until they became trading partners. They became well-known successful traders from Sumpur Kudus District. If Jamarun was successful in trading gambier, rubber and cloth from Nagari Silantai, Intan Mara was also a successful trader in trading gambier, rubber and cloth from Nagari Mangganti. The world of trading took up a lot of Jamarun and Intan Mara's time, especially when they were out of town. Jamarun has three plots of *kadai*, he started selling to Bukittinggi to Kampar, Riau Province. Jamarun also routinely slaughters cows before people fast, he sells some of the beef and the rest is distributed to people in the village. The size of people was considered rich at that time, when it was possible to slaughter

animals before fasting, Jamarun was already in that position. While Intan Mara once carried money with horses on his left and right sides, he had four *kadai* plots (lepau/stalls) located in Batusangkar and Bukittinggi. *The Kadai* is well managed by Intan Mara, repeating once a week to take new stock. One thing that differentiates Jamarun and Intan Mara is that they are armed with surau education. Jamarun understands religious knowledge, making Jamarun a wise and wise figure, what Jamarun does cannot be separated from the foundation he holds. Intan Mara grew up in *kadai*, those two things made them opposites where the success he got was used for personal pleasure, remarrying and having a wife, the interests of children were put aside. This interest in studying is due to the educational background of Jamarun and Intan Mara who are the heads of families. This research will highlight their role as heads of the family and the importance of instilling education and religion as a whole. The role of families who gave importance to education and religion at that time was very few, even only a handful of parents understood the importance of providing education.

METHODS

The method used in this study is the historical method. The stages start from heuristics, criticism, interpretation or synthesis and historiography (Nina Herlina,

2020, 31). Heuristic is a process of searching and collecting resources related to the object of research. According to Louis Gottchalk, there are two important things that a historical researcher must pay attention to at this heuristic stage, namely the selection of the subject and information about the subject. The subject selection process refers to four main questions, namely where, who, when, and how. The source can be in the form of a primary obtained in the form of an archive, in addition to that oral sources are also found that are obtained through the interview process with the informant concerned. In addition, there are secondary sources as support through books related to research obtained from libraries, journals and also online books.

The second stage is the method of source criticism or verification of historical data. This step was taken after historical sources in various categories were successfully collected and then criticized to obtain the validity of the source. At this stage, the sources collected will be tested for authenticity by comparing each information according to the research topic.

The next stage is interpretation, which is in the form of analysis and synthesis related to historical facts. This is done so that facts that seem to be separated from each other can become an interrelated relationship. Thus,

interpretation can be said to be the process of interpreting historical facts.

The final stage of this research is historiography or historical writing. The writing process is carried out so that facts that were previously separated from each other can be united so that they become a systematic combination in the form of a chronological narrative.

RESULTS AND DISCUSSION

Geography of Sumpur Kudus

Sumpur Kudus District is located between 100° 48' 26" - 101° 2' 16" East Longitude and 0° 23' 31" - 0° 42' 51" South Latitude, with an altitude from sea level of about 225 dpm. Based on its geographical position, Sumpur Kudus District is directly adjacent to Riau Province, Sijunjung Regency to the south is bordered by Sijunjung and Koto VII districts, to the west is bordered by Tanah Datar Regency, and to the east is bordered by Sijunjung District (BPS Sijunjung Regency, 2023).



Figure 1. Map of the Sumpur Kudus District Area (Central Statistics Agency of Sijunjung Regency, Sumpur Kudus District in Numbers, 2023).

The total population of Sumpur Kudus District in 2023 is 26,667 people,

consisting of 13,465 males and 13,202 females with a gender ratio of 101.99, meaning that for every 102 male populations, there are 100 female residents (BPS Sijunjung Regency, 2023). The people of Sumpur Kudus generally work as farmers. Farmers are the main profession besides traders, craftsmen, laborers and there are some who work as educators. Even though the people of Sumpur Kudus work as educators or civil servants, they still farm because basically the Sumpur Kudus area is surrounded by rice fields and rubber plantations. Currently, many of the residents have migrated to various regions.

Views On Family

There are several views, the family is an official social institution that is formed after marriage. According to article 1 of the Marriage Law Number 1 of 1974, it is explained that marriage is a bond born in mind between a man and a woman as husband and wife with the aim of forming a happy and prosperous family based on the One Godhead. Family members consist of husband, wife or parents (father and mother) and children. The bond in the family is based on the love and affection between husband and wife who give birth to children. Therefore, the relationship between education in the family is based on the existence of a natural relationship between parents and children (Sabri, 2005, 21-22).

According to the sociological view, the family in a broad sense includes all parties who are related by blood and/or descent, while in a narrow sense the family includes parents and their children (Jalaluddin Rakhmat, 1994, 20). According to Ramayulis, the family is the first unit and the first institution in society where the relationships contained in it are mostly direct relationships. That is where the development of the individual is formed and where the early stages of development take shape and begin to interact with him, he acquires knowledge, skills, interests and attitudes in life (Ramayulis, 1987, 10-11).

According to Ibrahim Amini, the family is people who continuously or often live with the child, such as father, mother, grandfather, grandmother, brother and sister and even domestic helpers, among whom because they have the responsibility of caring for and maintaining the child and who causes the child to be born into the world, have a very important role and a greater obligation for the child's education. Being a father and mother is not enough to give birth to a child, both parents are said to have the qualifications to be fathers and mothers when they are serious in educating their children. Islam considers education as one of the rights of children, which if both parents neglect it, it means that they have wronged their children and later on the Day of Resurrection they will

be held accountable. The Prophet (peace and blessings of Allaah be upon him) said, "All of you are leaders, and every leader will be held accountable for the people he leads. A ruler is the leader and the person in charge of his people. A man is the leader and the person in charge of his family. And a woman is the leader and the person in charge of her husband's house and children" (Ibrahim Amini, 2003, 107-108).

Jamarun: Learning from Surau

Jamarun was born in 1917 in Silantai country, the second of ten children who grew up under his parents, Datuk Majo Indo and Upik Rajo Genang Urai. At that time, the recording of a person's birth year was not as accurate as it is now, it could be older or younger than what is recorded. Because the plural date used by the community is the Hijri almanac. The calculation of years is based on the age of the lunar rotation to one full moon (Fajar Rusvan, 2020, 23). In traditional genetics in Minangkabau, Jamarun is Malay. In Minangkabau, tribal giving is passed down by mothers to their children, both to boys and girls, based on the Matrilineal system that she adheres to.

Jamarun was born in the middle of a large family, Jamarun's eldest brother is named Jama'an. Just below Jamarun is Nur Sani. His younger brother was edited by Hasan Basri. Warwardly who provided facilities for the complete cabinet

meeting of the PDRI (Fajar Rusvan, 2020, 24). Next in order, Yunus, Jamilan, Ali Akbar and Martini (Interview with Jamariah, January 20, 2020, at Sungai Lareh, Padang City).



Figure 2. Photo of Jamarun, when he was young (Personal Documentation of Novirman Jamarun, 2020).

Jamarun graduated from the Governor of Sumpur Kudus, a People's School with a five-year education period. A Dutch public school. In 1917 in Sumpur Kudus, a 3-year people's school (Volks School) and a 5-year people's school (Government-School) were established. During the Japanese period, the 5-year public school education was abolished, there was only a 3-year public school (Erpan Bakti, 2006, 38). At that time it was very difficult to get an education.



Figure 3. Photo of Jamarun, seated two from the right (Personal Documentation of Novirman Jamarun, 2020).

Jamarun's father, Datuk Majo Indo was a successful merchant from Nagari Silantai, in other words this is what made young Jamarun very interested in business. Jamarun is sturdy, tanned-skinned, slightly dark but not black. His voice was firm and clear. When he speaks, his aura of friendliness and authority radiates strongly. It was as if he had a fundamental order in negotiations. Always win both parties in the transaction (Fajar Rusvan, 2020, 22).

Hard discipline is firmly embedded in Jamarun. He became the perfect person for it. For him, being free is full responsibility. *By the grace of God, the rice and the rice are plentiful.* This means *that the intention of Allah* must be believed, not waved adrift in other intentions. Whatever activities we do, don't forget logistics readiness, even if it's just *a packet of rice*. And lastly, never feel afraid, afraid, easy to give up. Must be firm and not hesitate in making decisions and thinking clearly. It is likened to *a big fist* (Irfan Hamka, 2013, 242). As the life grip held by Buya Hamka, Jamarun has actually carried out this expression with consequences. Jamarun who is firm, has aspirations for the success of his children until the end of life.

Intan Mara: Learning Spiritual Knowledge

Intan Mara was born in 1917 in Nagari Mangganti, the first of seven children who grew up under his parents, Damik Datuk

Salelo and Rakoyan. In traditional genetics in Minangkabau, Intan Mara belongs to the Domo tribe. The Domo or Doma tribe is one of the tribes in Minangkabau who live in Tanah Datar, Sijunjung, Sawahlunto, Fifty Cities and Kampar. Intan Mara was born in the middle of a large family, in order of her siblings named Intan Kariman, Nurkisah, Kamsiah, Lamsiah, Ari and Intan Zakaria (Interview with Ari, Intan Mara's younger brother, April 01, 2024, in Nagari Mangganti, Sumpur Kudus, Sijunjung).



Figure 4. Photo of Intan Mara, when she was young (Personal Documentation of Darma Yanti, 2024).

Intan Mara got the ability to read, write and count from the People's School, but it was not finished. He was orbited by Damik Datuk Salelo to become a community leader through spiritual knowledge and only focused on trading. He learned silat and martial arts from his own father, who is a dubalang (Interview with Datuk Bandaro Sati, Anak Intan Mara, December 14, 2021, via mobile phone).

Intan Mara is tall and handsome. He is a person who has confidence. Intan Mara grew up to be an enterprising human being, in his work he was a rare human

being. In his teenage years, he had thought about how to live in the future, by becoming a trader. Then he established a kadai to collect gambier, coffee and rubber. In line with Intan Mara's expertise in business, she is also good at taking women's hearts.

He loves to see beautiful women, and it would be sinful to pretend to say no or act as if he was unhappy, pretending that he was a hypocrite, and he did not want to be a hypocrite, as in the expression "I respect the great Prophet, I study his sayings carefully. So the moral for me is: it is not a sin or impolite for one to admire a beautiful woman, and I am not ashamed to do so, because in doing so I am in essence praising God and praising what he has created" (Cindy Adams, 2011, 14).

The above expression is a statement bung Karno, *Penyambung Lidah Rakyat Indonesia*, presumably this young man from the innocent Sijunjung also practices such things, Intan Mara's behavior is very similar to the Son of the Dawn. Intan Mara's expertise in winning women's hearts is undoubted. He is a person who is easy to fall in love with and does not discriminate between the age or background of a woman. Intan Mara has a strong picture of herself. He loves his job, he loves his family, he loves women, and above all, he loves himself, that's why Intan Mara's charisma cannot be resisted

by women, none of his wives are not beautiful.

Reflection of Surau and Lapau people: Children's Education Patterns

Life in the village with two father figures, the first Jamarun and the second Intan Mara is not much different from the people who live in the village in general. In meeting the needs of life, there are times when they are still viewed as simple according to the village community, but it is not too difficult because the wheels of trade are moving for sure. Jamarun successfully traded gambier, rubber and cloth from Nagari Silantai, Intan Mara was also a successful trader trading gambier, rubber and cloth from Nagari Mangganti. The world of trading took up a lot of Jamarun and Intan Mara's time, especially when they were out of town. Jamarun has three plots of *kadai*, he started selling to Bukittinggi to Kampar, Riau Province. Jamarun also routinely slaughters cows before people fast, he sells some of the beef and the rest is distributed to people in the village. The size of people was considered rich at that time, when he was able to slaughter animals before fasting, Jamarun was already in that position, while Intan Mara once carried money with horses on his left and right sides, he had four *kadai* plots (lepau/warung) located in Batusangkar and Bukittinggi. *The Kadai* is well managed by Intan Mara, repeating once a week to take new stock. However,

the economic squeeze began to be felt in the early 60s. The trading commodity that Jamarun and Intan Mara have been engaged in has dropped drastically, the price of gambier in the market is no longer valuable.

The complicated community affairs faced by Jamarun and Intan Mara are adjacent to the survival effort, it is difficult to get to the rice fields to plough, plant, shovel and dry rice in Jamarun. The rice produced by Jamarun was quickly distributed to his children and wife. Even with Intan Mara, she even became a sand maker for building materials, but Intan Mara had bad habits. After dividing the income, he used the rest to *sit in kadai* (sitting in a stall), he set aside his children's education.

Thanks to the steadfastness of Jamarun and his wife, seven of his eight children became successful people, including: Miswarni Jamarun, A.Ma. (Retired Religious Teacher at SD Silantai), Prof.Dr. Ir. Novirman Jamarun, M.Sc. (Chairman of the SPMI Institute of Baiturrahmah University and active lecturer at Andalas University) Emmalia Jamarun, S.Pd., M.Pd. (Retired Principal of SD 5 Silantai), Erpan Bakti Jamarun, S.Pd., M.Pd. (Retired Vice Principal of SMP 28 Korong Gadang Kuranji Padang), Prof. Dr. Novesar Jamarun, M.S. {Rector of Dharma Andalas University (UNIDHA) and active lecturer at Andalas University (UNAND)}. Musfitra Jamarun, S.P

(Associate Expert Education Laboratory Institution at Payakumbuh Agricultural Polytechnic), Emmawarni Jamarun and Jonni Afrizon Jamarun, S.E., M.M. (Inspector General of the Ministry of Industry Jakarta).

Intan Mara's children are inversely proportional. Suwardi, his third child from the first wife, asked for money to continue his education at Batu Sangkar. The difficult economy makes Intan Mara not provide costs. In the fertilizer of his disappointment, Suwardi ran away from home by asking for permission to take a high school diploma in Tanjung Ampalu. Five years of time he spent living abroad without his parents' permission. So that Siti Karang's mother did not stop crying and asked her first child Kamar to look for her sister. As Abdul Muis said, "Amai Karang, at that time sold a cow to pay for the room to look for his sister, he entrusted his eldest son if he could not find his sister, then he should not go home, go away and do not have to come back". During the four-month search, Kamar finally managed to find Suwardi. Suwardi was found in Muaro Bungo, he was found working in a *lapau nasi* (food stall). Suwardi already had a plan, if the money had been collected he would immediately cross to the island of Java. On Kamar's advice, Suwardi finally returned home and met his mother Siti Karang to ask for permission to live abroad, he now opens a wholesale store of PMD goods in Kamang

Kuning Jambi until now (Interview with Abdul Muis, Intan Mara's nephew, December 16, 2021, in Lubuk Begalung, Padang City).

Jasman is the first child of Intan Mara from the third wife. Jasman graduated from Tanjung Ampalu Junior High School. He worked to help his father bring gambier to be bowled and immediately sold to Padang every week. After his father went bankrupt, Jasman went to migrate to Kerinci. He traded automobiles and was successful there (Interview with Abdul Muis, Intan Mara's nephew, December 16, 2021, in Lubuk Begalung, Padang City). Tamrin, the second child of Intan Mara from the third wife, was fostered by shame and wanted to continue her education like her other friends, Tamrin ran away to Malaysia. At that time he had just completed his high school education at SMA 17 Agust Padang (SMA Kartika 1-5 now). Constrained by the cost of living from her parents, Tamrin lived in Malaysia illegally in the 1980s. Tamrin's departure received permission from Nur Samsi's mother. Tamrin did various jobs in Malaysia he only returned when the Transmigrant area was opened in Sitiung Dharmasraya. Tamrin's life in Sitiung was very adequate, he was a famous and wealthy golden swordsman. However, due to trade competition, Tamrin first met the almighty, he died at the age of 25 (Interview with Abdul Muis,

Intan Mara's nephew, December 16, 2021, in Lubuk Begalung, Padang City).

CONCLUSION

The family is the first and main forum for the growth and development of children. If the atmosphere in the family is good and pleasant, then the child will grow up well, and vice versa. The family is the first environment in education because it is in this family that the child first gets education and guidance. Parents are prime examples of educators for their children. Thus, education in family life plays an important role in determining children's lives.

Jamarun and Intan Mara were raised by parents with different views. Jamarun's family, adhering to religious teachings, made Jamarun also taught such things. In contrast to Intan Mara, his family raised him through martial arts, learning martial arts and martial arts only. Actually, there is nothing wrong with the teachings given by the parents of these two figures, both Jamarun and Intan Mara.

However, studying spiritual science must also be balanced with the provision of world knowledge and religious learning such as reciting at surau in order to become a directed human being, have a lifestyle and be able to educate children to become quality human beings. Education is not a motto resulting in quarrels between families, where the children from Intan Mara are disappointed

and end up rebelling. In the heyday of Intan Mara's economy, he didn't think about it, the children from Intan Mara's marriage were not stupid or left behind, he just didn't get direction and support in continuing his education.

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