

Integration of Local Wisdom Values in Realizing Good *Nagari* Governance

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Abstract

This research began with the issue that the implementation of Nagari governance in West Sumatra Province was not in accordance with the principles of good local governance based on the philosophy of local wisdom, particularly in the Minangkabau community. The purpose of this study is to explain the integration of local wisdom values, namely the leadership of the Tigo Tungku Sajarangan, the cooperation, and the consensus agreement in realizing the principles of good governance in the Nagari government in West Sumatra. The research was conducted in three villages, namely Nagari Limo Kaum in Tanah Datar Regency, Nagari Kamang Mudiak in Agam Regency, and Nagari Kayu Tanam in Padang Pariaman Regency. The data was collected using the methods of interview techniques, documentation studies, and Focus Group Discussions (FGD). The data validity test was carried out by source triangulation and method triangulation. The data were analyzed using qualitative analysis techniques through three stages, namely reduction and selection, interpretation, and inference. The results showed that the values of Tigo Tungku Sajarangan leadership, consensus agreement, and cooperation could be integrated into realizing the principles of good governance in the Nagari government in West Sumatra.

Keywords: *Nagari Governance; Local Wisdom, Good Governance; Local Governance; Minangkabau*

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INTRODUCTION

The concept of good governance is of interest not only to the government and academics but also to private institutions and non-governmental organizations. The popularity of this concept in Indonesia and other developing countries cannot be separated from the support of various international institutions, among others, the United Nations Development Programme (UNDP), Canadian International Development Agency (CIDA), World Bank, International Monetary Fund (IMF), Saparniene, and Valukonyte. Good governance must meet several indicators or characteristics, including openness, participation, legitimacy, transparency, effectiveness, efficiency, accountability, availability, and predictability or coherence (Bundschuh- Rieseneder, 2008). Meanwhile, UNDP proposes five characteristics of good governance, namely participation, transparency, accountability, effectiveness and efficiency, legal certainty, responsiveness, consensus, and equality and inclusion (Wibawa, 2014). According to Ernawi (2009), local wisdom is a human effort to use intellectual knowledge to act and behave towards an object or event at a specific place and time. Furthermore, Sopanah (2013) defines local wisdom as having two components, namely tangible and intangible.

Local wisdom values, particularly for the Minangkabau tribe of West Sumatra, cannot be separated from Minangkabau's traditional philosophy known as *Adat Basandi Syarak, Syarak Basandi Kitabullah*. This philosophy describes the Minangkabau society's integration of traditional and Islamic religious values. This integration is known as *syarak mangato, adat mamakai*. This means that the Islamic values and provisions are reflected in Minangkabau customs. *Tungku Tigo Sajaringan* is a leadership pattern in Minangkabau culture (Mursal, et al, 2017). This leadership consists of *ninik mamak* or gurus, scholars, and intellectuals. *Ninik mamak* or *pengulu* are leaders who have knowledge of Minangkabau customs, and *ulama* are leaders who understand the teachings of Islam. At the same time, some astute leaders formally possess intellectual abilities and use them to manage society's resources. (Mursal, et al., 2017).

Deliberation and consensus are two other local wisdom values that exist in Minangkabau society and are incorporated into customs, religion, and government. All issues confronting the Minangkabau community, whether in the fields of customs, religion, society, or government, are discussed in deliberation forums in order to reach a consensus on a solution. The consensus in the Minangkabau proverb is "*Kok bulek ala dapek di guliangkan kok picak ala dapek di layangkan*", meaning a mutual agreement can be used as a basis for making decisions. The outcomes of the consensus can already be implemented, resulting in valuable decisions.

Nagari Government

The *Nagari* government is one of the distinctive types of village governance found in West Sumatra Province (Tito and Husin, 2017; Roza, 2017). The *Nagari* government position in West Sumatra is the same as that of the village government in Java and Bali, which is the lowest government under the sub-Regencies (Antlöv, 2003^a). The *Nagari* government in West Sumatra is inextricably linked to Minangkabau culture, cultural/customary values, and religion in accordance with the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. This means that the implementation of *Nagari* governance in West Sumatra cannot be separated from the people's common and cultural values. In the opposite direction, common and cultural values cannot be separated from Islamic religious values (Franzia *et al*, 2015; Asrinaldi and Yoserizal, 2020; Hariko *et al*, 2021).

The government of the Republic of Indonesia recognizes the *Nagari* government system as one of the lowest forms of government in Indonesia (Azwar *et al*, 2018). Article 18/1945 of the Indonesian Constitution states that "the state respects the unity of indigenous peoples with their traditional rights in the Unitary State of the Republic of Indonesia", such as Nagari in West Sumatra and Gampong in Nanggroe Aceh Darussalam (NAD). All of these indigenous peoples' units, including the Nagari government in West Sumatra, must adhere to the principles of good governance. Local institutions, particularly local *adat* institutions, are given normative authority to organize village development consultations (Antlöv, 2003^b). With the existence of the aforementioned Nagari governance system, the issue is whether there is a government implementation that implements the principles of good governance as stated in various regulations on village and *Nagari* governance in West Sumatra, Indonesia. Because, in reality, these principles have not been fully implemented in the administration of Nagari governance in West Sumatra. Therefore the purpose of this study is to explain how local wisdom values are integrated into the Nagari governance principles in the three *Nagari* governments in West Sumatra, namely 1) Nagari Limo Kaum in Tanah Datar Regency; 2) Nagari Kamang Mudiak in Agam Regency, and; 3) Nagari Kayu Tanam in Padang Pariaman Regency.

Good Governance and Local Wisdom

Good governance principles are increasingly being implemented at the national and global levels. The desire to implement good governance in Indonesia exists not only at the central and local government levels, but also at the village government level. This is in accordance with the intent of Article 24 of Law no. 6 of 2014 concerning the principles of village administration, namely legal certainty, orderly administration, orderly public interest, openness, proportionality,

professionalism, accountability, effectiveness and efficiency, local culture, diversity, and participatory. According to the research results by Adnan & Al Rafni (2015), the principles of good governance have been incorporated into various regulations and regulations regarding village or Nagari governance in West Sumatra. However, these principles have not been implemented in the administration of the Nagari governance. Previous research has been conducted on incorporating local wisdom values into public sector governance in various fields.

Then, various studies on implementing local wisdom values in public sector governance in multiple aspects of people's lives in Indonesia and other countries have been conducted. Sopanah's (2013) research focused on the role of local wisdom values in increasing local community participation in the preparation of the budget of Ngadisari village government in Probolinggo Regency, East Java. The results of this study indicated that local communities were still not involved in the preparation of village budgets. This finding was based on the fact that the *Musrembang* held in the village was only ceremonial and the values of local wisdom, such as obedience (*setuhu*), mutual cooperation (*sayan*), and honesty values (*prasaja*), had little impact on increasing community participation in the preparation of village budgets.

Meanwhile, Adriano et al. (2014) concluded that the local performance management system could effectively improve governance in the Municipality of San Rafael, Philippines. Furthermore, Tamaratika et al. (2017) discovered that local wisdom could aid the development of marine tourism areas and mitigate the negative impact of tourism development on Masceti beach in Gianyar Regency. Then the findings of Himawan's (2014) research concluded that local wisdom values could be used to initiate a service system in the coastal area of Bangka Island. So, based on the research findings, it can be concluded that the values of local wisdom can support the implementation of good governance principles in various aspects of people's lives.

According to the findings of Adnan and Al Rafni (2015), the principles of good local governance were conceptually listed in various regulations concerning village or Nagari governments in West Sumatra. However, in reality, the Nagari government has not implemented the principles of good governance. As a result, researchers reconstruct a good governance model that can be applied to the Nagari government in West Sumatra by combining local wisdom values with scientifically and academically developed principles of good governance. The implementation of good governance principles in the Nagari government can be synergized, juxtaposed, and harmonized with Minangkabau's traditional philosophy, resulting in a harmonious and commensurate collaboration between the government, the community, and the private sector (Malau, 2014). Furthermore, based on previous studies, there has been no research

on the incorporation of local wisdom values that can support the implementation of good governance principles in the Nagari government which has novelty in this article. Therefore, research on "Integration of Local Wisdom Values in Realizing Good Nagari Governance in West Sumatra, Indonesia" is required.

RESEARCH METHODS

This research employs a qualitative approach with a descriptive analysis of the incorporation of local wisdom values in the realization of good governance principles (Sivarajah *et al*, 2015; Hounbo *et al*, 2017) in the three Nagari governments in West Sumatra, namely 1) Nagari Kamang Mudiak in Agam Regency; 2) Nagari Limo Kaum in Tanah Datar Regency; and 3) Nagari Kayu Tanam Padang Pariaman Regency. This sample was chosen because 1) and 2) are the center of the Minangkabau cultural area, and 3) is a customary system outside the Minangkabau cultural center area in Figure 1. Data collection techniques include interviews, FGD, and study documentation from reliable sources. The technical analysis of data in this research employs the following steps: data collection, data reduction, data presentation, and concluding. The research site can be seen in Figure 1.

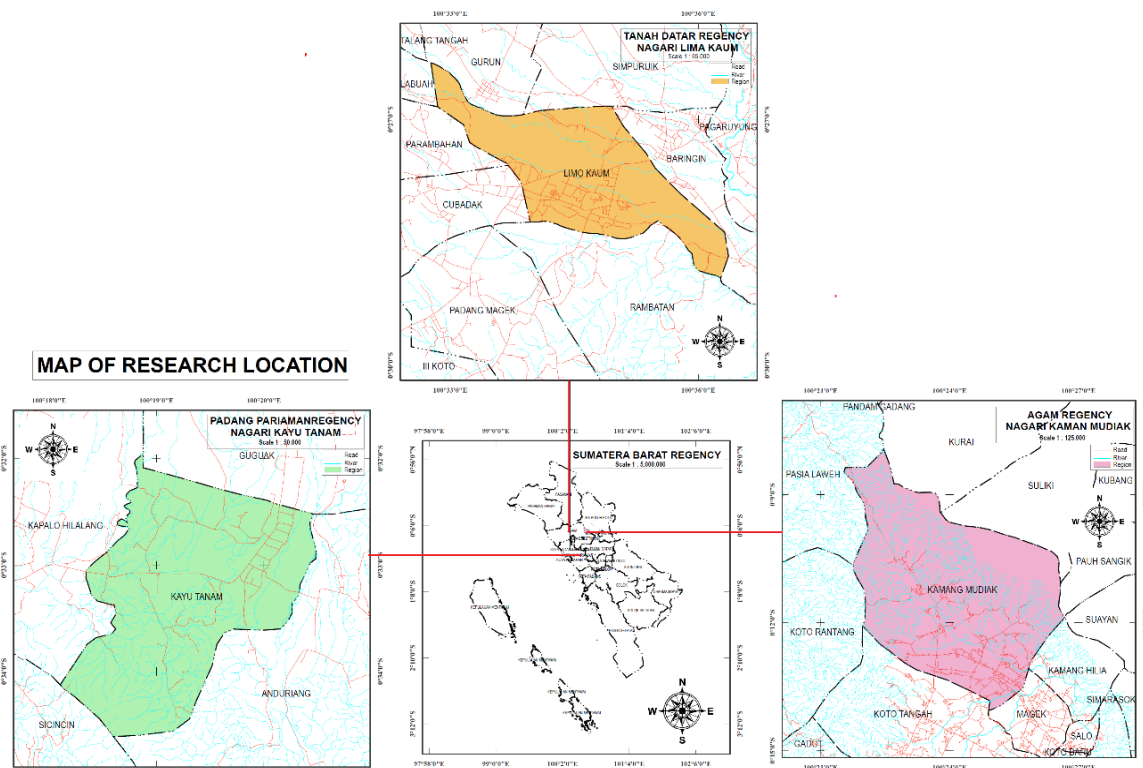


Figure 1. Map of Research Sites

Source: West Sumatra Provincial Government Map, 2021

The map in Figure 1 depicts three research sites in three districts, namely Nagari Limo Kaum in Tanah Datar Regency, Nagari Kayu Tanam in Tanah Datar Regency, and Nagari Kamang Mudiak in Agam Regency.

RESULTS AND DISCUSSION

Local wisdom values that can be incorporated

The understanding of local wisdom values is explained first before explaining the Minangkabau people's local wisdom values that can be integrated into the implementation of the principles of good governance in the three Nagari governments in West Sumatra. According to Mungmachon (2012); Isman *et al.* (2017), the values of local wisdom are values considered true in society and become a reference in everyday actions. The local wisdom itself, according to Posey and Dutfield (1996); Coombe (1998); Rahmatiani (2016), is intellectual property because it is the fruit of the ancestors' thoughts that must be preserved. Even so, the value of local wisdom must be balanced with the progress of the times, including regional development, lest we preserve tradition while closing ourselves off to scientific and technological advancement. Local values, on the other hand, must coexist with modern values, even if our noble cultural values begin to fade and lose their meaning. According to Pesurnay (2018) and Widodo (2012), local wisdom serves the following purposes: 1) conservation and preservation of natural resources; 2) human resource development; 3) cultural and scientific development; 4) as a source of advice/beliefs/literature and abstinence; 5) as a means of establishing communal integration; 6) as an ethical and moral foundation, and; 7) political function.

The Minangkabau tribe of West Sumatra has local wisdom values that cannot be separated from the Minangkabau customary philosophy famous for *Adat basandi syarak, syarak basandi kitabullah* Azwar (2018); Yahya *et al.* (2020). This philosophy exemplifies the Minangkabau community's integration of traditional and Islamic values, which is said to be "*syarak mangato, adat mamakai*". This means that the Minangkabau custom incorporated the values and provisions outlined in Islam (Hastuti *et al.*, 2013). The values of local wisdom can be integrated into realizing the principles of good governance in the Nagari governance, such as:

- First, *Tigo Tungku Sajarangan* is a leadership pattern in Minangkabau culture. This leadership is made up of three components, namely *ninik mamak* or *pangulu*, *alim ulama*, and *cadiak pandai* (intellectuals). *Ninik mamak* or *pangulu* is a leader who is familiar with Minangkabau customs. *Alim ulama* are religious leaders who understand the teachings of Islam. And *cadiak*

pandai are leaders who have formal intellectual abilities and use them to manage society's resources (Mursal *et al*, 2017).

- Second, the consensus agreement is the values of local wisdom that exist in the Minangkabau community and are implemented in the fields of customs, religion, and government. In the Minangkabau community, deliberation is a decision-making system; what is meant by it is the process of discussing problems faced by the community in order to reach a solution or agreement known as consensus; thus the process of discussion will give birth to consensus (Azwar *et al*, 2018; Asril and Yoserizal, 2018). Consensus is the highest decision in West Sumatra's Minangkabau culture (Kahn, 2020). "*Nan bana kato baiyo, nan rajo kato mufakat*," says a traditional Minangkabau proverb. This means that the correct decision is the result of a group discussion, whereas the highest decision is the result of a consensus agreement. Even though *ninik mamak* is an adat leader in Minangkabau culture, decisions must be made through the deliberation in order to reach a consensus. In the proverbial Minangkabau, the result of consensus are referred to as "*kok bulek lah dapek digolongkan, kok picak lah dapek dilayangkan*". The point is that if the consensus is reached, the decision can be carried out. The outcomes of the consensus can lead to decisions that benefit the common good (Yulika and Hum, 2017).
- Third, "*barek samo dipikua, ringan samo dijinjiang*" is the wisdom values of Minangkabau people in West Sumatra. Cultural values imply that cooperation is a value that has lived and is rooted in the Minangkabau community. Cooperation in the Minangkabau culture includes not only heavy work but also light work. The saying itself means "the heavy ones are carried together, the light ones are carried together". This means that, in accordance with the principle of mutual cooperation, not only hard work but also light work is done together, as long as it is related to the public interest (Yulika and Hum, 2017; Kahn, 2020).

Integrating values of local wisdom into the implementation of good governance principles

Application of good governance principles in Nagari governance

Characteristics of good governance, as stated by Bevir (2010), can be used to explain the application of village governance in accordance with the principles of good governance. The characteristics are 1) The government operates in accordance with legal provisions; 2) Public services are in good working order; 3) The government must prioritize consensus, and; 4) Civil society rights can be protected.

- In terms of the first characteristic, the implementation of Nagari governance at the research site has been carried out in accordance with applicable regulations. Nagari government officials in Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam have exercised their authority to enforce the law with integrity. This means that the government is consistent in enforcing the law, and the authorities are capable of doing so. The Nagari government must follow several levels of regulations in carrying out governance, ranging from national-level laws and regulations relating to villages, West Sumatra Province regional regulations regarding Nagari governance, and Regency level regional regulations regarding Nagari governance, and other Nagari-related regulations. Aside from that, the Nagari government can enact Nagari regulations to govern the matters that apply to each Nagari.
- The second characteristic of good governance is whether or not public services are running well. According to the findings of the research site, public services at the three study sites went quite satisfactory. Nagari government officials at the research site are approachable and responsive when it comes to providing services to the community. Nagari government officials also provide excellent services while maintaining their status and position in society.
- The next characteristic of good governance is the implementation of governance that promotes consensus. Good governance is characterized by prioritizing consensus to accommodate various societal interests (Bevir, 2010). Nagari governances of Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam proposed consensus in governance implementation. The Nagari government's development planning is compiled in Development Planning Deliberations (Musrembang) (Roza and Arlimon, 2017). Activities in Musrembang begin with deliberations at the *Jorong* or *Korong* (village) level in Limo Kaum. Deliberations at the *Jorong* level were attended by elements of *ninik mamak*, *alim ulama*, and *caidak pandai*, as well as *pemuda Nagari* and *bundo kanduang*. The Nagari government holds Musrembang to discuss the development plan proposals submitted by each *Jorong*. The Musrembang results are compiled into a development plan that will be proposed to the regency government for funding. When the Nagari development plan receives budget support from the Regency government, the Nagari government consistently implements the proposed plan. In the three research sites, a consensus was always taken into account when implementing governance and village development.
- The next characteristic of good governance is that the rights of civil society are taken into account. The Nagari governments of Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari

Kayu Tanam prioritize civil society rights when running the wheels of government and development. In the implementation of services, for example, there is no difference in treatment based on social status when serving the interests of the community. All elements in the community are involved in the preparation and implementation of development plans, both institutionally and individually, including *ninik mamak*, *alim ulama*, *cadiak pandai*, youths, and women's groups (*bundo kanduang*). The preparation of development plan is always started from the *Jorong* level. Each *Jorong* proposes a development plan based on outcomes of the *Jorong* deliberations that involve all elements of the community at the *Jorong* level.

Based on this description, it can be concluded that the principles of good governance can be implemented in the Nagari governances of Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam. However, due to limited information technology and skilled and professional resources, they are not yet perfect.

Integration of local wisdom values in the implementation of good governance

As stated in point 1 (first), there are three values of local wisdom from the Minangkabau culture that can be integrated into implementing the principles of good governance in the Nagari governances of Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam. Local wisdom values are the values or principles of *tigo tungku sajarangan* leadership. *Tigo tungku sajarangan* leadership consists of three elements, namely *ninik mamak* as cultural leaders, *alim ulama* as religious leaders, and *cadiak pandai* as formal or informal leaders from the intellectual group. Whereas the principle of consensus well-known in the Minangkabau's traditional proverb is "*bulek aia dek pambuluah, bulek kato dek mufakat; nan bana kato baiyo, nan rajo kato mufakat*". The principle of mutual cooperation is known as "*barek samo dipikua, ringan samo in jinjiang*" (the heavy ones are carried together, the light ones are carried together). Local wisdom values are rooted in the culture of the Minangkabau people of West Sumatra. *Tigo tungku sajarangan* leadership values have been formally and individually integrated into the implementation of good governance principles in village governance.

The Nagari deliberation board, abbreviated as Bamus (Deliberation Body), is part of the governance structure. According to the Regional Regulation of the Province of West Sumatra No. 2/2007 concerning the Principals of the Nagari Government, Bamus is the Nagari consultative body which is the institution manifesting democracy in the Nagari administration as an element of organizing the Nagari Government. Bamus members include the elements of 1) *ninik mamak* (traditional leaders); 2) *alim ulama* (religious leaders); 3) *cadiak pandai*

(intellectuals/government), *bundo kanduang* (women leaders), and other societal elements. Table 1 provides a summary of the integration of local wisdom values:

Table 1. Integration of local wisdom values in the implementation of good governance

Element	Site
	Kamang Mudiak (A) Limo Kaum (B) Kayu Tanam (C)
KAN	Already integrated
Religious Institutions	MUI Nagari organization has been formed MUI Nagari organization has not yet been formed
<i>Cadiak pandai</i> /Government	Already integrated
The Principle of Deliberation	
The Principle of Mutual co-operation	

Source: processed researcher data, 2021

According to Table 1, the KAN (Kerapatan Adat Nagari) elements in the three Nagari governances, namely Nagari Kamang Mudiak, Nagari Limo Kaum, and Nagari Kayu Tanam, have been integrated into the Bamus Nagari (Deliberation Body). Meanwhile, Majelis Ulama Indonesia (MUI) Nagari, a religious institution, has been established in two villages, namely Nagari Kamang Mudiak and Nagari Limo Kaum. As for the Nagari Kayu Tanam, MUI Nagari has not yet been formed.

***Nagari Kamang Mudiak* in Agam Regency**

Furthermore, other figures meant in Agam Regency Regulation No. 12/2007 concerning the Government of Nagari are elements of youth or the young generation. In other words, formally, the leadership of *tigo tungku sajarangan* has been formally incorporated into the membership of the Nagari Deliberation Board as an element of the Nagari government’s organizer. In addition, in each village of the research sites in general there is the KAN, a local Nagari Level institution with the authority to manage Minangkabau customs and culture. According to the Regional Regulation of the Province of West Sumatra No. 2/2007, KAN is

domiciled as the highest representative institution of indigenous peoples' existence and inherited from generation to generation throughout adat. West Sumatra Province Regional Regulation No. 2/2007 was strengthened by Regency regulations, which details the position and function of KAN as an institution for preserving Nagari customs and partnering with the Nagari government in completing the case of heirlooms and the wealth of the Nagari.

The principles of *Tigo Tungku Sajarangan* in Nagari Kayu Tanam and Strategy for Integrating Local Wisdom Values in the Nagari Government

According to Regulation of Padang Pariaman Regency No. 5/2009, the KAN not only functions in preserving the Nagari's customs, but also functions as a government partner in protecting, preserving, and utilizing Nagari's wealth for the welfare of its community, resolving customary civil disputes, seeking peace, and providing legal advice to disputing community members. KAN membership consists of *ninik mamak* as the customary leader of each tribe in the Nagari. In other words, *ninik mamak* is formally involved in the Nagari government not only through the Nagari consultative body but also through the Nagari Customary institution in collaboration with the Nagari government.

The other cleric's leadership, which is also very important, is their position in Nagari Limo Kaum, Nagari Kamang Mudiak, as one of the leadership elements of *Tigo tungku sajarangan*. Meanwhile, in Nagari Limo Kaum and Nagari Kamang, *alim ulama* or the heads of religion already have an organization at the Nagari level called the MUI. In Nagari Kayu Tanam, the leadership of *alim ulama* has no organization. However, religious leaders in the Nagari governance, both institutionally and individually, are involved in discussions to resolve religious problems in the Nagari. In the villages of Limo Kaum and Kamang Mudiak, the MUI Nagari is the village government's partner in resolving Islamic issues and planning village development.

Whereas in Nagari Kayu Tanam, religious scholars participate in the government as individual members of the Bamus. The Bamus Nagari serves as one of the Nagari's governing bodies, alongside the Nagari government. Thus, the leadership of *alim ulama* can be integrated not only institutionally but also individually, whereas the leadership of *cadiak pandai* or intellectuals is automatically accommodated in the form of Walinagari (the Nagari secretary) leadership. Thus, the *tigo tungku sajarangan* leadership values of *ninik mamak* as traditional leaders, *alim ulama* as religious leaders, and *cadiak pandai* as intellectual leaders have been implicated in village governances within Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam. The principle of deliberation for consensus, which is part of the Nagari

community's values of local wisdom in Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam, is also integrated into a variety of Nagari government activities.

The decision-making system in managing the Nagari government prioritizes deliberation to reach a consensus, both in the implementation of the Nagari Consultative Body meetings in discussing various government issues and in planning and implementing development. Every decision made by the Nagari consultative body, whether in the preparation of Nagari Regulations, Nagari policy, or Nagari development plan, prioritizes deliberation in order to reach a consensus. There have been no decisions made by voting. Voting only applies to the selection of Nagari guardians because it is done directly and involves a large number of Nagari citizens.

The Nagari development plan is developed through the deliberation of development planning (Musrembang). Musrembang activities begin with *Jorong* level deliberations. Each *Jorong* proposes a development plan which is discussed first in the *Jorong* deliberations. In these deliberations, each community member was involved, with *ninik mamak* representing traditional leaders, *alim ulama* representing religious leaders, *cadiak pandai* representing intellectual leaders, *bundo kanduang* representing women, and *pemuda nagari* representing young people. The involvement of *ninik mamak*, *alim ulama*, *cadiak pandai* as an element of leadership in *tigo tungku sajarangan* is institutional. The participation of *ninik mamak* in Musrembang is done through the *KAN* as a cultural institution. Whereas *alim ulama* also participate in Musrembang through the organization of MUI Nagari. Furthermore, *cadiak pandai* involvement is accommodated through Nagari guardians and other Nagari devices. The Musrembang Poses are held in a deliberative setting in order to reach an agreement on a development plan that will be proposed to the Regency government. So, in the Musrembang process, the integrated values of *tigo tungku sajarangan* leadership and the decision-making system are reached through the deliberation. In other words, the values of *tigo tungku sajarangan* leadership and the decision-making system based on consensus agreement, as well as the values of local wisdom, have been incorporated into the governance of the Nagari Limo Kaum.

Furthermore, the strategy of integrating local wisdom values in realizing the principles of good governance in Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam is implemented in two ways, namely through formal and individual institutions. The formal meaning is that local wisdom values are incorporated into the Nagari government institution. The values of local wisdom about *tigo tungku sajarangan* leadership are incorporated into the Nagari Consultative Body, a component of Nagari governance. Membership in the Nagari Deliberation Board requires the fulfillment of three elements of community leadership, including *ninik mamak*

as *adat* leaders, *alim ulama* as religious leaders, and *cadiak pandai* elements represented by formal figures or government officials. Then, in making decisions, they always prioritize deliberation to reach an agreement.

According to Fatimah (2011), traditional leadership in the Minangkabau community is identical to traditional leadership alone. However, with the arrival of Islam and Western colonialism, the concept of traditional leadership shifted from traditional leadership to the leadership of *tungku tigo sajarangan*, which include the three elements, namely *ninik mamak*, *alim ulama*, and *cadiak pandai*. Meanwhile, according to Emilia and Syamsir (2011), leadership is essential in an organizational environment; an organization will be able to function properly if the people who gather in these containers can carry out their duties and functions correctly. According to the findings of Zulfadrin *et al.* (2017), the values of local wisdom can be applied as an effective instrument for dealing with disaster risks in West Sumatra society. The advantages of this knowledge have been proven to reduce the impact of disaster risk and are practiced in a variety of cases related to cultural experience. The culture of mutual assistance, also known as shared culture, has its roots in the culture of the Minangkabau community in West Sumatra and can be applied to reduce disaster risk.

The matrilineal basis in Minangkabau cannot be separated from the concept of its application in one tribal (*sasuku*) family, while for the leadership aspect in the middle of the Nagari, *ninik mamak* is one of the elements that represent their respective tribes along with the three sacred altars that others, namely *alim ulama* and *cadiak pandai*. The division of tasks and functions of the *ninik mamak* has been practiced for a long time, with Minang men serving as tribal representatives for external affairs in addition to being *Mamak* for their ethnic families, particularly if appointed as *Pangulu* (traditional leaders of the Minangkabau tribe). Despite the fact that a Minang man is a *Sumando* (son-in-law) in his wife's family, he is a *Mamak* in his family.

Furthermore, Widiyanti (2017) found that community participation in fund management based on local wisdom in Galengdewo Village was going well. Then, research in Thailand confirms that implementing local wisdom values can improve the lives of individuals, families, and communities in the country. Based on the research findings, it can be concluded that local wisdom values can support the implementation of good governance principles in various aspects of community life.

However, previous research has shown that values of local wisdom are less effective in managing the public sector. Sopanah *et al.* (2013) researched on the impact of local wisdom

values on increasing the participation of local communities in preparing the budget of the Ngadisari village government in East Java. The results revealed that the participation of local communities in preparing the village budget is still lacking and that Musrembang, which took place in the village, was merely ceremonial. The values of local wisdom possessed by the Ngadisari village community, such as obedience (*setuhu*), mutual cooperation (*sayan*), and honesty (*prasaja*), had less impact on increasing community participation in preparing the village budget.

CONCLUSIONS

Based on the research findings, it can be concluded that the values of local wisdom in Minangkabau community in West Sumatra can already be integrated into realizing Nagari governance in the research sites, i.e Nagari Limo Kaum, Nagari Kamang Mudiak, and Nagari Kayu Tanam. The values of local wisdom mentioned are the leadership values of *tigo tungku sajarangan*. The leadership consists of three elements, namely *ninik mamak* as cultural leadership, *alim ulama* as religious leadership, and *cadiak pandai* as intellectual leadership.

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