

Conceptualization Of The Philosophy Of Children Being Carried Away By The Village Head And Guided By The Village Head In Preventing Cyberbullying Crimes

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Abstract

Introduction: This study aims to answer the problem of conceptualizing the philosophy of children being held in the arms of the village and guided by the village people in the prevention of cyberbullying. The research problem is how to prevent cyberbullying and its implications in the 50-city district, conceptualizing the philosophy of children being held in the arms of the village and guided by the village people in the prevention of cyberbullying in the 50-city district. **Method:** This study is a sociological juridical study, using primary, secondary, and tertiary legal materials. **Research results:** First, the prevention of cyberbullying crimes refers to the provisions of the Child Protection Law, under the Regional Technical Service Unit for the Protection of Women and Children whose programs are socialization, advocacy, facilitation, and monitoring in the villages related to child protection. Second, the philosophy of children being held in the lap of their parents, guided by the village people, is being promoted in preventing cyberbullying, namely by reviving the movement of mothers returning to the community. By reviving the movement of mothers returning to the community, the role of mothers in Minangkabau in controlling the behavior of their children and nieces can be carried out well. The concept can be carried out in the traditional house led by the mother of the community in her own community, then an idea is formed through deliberation and consensus with other mothers of the house to hold and guide their children and nieces in daily life and directing their children and nieces to be given religious education, traditional education, martial arts education, and knowledge of positive law that is vulnerable to criminal acts in their village environment.

Keywords: *conceptualization, cyberbullying, Indonesia, philosophy.*

Introduction

Children's mental states, still in the process of discovering their identity, are often easily influenced by the circumstances and conditions of their surroundings. Therefore, if the child's environment is negative, it can lead to actions that could violate the law. That matter Of course just can harm himself themselves and society. Not a little action the finally drag they deal with apparatus enforcer law.

When dealing with children involved in criminal acts, the first thing that must not be forgotten is to see their status as children with all their special characteristics and traits. Thus, the orientation is based on the concept of child protection in the handling process so that this will be based on the concept of child welfare and the interests of the child. Handling children in the legal process requires a special approach, service, treatment, care and protection for children in an effort to provide legal protection for children in conflict with the law.

Another form of crime that is often committed by children lately along with the development of technology is cyberbullying or cyber bullying, such as being teased, insulted, intimidated, or embarrassed by children or teenagers through internet media (Facebook, Instagram, Twitter, WhatsApp, and others). Bullying was initially something that was always related to the expression of

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hurtful words, physical actions that were directly in one place and time at the same time, and researchers called offline bullying or many literatures called it traditional bullying (Perren & Gutzwiller-Helfenfinger, 2011). Problematic social media use and cyberbullying behavior are directly related to each other. This is because adolescence is an age where someone experiences ambivalence regarding the search for their identity, and the desire to explore the outside world (Kircaburun et al., 2018). This form of communication plays an important role for teenagers, especially in their social life. However, it is not free from the great risks that arise. (Reid & Weigle, 2014). The methods used are varied, such as threats, humiliating the victim, uploading embarrassing photos of the victim, creating websites to spread slander and mock the victim, and accessing other people's social networking accounts to threaten the victim. All of this is done by the perpetrator because they want revenge, frustration, attention-seeking, or even just for entertainment.

Cyberbullying, or online bullying, against children as victims is a growing cybercrime. It can be detrimental to the state and national life, resulting in financial and immaterial losses for consumers. The negative effects of technological advancements have given rise to cybercrime, and all types of crime, impacting legal protection for internet and cyberspace users (Hernanda et al., 2023). This is crucial because, in essence, every human being has the right to receive the protection that the state naturally entitles them to. By understanding social resilience in digital society, we can develop more effective strategies to mitigate negative impacts, strengthen communities, and design relevant policies (Koçak, 2021).

The Indonesian government has enacted several laws as the legal basis for child protection. The goal is to ensure that children can live, grow, develop, and develop optimally in accordance with human dignity and free from violence and discrimination. The following are the statutory provisions governing child protection:

Table 1. Legal Regulations as an Effort to Protect Children

No.	Activities/Policies	Information
1	1945 Constitution	Still valid
2	Law Number 4 of 1979 concerning Child Welfare	Still valid
3	Law 35 of 2014 concerning Amendments to Law 23 of 2002 concerning Child Protection	Still valid
4	Law Number 11 of 2012 concerning the Juvenile Criminal Justice System	Still valid
5	Government Regulation Number 78 of 2021 concerning Special Protection for Children	Still valid
6	Regional Regulation of West Sumatra Province Number 7 of 2021 concerning the Implementation of Government Affairs in the Field of Women's Empowerment and Child Protection	Still valid
7	Lima Puluh Kota Regency Regional Regulation Number 12 of 2016 concerning the Protection of Women and Children	Still valid

Source: Processed Data

Even though there are laws regulating child protection, in its implementation, children are still found committing cyberbullying crimes. In Indonesia, especially in West Sumatra, cyberbullying crimes are increasing every year. Significant bullying occurs in children and adolescents, including students at the high school/Islamic high school level, especially in 50 Kota Regency.

Table 2. Cyberbullying Crimes

No	Year	Amount
1	2022	14
2	2023	20
3	2024	25

Source: Regional Technical Service Unit for the Protection of Women and Children

This situation further confirms that students in the school environment are directly involved (both perpetrators and victims) and play a role in the process of widespread bullying. This fact is not surprising, given that almost everyone uses social media. This must be prevented and avoided, as the impact of cyberbullying is significant, causing psychological regression (depression), physical decline, the emergence of antisocial behavior, and other consequences (Budiono et al., 2019).

Based on preliminary observations, an area in the Situjuh Limo Nagari sub-district and Luak sub-district, 50 Kota Regency, West Sumatra Province, is still strongly entrenched in Minangkabau customary law, which I believe is relevant to be used as a concept in the form of prevention so that children do not commit cyberbullying crimes (Yuspin, Wardiono, Nurrahman, & Budiono, 2020). The Minangkabau community has very broad kinship ties, both between individuals and families, as well as between one family and another. With such relationships, they become a collective society and a society with a strong sense of togetherness. As a Minangkabau community, it is appropriate to understand how the kinship system still applies in Minangkabau (Hafizah, 2019).

According to researchers, the philosophical concept of "children held in the lap of the guardian, guided by the village people, and protected" is an alternative solution to prevent cyberbullying. Indeed, the state, government, local governments, communities, and parents, among others, should be responsible for providing legal protection to children to prevent criminal acts, as stipulated in existing laws and regulations.

Based on background, the problems of this research are: (1) What are the cyberbullying crimes and their implications in 50 Kota Regency? (2) How is the conceptualization of the philosophy of children being held in the lap of the village, guided by the village people, being used in preventing cyberbullying crimes in 50 Kota Regency?

Methodology

This research is a socio-legal research using a research approach, namely sociological (non-doctrinal) legal research. Sociological (non-doctrinal) legal research is conducted to examine law as a social phenomenon. In terms of its nature, this research is descriptive and analytical, meaning the data analysis conducted does not deviate from the scope of the problem and is based on general theories or concepts applied to explain a set of data or show comparisons or relationships between one set of data and another set of data (Sunggono, 1997). In this study, the discussion of the problem in this study uses legal materials (both written and unwritten laws) or both primary, secondary, and tertiary legal materials. Meanwhile, the sociological factor is by viewing law as a social, cultural reality or *das sein* because in this study the data used is primary data obtained directly from the research location.

Results and Discussion

Cyberbullying Crime Prevention Efforts in 50 Cities in Regency

Cyberbullying is a form of intimidation that uses information and communication technology for deliberate purposes, carried out continuously with the aim of harming others by intimidating, threatening, hurting, insulting the dignity of others until finally causing hostility by an individual or group (Clara, Soponyono, & Astuti, 2016). According to Mason, Cyberbullying is an individual or a group willfully using information and communication involving electronic technologies to facilitate deliberate and repeated harassment or threat to another individual or group by sending or posting cruel text and or graphics using technological means (Mason, 2008).

Preventing cyberbullying requires some form of preventative action to prevent it from occurring in society. Children, especially those who are often victims of cyberbullying, are even vulnerable to becoming perpetrators. Therefore, the government needs to take a serious approach to preventing cyberbullying among minors, whether they are perpetrators or victims (Izziyana et al., 2019).

Cyberbullying crimes are increasing annually, starting at the national level, West Sumatra province, and 50 districts and cities. This is further illustrated in the table below:

Table 3. Cyberbullying Crimes in Indonesia

No	Year	Amount
1	2022	2,777
2	2023	3,457
3	2024	2,057

Source: Women and Children's Empowerment Service

Table 4. Cyberbullying Crimes in West Sumatra Province

No	Year	Amount
1	2022	194
2	2023	119
3	2024	573

Source: Women and Children's Empowerment Service, West Sumatra Province

Table 5. Cyberbullying Crimes in Lima Puluh Kota Regency

No	Year	Amount
1	2022	14
2	2023	20
3	2024	25

Source: *Women and Children's Empowerment Service, Lima Puluh Kota Regency*

The 50 Kota Regency Government has a Regional Technical Implementation Unit for the Protection of Women and Children which has the task of implementing technical operations in the 50 Kota Regency area in providing services for women and children who experience problems of violence, discrimination, special protection and other problems (Budiono, Absori, Wardiono, Yuspin, & Gulyamov, 2023). The UPTD PPA is positioned under and is responsible to the Agency that organizes government affairs in the field of women's empowerment and child protection at the Population Control and Family Planning, Women's Empowerment and Child Protection Agency of Lima Puluh Kota Regency (Interview With Gusni Elvira, Head of Division Protection of Women and Children in 50 Cities District, March 11, 2025).

The function of the Regional Technical Service Unit for the Protection of Women and Children is to provide services:

- a. Public complaints
- b. Victim outreach
- c. Special management
- d. Temporary shelter
- e. Mediation, and
- f. Victim assistance (Interview with Yusnandri, Head of Rehabilitation Division of the Social Service of 50 Kota Regency, March 17, 2025).

The 50 Kota Regency also established a Village Child Protection Group (KPAN) unit to ensure the fulfillment of children's rights and protection at the village level (Wardiono et al., 2021). The KPAN was supported by several Regional Technical Implementation Units for the Protection of Women and Children (UPTD PPA). The KPAN program aims to improve children's quality of life and ensure they have equal rights and protection from violence and discrimination (Interview with Matri Dewita, Chair of the Andaleh Village Child Protection Group, Luak District, 50 Kota Regency, April 21, 2025).

The purpose of the Village Child Protection Group (KPAN) is to ensure the fulfillment of children's rights and protection in the village. The function of the Village Child Protection Group (KPAN) is to conduct outreach, advocacy, facilitation, and monitoring of child protection issues in the village (Interview with Mahdalena, Chairperson of the Sungai Kamuyang Village Child Protection Group, Luak District, 50 Kota Regency, April 21, 2025).

Members of the Village Child Protection Group (KPAN) consist of:

- a. bamus,
- b. health cadres,
- c. village government,
- d. community leaders,

e. kindergarten and preschool teachers (Interview with Erni, Chairperson of the Child Protection Group of Tanjung Aro Sikabu-kabu Village, Luak District, 50 Kota Regency, April 22, 2025).

The presence of the Village Child Protection Group (KPAN) in 50 districts and cities is inseparable from the concept of the best interest of the children (Interview with Dt. Asrul, Head of the Mungo Village Child Protection Group, Luak District, 50 Kota Regency, April 22, 2025), which is one of the four basic principles of child protection. This principle originates from the CRC signed by the government in New York, United States, on January 26, 1990 and ratified through Presidential Decree No. 36 of 1990, dated August 25, 1990.

Conceptualization of the Philosophy of Children Being Carried by the Village Head and Guided by the Village Head in Preventing Cyberbullying Crimes in 50 Districts and Cities.

The Concept of Embracing and Guiding Children and Nieces in Minangkabau.

One of the philosophies of Minangkabau culture, the surau (prayer house) plays a crucial role in the social fabric of the Minangkabau people. It is not merely considered a religious institution for fostering religious morals, but also serves as a transformation of Minangkabau cultural values, fused with religion, into the lives of Minangkabau people. The surau's role is evident in its curriculum. Surau not only teach the Koran but also include martial arts, traditional speeches, religious sermons, and other activities (Hartotok, Absori, Dimiyati, Santoso, & Budiono, 2021).

The concept of "*surau*/small mosque" is very relevant and in line with the vision and mission of our constitution, namely the 1945 Constitution. regarding character education through superior human resources through education, namely for the formation of national character that is oriented towards cultivation, empowerment, and the formation of personality with superior characters including honesty, noble character, independence and competence in living life (Interview with Dt. Isral, who is also the Head of Sungai Kamuyang Village, Luak District, Kab 50 Kota, April 22, 2025).

In addition to learning about religious knowledge, in the surau also learn customs that contain morals in speaking (speaking), behavior, and politeness in society. In learning Minangkabau customs, children and nephews are taught about manners and politeness in speaking, in Minangkabau traditional culture it is called "kato mandaki jo kato manurun, kato malereng jo kato mandata, which is termed "kato nan Ampek". So that a child in Minangkabau knows the customs of speaking with parents, family, and playmates, both with people of the same age or small, speaking with *sumando* or older. Minangkabau cultural customs that contain politeness and good manners - *baso jo bahasao* as the implementation of Islamic teaching in society are in line with the philosophy of the Minang people "*Adat Basandi Syara' Syara' Basandi Kitabullah*" which is carried out with the strategy "*syara' mangato adat mamakai*". So, the Minangkabau traditional knowledge in the surau is a place for mothers to pass on and pass on this knowledge to their children and nephews (Interview with Dt. Isral, who is also the Head of Sungai Kamuyang Village, Luak District, Kab 50 Kota, April 22, 2025).

) that teaches this is important, not only as a religious place, but also as a rite of passage for children and nephews who sleep there. During this period, children and nephews are taught various arts of skill, such as silat. Silat, a form of self-defense, has very positive implications for the survival and future of children and nephews (Interview with Dt. Asrul, also the Chairperson of KPAN Nagari Andaleh, Luak District, Kab 50 Kota, April 22, 2025).

Compared to the current situation, it might be difficult to restore *the surau's* past activities. What parent would be willing to have their son sleep in a surau? What parent would be willing to see their aging father sleep in one? What elderly man would want to leave the house he built himself and sleep in one? This situation is what makes many people hesitant, as they cannot return to the surau. Therefore, we can implement the function of the surau by returning the surau program to the family sphere, known as the domestic space.

A father, as head of the household, or *mamak*, who inherits this tradition to his nephews, must begin this activity by preparing for the Maghrib prayer by performing ablution. This must be followed by the mother and all children. Next, they perform the Maghrib prayer in congregation, followed by studying the Quran, listening to the children's recitation (for those who can already read the Quran), learning *tajwid* (recitation of the Quran), and the art of Quran recitation.

This activity is part of the character development process, which includes religiousness, devotion to worship, and the culture of group and organizational participation. Congregational prayer within the

family provides profound meaning for children and nieces and nephews. Their attitudes and behaviors are shaped to be obedient to God Almighty and to be obedient to their parents.

Second, traditional education. Learning about the customs that still exist in the 50-city district can be taught to children by the head of the family or the mamak (mother)." A child is held in the lap of a nephew, guided by the village people, and is patengangkan (traditional ceremony). This is where the mamak plays a more dominant role, as a key figure in educating and financing the children and nephews to become a quality generation. Traditional learning activities can include etiquette, speaking with people older than them, or with those of equal size, or with those younger than them, which is called kato nan ampek (the way of the mandata, the way of the mandaki, the way of the downhill, and the way of the malereang). As well as the proverbs in Minangkabau traditional culture, and if necessary, a mamak also provides lessons on customary speech procedures, the amount or amount of which is important and meaningful for the future of the child and nephew when they grow up.

In this activity, the characters developed are the character of love for Minangkabau natural culture, good at speaking with various groups, as well as polite and courteous characters in social life. Children are given education to love their homeland, its culture, love for their hometown so that children and nephews will not forget their hometown if they have succeeded in moving away from home later so that the concern of children and nephews when they are adults, especially living away from home, can help the progress of their village as their social responsibility to their hometown.

Third, learning silat or self-defense. It's possible that families will teach them about martial arts, or more simply, the basics of silat. A crucial aspect of this learning is the movements of silat or self-defense. The function of silat in society is self-defense. Therefore, children and nieces who have been equipped with the basics of silat movements will at least be able to defend and defend themselves from future dangers. Silat activities should be able to build character. The character developed in children and nieces should be resilient, stand up for what is right, be brave, be helpful, and persevere in the face of challenges in protecting themselves.

surau program is very easy for families to implement. It simply comes down to their social responsibility as fathers and mothers to guide their children and nephews back to *the surau*. If this program can be implemented effectively within Minangkabau families on a daily basis, it's possible that the *surau* will be revived within the community, even if only within a single Minangkabau family. Hopefully, this can be implemented before the return to the *surau* program is fully implemented.

Social Responsibilities of a Father and Mamak in Minangkabau.

The role of a father and mother in traditional Minangkabau life is inextricably linked to the conduct of children and nieces. These conduct patterns are reflected in daily behavior patterns. Some of the conduct between a father and mother towards their children and nieces is evident in the field of education. A father and mother are responsible for the implementation of formal and non-formal education for their children and nieces (Enslin, 2020) , especially religious education. Furthermore, a father and mother also inquire about the material needs of their children and nieces' education, such as school fees, purchasing school textbooks, and religious lessons. Likewise, for the needs of school expenses for their children and nieces, a father and mother also provide pocket money for school expenses (Syahrul, 2017) .

As a father and mother's social responsibility towards his children and nieces, he also organizes skills training for his children and nieces in matters related to customs (Fahmi, Azhari, Surbakti, Budiono, & Wula, 2025) . Such as making offerings and traditional speeches at informal meetings (Iksan et al., 2023) . Mamak is also responsible for organizing household education for his adult nieces, including how to live as a household (Syahrul, 2017) .

In traditional ceremonies, such as weddings and inter-village negotiations, a father and mother always give their children and nephews the opportunity to actively participate in the event (Hernanda et al., 2023) . The goal is to educate their children and nephews to be independent and able to develop insight into thinking towards community life, so that in the future, when their children and nephews are adults, they can become respected leaders (Syahrul, 2017) .

Compared to the villages in the 50-city district, there is one village that truly still maintains its traditional philosophical values, where without the presence of the Village Child Protection Group (KPAN) in Situjuah Limo District, Nagari, especially Situjuah Batuah, Situjuah Ladang Laweh, and Tungkar, the role of a father and mother truly embraces and guides their children and nephews from childhood to adulthood (Haq, Achmadi, Hangabei, & Budiono, 2022). Based on research conducted in

Situjuah Batua, Situjuah Ladang Laweh, and Situjuah Tungka, children and nephews are given an understanding of education in the fields of customs, religion, and self-defense (silat) in the surau (Haq, Achmadi, Budiono, & Hangabei, 2021).

Education in the field of customs certainly teaches good behavior and speech to children and nephews, how to be polite and speak to the elders in the village or place where they live so that children and nephews will later become adults whose behavior and speech can always be used well with elders or role models in the village (Fan, Mohammad, Vasudevan, & Jing, 2025). This kind of thing is done by a mother so that when they grow up, her children and nephews in the village will always respect everyone in the village. Not only parents and uncles who must be respected, but also the community and also their peers when they were children must respect them when they grow up (Interview with Budi Arman (Dt. Sinaro Putih) and niniak mamak in Nagari Situjuah Ladang Laweh, June 9 2025).

Education in the field of religion, of course the young generation of Minangkabau has an important role in preserving religious values in the future such as reading Iqra and reading the Qur'an (Aida et al., 2022). What must be underlined is not just being able to read Iqra and the Qur'an, but understanding the values contained in the Qur'an such as the prohibition of stealing, insulting people or peers (Filatova, We, Feng, Orozovna, & Kashymbekov, 2024), hurting people and fighting against parents, so that when children and nephews are given religious education they understand that the actions contained in the Qur'an are indeed not allowed (Absori et al., 2019). So that children and nephews are formed with good personalities and noble morals that lead to honesty, respect, responsibility and a high sense of empathy for children and nephews towards their hometown environment (Interview with Tasman (Dt. Tunaro Nan Mudo) and niniak mamak at Nagari Situjuah Ladang Laweh, June 9 2025).

Reading the way of thinking of the Minangkabau people seven centuries earlier in real life has given birth to *the syarak berndi syarak custom, syarak berndi kitabulla* (Absori, Hernanda, Wardiono, Azhari, & Budiono, 2023). The concept of *adat bersendi syarak, syarak berndi kitabullah* Minangkabau customs must be in line with the teachings of the Islamic religion, manners and respect are taught through religious education, religious education in Minangkabau does not only focus on ritual aspects, but also on the formation of morals and personality that are in accordance with Islamic values (Absori, Hernanda, Azhari, Wardiono, & Budiono, 2023). Through a deep understanding of religion, the younger generation is expected to be able to preserve Minangkabau culture based on Islamic teaching values and apply them in everyday life, such as through various activities, such as tambourine art and music, Islamic speeches and literature, religious activities of reciting the Koran together (Interview with Tasman (Dt. Tunaro Nan Mudo) and niniak mamak at Nagari Situjuah Ladang Laweh, June 9 2025).

Martial arts education, self-defense or *silek* is also for a mamak directed to his children and nephews with the aim of protecting themselves for their children and nephews later when they become adults. *Silek* is also a pride for children and nephews in the village of Tanjung Laweh to acquire this martial art. Even a mamak is willing to be a silat teacher to his children and nephews, even if a mamak cannot teach silat, a mamak is willing to find a silat teacher in the next village to teach the silat to his children and nephews if there is no silat teacher in the village of Tanjung Laweh in Nagari Situjuah Batua, Situjuah Ladang Laweh and Situjuah Tungkar (Absori et al., 2022).

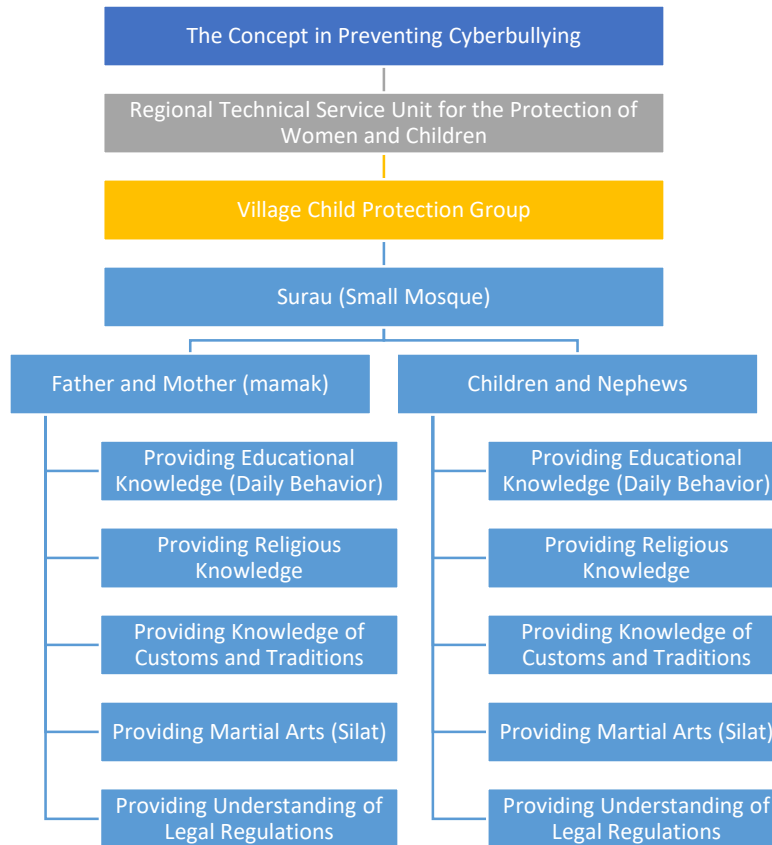
learn *silek*, or self-defense, at the village prayer hall (surau) in Ladang Laweh, usually scheduled three times a week. *Silek* not only teaches self-defense techniques but also teaches how children and nephews will develop strong character so that they can be disciplined, brave, and sporty in handling situations they face now and in the future (Irwansyah & Yunus, 2024). Furthermore, *silek* is expected to be a form of entertainment, especially in Ladang Laweh, such as through cultural festival performances during the Ladang Laweh village anniversary celebrations, which will increase appreciation for local arts and culture (Interview with Budi Arman (Dt. Sinaro Putih) and niniak mamak in Nagari Situjuah Ladang Laweh, June 9 2025).

According to the author, the collaboration of community elements in Situjuah Batua and Tungkar villages in creating good environmental conditions is part of child protection, very important to create a safe environment and support child growth and development (Chusniatun, 2020). Some community elements that play a role include parents, teachers, community leaders, community organizations (Roser, 2022). This collaboration covers various efforts, from preventing children from being perpetrators and victims of crime, to case handling and recovery (Çelekli, Lekesiz, & Çetin, 2023).

Conceptualizing the Philosophy of Children Being Carried on the Lap of the Village Head and Guided by the Village Head in Preventing Cyberbullying Crimes in 50 Districts and Cities.

According to the author of the research conducted in the 50 city districts, it is better to protect children from cyberbullying as a preventive measure where the Village Child Protection Group (KPAN) is collaborated with the concept of children being held in the lap of their parents, guided by the village people, and being protected. According to the researcher, this combination is very relevant because it has been illustrated that the Village Child Protection Group (KPAN) carries out its daily duties effectively where a mother also monitors the behavior of her children and nephews at her residence. As illustrated in the chart below:

Figure I. The Concept in Preventing Cyberbullying



So far, the role of a mamak has not been running well, so it is best for the Nagari Child Protection Group (KPAN) to provide education on the role of a mamak, by providing socialization and counseling, so that moral awareness arises among the mamak so that the mamak understands his duties as a Minangkabau person. So that in the future, the value of a philosophy of children being held in the lap of the village is guided by the village people, being patengangkan in holding and guiding their children and nephews can be realized (Budiono, Yuspin, et al., 2023).

To prevent a decline in tolerance and harmony between the mamak and the kamanakan, the author believes that a movement of mamak returning to the kaum is necessary. The role of a mamak in the kaum is someone chosen from among several mamak of the house or tungganai who are bound by blood ties, known as kaum. Therefore, the mamak kaum, in addition to functioning as the mamak for the family (saparui), is also tasked with managing the interests of his kaum. One of the duties of the mamak kaum is to raise his children and nephews so that they become good and wise (Russo et al., 2021).

Mamak is the leader of his people, who looks after his niece and nephew under his command. All actions that are intended to be carried out that will bring certain consequences, must first be notified to the mother and at the same time ask for blessing, permission, and when the action has been completed, the results will also be notified (Wardiono, 2019). If there is a dispute between his nephews and nieces, Mamak is obliged to provide wise direction and resolution. So that what is tangled becomes finished,

what is cloudy becomes clear. So that nephews or their relatives no longer need to take their problems to law enforcement.

Checking the condition of a nephew can be done in the traditional house, the traditional house is not only a residence, but also the center of social and traditional life. This is where the mamak plays his role, namely providing advice, guidance and solving problems faced by the nephew. Mamak certainly has a big responsibility towards his nephew, including character building education and protection (Wardiono, Budiono, Rochman, & Sybelle, 2025). Kamanakan also has an obligation to maintain the good name of his mamak. Whatever orders and advice given by the mamak must be obeyed, because according to the traditional proverb anak saparentah bapak, kamanakan saparentah mamak (children obey the orders of the father, nephews obey the orders of the uncle) (Budiono et al., 2024).

Figure 2. A Gadang House in Minangkabau



Traditional house is an heirloom passed down through generations. One of the Minangkabau people's functions as a place for consensus and deliberation. Therefore, it is hoped that the patriarchs will be more active in engaging their clansmen and fostering a unified mindset on how to properly guide their nephews in various aspects of life, so that they do not stray down the wrong path.

Figure 3. Mamak Deliberation in the Traditional House



Technically, the clan head can certainly implement this through regular or periodic meetings three times a week, providing socialization and counseling within the clan. The methods used to properly guide their nephews and nieces and nephews are discussed through deliberation and consensus, fostering a shared mindset (Budiono et al., 2020).

The advancement of communication and information technology is currently experiencing very rapid development and has had a significant impact on several elements, one of which is social media. Social media is currently one of the most popular communication media in society. In addition to communication, social media is also used as a means to find various information (Budiono, Absori, Ngestiningrum, & Nugroho, Heru Santoso Wahito, 2018). Social media has a role and impact that must be considered, so it must be designed as optimally as possible to continue to run according to its function and purpose (Budiono, Alba, Gulyamov, & Ogli, 2025).

Smartphones are one of the technological devices widely used by people to share information and communicate, offering various features such as SMS, email, browsing, instant messaging, and social media. Social media is a medium that allows users to communicate, interact, collaborate, and share information with other users virtually (Kurniasih, 2016).

Through social media, individuals can communicate with each other easily and quickly, and information can be easily conveyed. Furthermore, libraries can use social media to share information, promote promotions, and discuss important issues with individuals (Clara et al., 2016). However, social media has not been widely utilized by the public to its full potential, even though the majority of people are very active on social media. Therefore, the public must also use social media to be able to interact actively in the social life of the community. Interaction between individuals and elements of society through social media can strengthen relationships and build a good image in the future.

Social media interactions used by elders within their clans are expected to provide solutions to various problems, both in providing education, religion, customs, and daily behavior, as well as social movements in supporting and guiding their children and nieces. However, it's crucial to remember that social media interactions also have the potential for negative impacts, so wise and critical use is essential. This is to prevent their children and nieces from following misinformation and sharing current news. Essentially, elders within their clans use social media to control and guide the behavior of their children and nieces.

The role of the clan's elders (mamak) is to socialize and educate within their clan through regular meetings at the traditional house or through social media. Therefore, it is hoped that the mamak will understand their role in Minangkabau, including raising their children and guiding their nephews and nieces in education, economics, socio-cultural matters, inheritance management, conflict resolution, and protection.

Conclusion

Regarding the Village Child Protection Group (KPAN) that has been formed by the Regional Technical Service Unit for Women and Children Services (UPTD PPA) of 50 Kota Regency, it is best to collaborate with the concept of children being held in the lap of their parents, guided by the village people, and being protected. This is very relevant to be combined and becomes an alternative solution in preventing cyberbullying crimes. The Village Child Protection Group (KPAN) in carrying out its daily duties will be effective where a mother also plays an active role in guiding and supervising the behavior of her children and nieces in her neighborhood.

The movement of mamak returning to the clan in strengthening the philosophy of children being held in the lap of the village head guided by the village people is being promoted to prevent cyberbullying crimes, so it is hoped that a mamak truly understands and comprehends how a mamak functions in Minangkabau, do not let mamak feel forced to guide his nephew, but this is a legacy passed down from his ancestors that he must do as a mamak in guiding his nephew. Not only his son is cared for by a mamak but his nephew must also be guided until he is an adult, so that his nephew's future is not bleak in living his daily life, so he needs the guidance of a mamak through religious education, customs and silat or self-defense.

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