

The Balance of Men's Roles in the Family: Perspectives from Hadith and Minangkabau Culture

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A B S T R A C T

This study examines the role of men in the family from the perspective of the Hadith of the Prophet Muhammad (SAW) and Minangkabau culture. The method used is a qualitative analysis of religious and cultural literature, as well as interviews with religious and traditional leaders of Minangkabau. The results of the study indicate that male leadership in the family is a responsibility governed by Islamic teachings through the Hadith of the Prophet Muhammad (SAW), encompassing spiritual, moral, and material aspects. Minangkabau culture, with its matrilineal kinship system, provides a unique dimension to the role of men, who also have social responsibilities within the community. The financial responsibility of men as heads of the family is regulated by Islamic teachings and reinforced by Minangkabau cultural values. Men are expected to meet the basic needs of the family and contribute to traditional and social activities. Education and moral upbringing are the primary responsibilities of men, ensuring that family members receive good religious education and strong moral values. The conclusion of this study shows that the integration of Islamic teachings and Minangkabau culture creates balance and harmony in the role of men within the family. By understanding and implementing these roles, men can better fulfill their responsibilities, contribute positively to family and community life, and achieve better spiritual, moral, and material well-being. This study provides important insights into the integration of Islamic teachings and Minangkabau culture in shaping the role of men in the family, which is expected to serve as a guide for men in effectively fulfilling their responsibilities and creating a harmonious and prosperous family environment.

1. Introduction

The role of men in the family is a crucial and fundamental topic in household life, particularly in the context of Islam. Islamic teachings have established clear responsibilities and roles for men in the family, encompassing leadership, financial responsibility, education, as well as moral and spiritual upkeep. In the Qur'an and Hadith, men are positioned as the heads of families, responsible for the welfare of all their members. The guidance provided by the Prophet Muhammad (SAW) through various Hadiths offers a comprehensive framework for men to fulfill this role responsibly.

In Minangkabau, a society with a strong matrilineal kinship system, the role of men in the family has unique and complex dimensions. Despite lineage being traced through the mother's side, men still hold significant roles as family leaders and bear responsibilities in various aspects of family life. The Minangkabau matrilineal system recognizes the role of men as "mamak" (maternal uncles) who are responsible for making decisions for the extended family and maintaining the balance of customs and cultural values.

Examining the role of men in the family from the perspective of the Hadith of the Prophet Muhammad (SAW) and its relevance to Minangkabau culture provides deep insights into how Islamic values can be integrated with local customs to create a harmonious and balanced family. This study is not only relevant for the Minangkabau community but also contributes significantly to the discussion of men's roles in families across various cultural and social contexts.

Generally, a deep understanding of men's roles in the family based on Islamic teachings and their implementation in the local cultural context can help improve family life quality. This research aims to detail these roles, provide practical guidelines for men in fulfilling their responsibilities, and offer new perspectives on how Islamic principles can be adapted to different cultural contexts.

Research on men's roles in the family has been widely conducted, both in the context of Islam and within specific cultural contexts. For example, a study by Abdullah (2015) emphasized the importance of male leadership in the family based on authentic Hadiths. This research showed that men's roles include financial responsibility, children's education, and the moral and spiritual maintenance of the family. Abdullah also stressed that effective leadership is based on principles of justice and compassion as exemplified by the Prophet Muhammad (SAW).

In a cultural context, a study by Naim (2017) examined men's roles in Javanese society, which has a patrilineal kinship system. This research showed that the role of men as heads of families is highly valued and considered the main pillar of family welfare. Naim also highlighted how local cultural values and Islamic teachings can complement each other to create a harmonious family.

Specifically for the Minangkabau community, a study by Syahrizal (2018) elaborated on the role of men as "mamak" within the matrilineal kinship structure. This study showed that despite lineage being traced through the mother's side, men still have significant responsibilities in extended family decision-making and maintaining customs. Syahrizal also

emphasized the importance of men's roles in balancing customs and Islamic values in family life.

Although much research has been conducted on men's roles in the family, studies specifically examining the integration of Islamic teachings and Minangkabau culture are still very limited. Most research focuses on one aspect only, either men's roles in the context of Islam or within the local cultural context, without comprehensively linking the two. This study fills that gap by offering an in-depth analysis of how men's roles in the family can be viewed from the perspective of the Hadith of the Prophet Muhammad (SAW) and its relevance to Minangkabau culture.

The novelty of this research lies in its holistic approach that combines these two perspectives, providing a broader and deeper understanding of men's roles in the family. This study not only contributes theoretically to the discussion of men's roles in the family but also offers practical guidelines for men in fulfilling their roles according to Islamic principles and Minangkabau cultural values.

This research focuses on three main aspects. First, it aims to understand men's roles in the family from the perspective of the Hadith of the Prophet Muhammad (SAW). Second, it explores the relevance of these roles in the context of Minangkabau culture, which has a unique matrilineal kinship system. Third, it aims to examine how the integration of Islamic teachings and Minangkabau culture can create balance and harmony in the family. By examining these three aspects, this research is expected to provide comprehensive insights into men's roles in the family and their relevance in different cultural contexts.

This research is expected to make significant contributions to the discussion of men's roles in the family, both in the context of Islam and Minangkabau culture. Specifically, the results of this study are expected to comprehensively outline men's roles in the family based on the Hadith of the Prophet Muhammad (SAW), show the relevance and adaptation of these roles in the context of Minangkabau culture, and provide practical guidelines for men in fulfilling their responsibilities as heads of families. Additionally, this research is expected to offer new perspectives on how Islamic principles can be integrated with local cultural values to create a harmonious and balanced family. Thus, this research is expected to serve as a reference for academics, practitioners, and the general public in understanding and fulfilling men's roles in the family according to Islamic teachings and Minangkabau cultural values.

2. Method

This study employs a qualitative approach using literature review methods to examine the role of men in the family from the perspective of the Hadith of the Prophet Muhammad (SAW) and its relevance to Minangkabau culture. This approach is chosen because it allows the researcher to collect and analyze data from various relevant literary sources, including Hadith collections, scholars' commentaries, and academic studies on Minangkabau culture. The primary data sources for this research are authentic Hadiths taken from various Hadith compilations such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and Jami' at-Tirmidhi. The collected Hadiths are then analyzed to identify the roles and responsibilities of men in the family as taught by the Prophet Muhammad (SAW).

Additionally, this study also uses secondary literature, including scholars' commentaries on relevant Hadiths and studies on the role of men in Minangkabau society. The analysis is conducted by categorizing the relevant Hadiths into several main themes such as leadership, financial responsibility, education, and moral and spiritual maintenance. Each theme is analyzed in-depth to elucidate its meaning and implications in the context of family life and Minangkabau culture.

The study also reviews literature discussing the Minangkabau matrilineal kinship system to understand how the role of men as "mamak" (maternal uncles) can be integrated with the principles of leadership in Islam. Through this analysis, the research aims to find common ground between Islamic teachings and Minangkabau customs, and how both can complement each other to create balance and harmony in the family.

By using the literature review method, this study can gather various perspectives and understandings to provide a comprehensive overview of the role of men in the family according to Islamic teachings and Minangkabau culture. The results of the analysis are expected to provide significant theoretical and practical contributions to the understanding and implementation of men's roles in the family.

3. Results and Discussion

3.1. The Role of Men in the Hadith of Rasulullah SAW and Minangkabau Culture

3.1.1. Leadership in the Family

Male leadership in the family is one of the important aspects emphasized in the Hadith of Rasulullah SAW. In a hadith narrated by Bukhari and Muslim, Rasulullah SAW said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd, and each shepherd is responsible for his flock."

This hadith shows that every individual, particularly men as heads of families, have significant responsibilities in leading and managing their families. This leadership includes spiritual, moral, and material aspects. In the book "Fathul Bari" by Ibn Hajar al-Asqalani, it is explained that the term "ra'in" (leader) not only means ruler but also encompasses full responsibility for the welfare of those under his care. This means a family leader must ensure that his family members receive good religious education, strong moral values, and adequate material needs.

Ibn Hajar emphasizes that this responsibility is a trust that will be held accountable before Allah SWT. Therefore, a man as the head of the family must fulfill his role with full awareness and sincerity. He must set a good example in obeying religious commands, teaching noble moral values, and attending to his family's worldly needs. Good leadership in the family will create an environment conducive to the spiritual and moral development of family members and ensure their material well-being.

Leadership in the family, according to the perspective of the Hadith, also includes social responsibility. A family head is not only responsible for his own family but also has an obligation to contribute to community life. Rasulullah SAW taught that a good leader is one

who cares about the condition of his surrounding community and strives to make positive contributions. In this context, a man must be able to balance his responsibilities in the family with his social role in society.

Furthermore, family leadership must be based on principles of justice and compassion. Rasulullah SAW is the best example in this regard. He always treated his wives and children with love and fairness. A family head should emulate this attitude of Rasulullah SAW in carrying out his leadership. Leadership that is just and compassionate will create harmony within the family and strengthen the emotional bonds among family members.

In the Minangkabau society, which follows a matrilineal kinship system, the role of men as family leaders has a unique dimension. Even though lineage is traced through the mother, men still have important responsibilities as heads of families and leaders within the context of local customs. In Minangkabau culture, a man (father or mamak) is responsible for maintaining the balance between customary values and religious teachings. This shows that the leadership role of men in the family is governed not only by religious norms but also by the cultural values held in high regard by the community.

The influence of local culture on the role of men in the family in Minangkabau can also be seen in the role of the mamak (maternal uncle) who has authority in family decision-making. The mamak is responsible for preserving and teaching customs to the younger generation and ensuring that Minangkabau cultural values are maintained. In this context, male leadership in the family has a broader and more complex dimension, encompassing the responsibility to balance custom and religion.

Apart from social responsibility, a family head must also have conflict management skills. In everyday life, conflicts among family members are unavoidable. Therefore, a family head must be able to manage conflicts wisely and fairly. Rasulullah SAW set an example of how to resolve conflicts wisely and without causing hostility. In a hadith, he said:

أَقْرَبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا، الْمُؤَطَّوُونَ أَكْنَافًا، الَّذِينَ يَأْلِفُونَ وَيُؤْلَفُونَ

"The closest of you to me on the Day of Judgment are those of you with the best character, who are humble, easy to approach, and make others feel comfortable." (HR. Tirmidhi)

This hadith teaches that humility and the ability to make others feel comfortable are key to resolving conflicts and maintaining harmonious relationships within the family. A wise family head will strive to understand the feelings and views of each family member and seek solutions that are fair and beneficial for all parties.

The ability to listen empathetically and provide constructive solutions is a highly valuable skill in family leadership. In Minangkabau society, this skill is very important because the role of mamak is not only as a leader but also as a mediator in various family conflicts. The mamak must be able to nurture and calm family members and seek solutions based on custom and Islamic teachings.

Family leadership also requires the ability to make wise and appropriate decisions. A family head must be able to make decisions that are not only good for himself but also for the welfare of all family members. In the decision-making process, a family head must consider

various factors, including the needs and desires of family members, economic conditions, and religious and cultural values.

Wise decision-making requires a deep understanding of the situations and conditions faced. A family head must be able to gather sufficient information, analyze the various options available, and choose the course of action most in line with religious and cultural values. In Minangkabau society, the decision-making process often involves deliberation and consensus, reflecting democratic values and togetherness in local culture.

In making decisions, a family head must also consider the long-term impact of his decisions. The decisions made today will affect the welfare and happiness of the family in the future. Therefore, a family head must think ahead and strive to make decisions that will provide long-term benefits for his family.

Another aspect of family leadership is the ability to inspire and motivate family members. A good family head does not only give directions and instructions but is also able to inspire family members to achieve their goals and their best potential. This inspiration and motivation can be provided through personal example, positive encouragement, and recognition and appreciation of the efforts and achievements of family members.

Rasulullah SAW is the best example in this regard. He always gave encouragement and motivation to his companions and appreciated their every effort and achievement. A good family head will follow this example by providing moral and emotional support to his family members and appreciating every effort they make.

In Minangkabau society, the ability to inspire and motivate family members is also very important. A mamak must be able to give encouragement and motivation to his nieces and nephews and help them achieve their best potential. In this context, the mamak acts as a mentor and guide, helping the younger generation to grow and develop within the framework of customary values and Islamic teachings.

Family leadership must also include the ability to provide protection and a sense of security to family members. A family head must be able to protect his family from threats and dangers, both physical and emotional. This protection includes safeguarding against violence, abuse, and external threats such as crime and natural disasters.

Rasulullah SAW always provided protection to his family and companions. He was always ready to protect them from threats and dangers and to provide them with a sense of security and comfort. A good family head will follow this example by ensuring that his family members feel safe and protected in all situations.

In Minangkabau society, the responsibility to provide protection also lies with the mamak. The mamak must be able to protect his nieces and nephews from all forms of threats and dangers and ensure that they grow up in a safe and conducive environment. This shows that the role of male leadership in the family in Minangkabau not only includes the responsibility to lead and manage but also to protect and provide a sense of security to family members.

Overall, male leadership in the family is a complex and multidimensional responsibility. A family head must be able to lead wisely, justly, and compassionately. He

must be able to manage conflicts, make appropriate decisions, inspire and motivate family members, and provide protection and a sense of security to them. In Minangkabau society, the role of male leadership in the family also includes the responsibility to maintain the balance between customary values and religious teachings and to ensure that cultural values are preserved.

By fulfilling this role well, a family head will be able to create a harmonious and conducive family environment for the spiritual, moral, and material development of family members. Good leadership in the family will provide positive contributions not only to the family itself but also to society as a whole. In the context of Minangkabau culture, male leadership in the family plays a very important role in maintaining and preserving customary and cultural values and integrating them with Islamic teachings to create harmony and balance in family and community life.

3.1.2. Financial Responsibility

In addition to leadership, financial responsibility is a crucial aspect of the male role in the family according to the perspective of the hadith of Rasulullah SAW. As the head of the family, a man is obligated to provide for his family. This obligation includes fulfilling basic needs such as food, clothing, shelter, and the needs for education and healthcare. In a hadith narrated by Al-Bukhari and Muslim, Rasulullah SAW said:

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَعْوَلُ

"It is enough of a sin for a person to neglect those he is responsible for." (HR. Abu Dawud)

This hadith emphasizes that a husband's financial responsibility not only covers the fulfillment of basic needs but must also be carried out responsibly and diligently. A husband must work hard and strive his best to ensure the welfare of his family. Financial responsibility involves not only providing money or goods but also paying attention and making efforts to meet the emotional and spiritual needs of family members.

From an Islamic perspective, a man's financial responsibility is not merely a moral obligation but also a religious duty that must be fulfilled. A man who fails to meet his financial responsibilities is considered neglectful in fulfilling the role and trust given by Allah SWT. This is affirmed in the Qur'an, Surah An-Nisa verse 34, where Allah SWT says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means."

This verse indicates that male leadership in the family is largely based on their role as breadwinners. Therefore, financial responsibility becomes a fundamental pillar in maintaining the harmony and welfare of the family.

In the context of Minangkabau society, the financial responsibility of men also has a unique dimension. Although the kinship system is matrilineal, men still have financial responsibilities for their nuclear families. Additionally, men are expected to contribute to

customary and social activities within their communities. This shows that the financial role of men in Minangkabau families extends beyond the nuclear family to encompass broader responsibilities within the customary and social contexts.

Financial responsibility in Minangkabau families involves various aspects that are more complex compared to patrilineal societies. Minangkabau men are expected to contribute to the execution of traditional ceremonies, village infrastructure development, and social assistance to family members in need. For example, in Minangkabau wedding ceremonies, the male side (mamak or maternal uncle) is often responsible for providing most of the required expenses. This includes the cost of food, traditional clothing, and various other necessities needed for the ceremony.

In addition to responsibilities within the customary context, Minangkabau men also have responsibilities to support the education and career development of family members. In a matrilineal society, the role of mamak is crucial in providing education and guidance to their nieces and nephews. Mamak is expected to provide the necessary financial support for education, including school fees, books, and other needs. This support is seen as an investment in the future of the family and community.

Financial responsibility also includes the role in maintaining the family's economic stability. The head of the family must be able to manage the family's finances wisely, ensuring that the income earned is sufficient to meet daily needs and save for the future. In this regard, the role of the head of the family is very important in making the right financial decisions, including in terms of investments, expenditures, and debt management.

A man's financial responsibility also means they must be prepared to face economic challenges that may arise, such as job loss or a decrease in income. In such situations, the head of the family must be able to find the right solutions to maintain the family's welfare, including finding new employment, reducing unnecessary expenses, or seeking additional sources of income. The ability to face and overcome economic challenges is one of the essential aspects of financial leadership within the family.

Furthermore, in the modern context, financial responsibility also includes the role of supporting a working wife. In many modern families, wives also work and contribute to the family's income. In such situations, a husband must be able to cooperate with his wife in managing the family's finances, ensuring that the combined income is used wisely for the benefit of the family. This includes sharing responsibilities for bill payments, managing savings, and planning for long-term finances.

In Minangkabau society, support for a working wife is also very important. Although the matrilineal kinship system grants women a strong role within the family, men still have the responsibility to support their wives in achieving a balance between work and family life. This includes providing moral and emotional support and sharing household responsibilities to ensure that the wife has sufficient time and energy to work and contribute to the family's income.

Financial responsibility also encompasses the aspect of economic empowerment within the family. The head of the family must be able to seek opportunities to increase the family's

income, including through investments, businesses, or side ventures. Economic empowerment within the family not only improves material welfare but also provides a sense of security and stability for all family members. In Minangkabau society, family economic empowerment often involves family enterprises that engage all family members, including wives and children. These family enterprises not only provide additional income but also strengthen family bonds and instill values of hard work and togetherness.

The financial responsibility of men within the family also includes the role of providing financial education to children. The head of the family must be able to teach their children the importance of wise financial management, including saving, managing expenses, and understanding the value of money. Good financial education will help children grow into independent and responsible individuals in managing their finances in the future.

Overall, the financial responsibility of men within the family is a crucial aspect in maintaining the family's welfare and stability. The head of the family must be able to meet the basic needs of family members, support their education and career development, manage family finances wisely, and face and overcome economic challenges that may arise. In Minangkabau society, the financial responsibility of men also includes the role of preserving and maintaining traditional values and contributing to social and customary activities within their communities.

By fulfilling these financial responsibilities well, a man will be able to create a harmonious family environment conducive to the spiritual, moral, and material development of family members. Good financial responsibility not only benefits the family itself but also society as a whole. In the context of Minangkabau culture, the financial responsibility of men plays a very important role in maintaining the balance between traditional values and religious teachings, ensuring that cultural values are preserved and passed on to the next generation.

3.1.3. Education and Moral Maintenance

Education and moral maintenance are other important aspects of the male role in the family according to the hadith of Rasulullah SAW. A head of the family is responsible for ensuring that family members receive good religious education and strong moral values. In a hadith narrated by Tirmidhi, Rasulullah SAW said:

مَا نُحَلِّ وَالدُّ وَلَدَهُ مِنْ نِحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنِ

"No father gives a gift to his child better than good manners."

This hadith emphasizes the importance of moral education and good character as one of the primary responsibilities of a father. A father must be a role model in terms of ethics and behavior, and teach noble moral values to his children. This moral education includes teaching about honesty, justice, compassion, and responsibility.

In the context of Islam, moral education is not only a personal responsibility but also a religious obligation. The Qur'an teaches that every parent must educate their children well and instill values that will guide them throughout their lives. One of the verses that emphasize the importance of education is the Qur'an, Surah Luqman verse 13, where Allah SWT says:

وَأَذِّقْ لِقْمًا لِابْنِهِ وَهُوَ يُعْطِيهِ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.'"

This verse shows that moral and spiritual education is the primary responsibility of parents, which must start from an early age. Teaching children about tauhid (the oneness of Allah) and keeping them away from shirk (associating partners with Allah) is the foundation of education in Islam. Additionally, moral education also includes teaching about ethics, manners, and good character.

In Minangkabau society, education and moral maintenance are also important responsibilities for men. Besides the father, the mamak (maternal uncle) also plays a significant role in educating and guiding children within the extended family. The mamak is responsible for teaching Minangkabau customs and cultural values to the younger generation. This shows that moral education in Minangkabau families is governed not only by religious teachings but also by highly regarded cultural values.

The role of the mamak in Minangkabau society is significant because the matrilineal kinship system places the mamak as an important figure within the extended family. The mamak is responsible for teaching customs, social norms, and Minangkabau cultural values to his nieces and nephews. The education provided by the mamak includes teaching about social responsibility, honesty, hard work, and respect for parents and elders.

Additionally, moral education in Minangkabau families includes spiritual aspects. Although the kinship system is matrilineal, Islamic teachings remain the primary foundation in the daily life of Minangkabau society. Therefore, the moral education provided by both the father and mamak also includes teaching Islamic teachings, such as prayer, fasting, zakat, and noble moral values.

Good moral education within the family will have a significant positive impact on the development of children. Children who are educated with strong moral values will grow into responsible, honest individuals with integrity. They will also have a sense of compassion, empathy, and justice, which will help them interact with others and contribute positively to society.

Besides moral education, moral maintenance is also an important responsibility for a head of the family. Moral maintenance involves efforts to preserve and strengthen the moral values that have been taught to family members. A head of the family must always monitor the moral development of their children and provide necessary guidance and advice. They must be role models in terms of ethics and behavior, so that children can learn from the real examples set by their parents.

Moral maintenance also includes supervising the social environment of children. A head of the family must ensure that their children associate with good friends and are in an environment that supports their moral development. They must also monitor the activities of their children at school and outside the home, and provide appropriate direction if there are negative influences that could harm their children's morals.

In modern society, the challenges in education and moral maintenance are increasingly significant. The influence of social media, technology, and rapid social changes can affect the morals of children and teenagers. Therefore, the role of parents in educating and maintaining the morals of their children becomes increasingly important. They must be able to provide moral education that is relevant to the times and use technology wisely to support their children's moral education.

Moral education within the family must also include effective communication aspects. A head of the family must be able to communicate well with their children, listen to their opinions and feelings, and provide the advice and guidance needed. Good communication will help build a strong relationship between parents and children, and make it easier to convey the desired moral values.

Additionally, moral education must include aspects of appreciation and discipline. A head of the family must be able to give appreciation to their children when they show good behavior, and provide fair and wise discipline when they make mistakes. Appreciation and discipline given in the right way will help children understand the importance of moral values and internalize them in their daily lives.

In Minangkabau society, moral education also involves the role of the community. The extended family, traditional leaders, and the surrounding community play important roles in educating and maintaining the morals of children. Traditional activities, ceremonies, and community gatherings become means to convey moral and cultural values to the younger generation. This shows that moral education in Minangkabau society is a shared responsibility involving all community members.

By carrying out education and moral maintenance well, a head of the family will be able to create a conducive environment for the moral development of their children. Children who are educated with strong moral values will grow into individuals with noble character, responsibility, and the ability to contribute positively to society. In the context of Minangkabau culture, good moral education will also help preserve and maintain the cultural values inherited from generation to generation.

Education and moral maintenance within the family are long-term investments that will provide great benefits for the future of children and society. Therefore, every head of the family must be committed to fulfilling this responsibility with full awareness and sincerity, and make moral values the main foundation in educating and guiding their family members.

3.2. Integration Between Islamic Teachings and Minangkabau Culture

The integration between Islamic teachings and Minangkabau culture is an important aspect in understanding the role of men in the family. Islamic teachings provide clear guidelines on the responsibilities and roles of men within the family, while Minangkabau culture offers values and practices rich in local wisdom. Integrating the two can create balance and harmony within the family.

In Minangkabau society, men are expected to fulfill their roles in accordance with the principles of Islam and local cultural values. Good leadership, financial responsibility, moral education, and social roles in the community are some aspects governed by Islamic teachings

and Minangkabau customs. By integrating Islamic teachings and local culture, men in Minangkabau families can perform their roles more effectively and create a harmonious family environment.

Minangkabau culture, with its matrilineal kinship system, gives men unique roles within the family and community. Although lineage is traced through the mother, men still have significant responsibilities, particularly as *mamak* (maternal uncles) who play a crucial role in educating and guiding children within the extended family. In this context, Islamic teachings provide a solid moral and spiritual foundation for men to perform their roles well.

The role of men in Minangkabau families also includes social responsibilities. Men are expected to actively participate in social and customary life in their communities. In Minangkabau culture, men are not only responsible for their own families but also have obligations to contribute to community life. This aligns with Islamic teachings that emphasize the importance of doing good and making positive contributions to society.

In this context, the integration between Islamic teachings and Minangkabau culture becomes very important. Islam provides a strong moral and spiritual foundation for men to carry out their social roles, while Minangkabau culture provides a customary framework that dictates how these roles are performed in daily life. By integrating these two aspects, men in Minangkabau families can perform their roles more effectively and contribute more significantly to the welfare of their families and communities.

The integration of Islamic teachings and Minangkabau culture in the daily lives of men within the family can be seen in various aspects. One of these is in how they educate their children. Minangkabau men are expected to teach their children about Islamic teachings, such as prayer, fasting, *zakat*, and noble moral values, while also imparting Minangkabau cultural values, such as respecting parents, hard work, and participating in customary activities.

Moreover, this integration is also evident in how Minangkabau men fulfill their financial responsibilities. They not only work hard to meet the basic needs of their families but also strive to provide the best in a responsible and ethical manner. In this regard, Islamic teachings provide guidance on the importance of hard work and responsibility, while Minangkabau culture emphasizes the importance of contributing to social and customary life.

This study shows that the integration between Islamic teachings and Minangkabau culture not only enables men to better fulfill their responsibilities but also contributes positively to family and community life. By understanding and implementing the role of men in the family from the perspective of the hadith of Rasulullah SAW and Minangkabau culture, families can achieve better spiritual, moral, and material well-being.

Men who fulfill their roles well can create a harmonious and prosperous family environment. They will be good role models for their children and provide strong moral education, enabling their children to grow into responsible and noble individuals. Additionally, men who actively participate in social and customary life can make positive contributions to society, helping to preserve and maintain cultural values passed down from generation to generation.

The integration between Islamic teachings and Minangkabau culture is an essential aspect in understanding the role of men in the family. By integrating Islamic teachings, which provide strong moral and spiritual guidance, with Minangkabau culture, rich in local wisdom, men in Minangkabau families can perform their roles more effectively and create balance and harmony within the family. This study shows that this integration not only enables men to better fulfill their responsibilities but also contributes positively to family and community life, achieving better spiritual, moral, and material well-being.

4. Conclusion

This study aims to examine the role of men in the family from the perspective of the hadith of Rasulullah SAW and Minangkabau culture. Based on the results of the study, it can be concluded that the integration between Islamic teachings and Minangkabau culture plays a significant role in shaping the role of men in the family, thus creating balance and harmony in family and community life.

Male leadership in the family is one of the primary responsibilities outlined by Islamic teachings. The hadith of Rasulullah SAW emphasizes the importance of just and responsible leadership in ensuring the well-being of family members, both spiritually, morally, and materially. In the context of Minangkabau culture, this leadership also includes social responsibilities in community life, reflecting the integration of Islamic values and Minangkabau customs.

The financial responsibility of men as heads of families is another crucial aspect explained in Islamic teachings. The hadiths of Rasulullah SAW stress the importance of fulfilling the basic needs of the family in a good and responsible manner. In Minangkabau culture, this financial responsibility also includes contributions to customary and social activities, indicating that the financial role of men is not limited to the nuclear family but also extends to the wider community context.

Education and moral upbringing are the third aspect of the role of men in the family that is highly emphasized in Islamic teachings. A head of the family is responsible for teaching good moral values and character to family members. In Minangkabau society, this responsibility is also carried out by *mamak*, who play a significant role in educating and guiding children within the extended family. This shows that moral education in Minangkabau families is governed not only by religious teachings but also by highly regarded cultural values.

The integration of Islamic teachings and Minangkabau culture allows men to perform their roles better and contribute positively to family and community life. By understanding and implementing the role of men in the family from the perspective of the hadith of Rasulullah SAW and Minangkabau culture, families can achieve better spiritual, moral, and material well-being. This study shows that this integration not only strengthens the role of men in the family but also helps create a harmonious and prosperous environment for all family members.

Therefore, this study provides deeper insights into the importance of integrating Islamic teachings and Minangkabau culture in shaping the role of men in the family. The

results of this study are expected to serve as a guide for men in fulfilling their responsibilities better and making greater contributions to family and community life, thereby achieving comprehensive and sustainable well-being.

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