



Local Wisdom Based Leadership Philosophi Minang Proverb

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Abstract. Proverbs seem to have begun to lose their identity along with the development of social life of society which tends to be carried away by the flow of modern human lifestyle. The consequence is that the proverb is no longer a source of values, so that the Minang community began to experience a crisis of the source of values that impacts the formation of the character of their young generation to become a *nan sabana urang*. This means that there is a cultural loss so that what is practiced by the Minang people towards their own customs and culture lives that only the external skin is more ceremonial than carrying out the core of the nature of the teachings of customs and culture. This study aims to reveal the ideal leadership concept according to Minang proverb which contains metaphorical meaning. The use of metaphors in this case not only concerns language problems, but also relates to culture, and ways of thinking of the community. Data obtained through literature study with interpretive narrative analysis techniques with the perspective of leadership theory and discourse analysis. This study shows that by analyzing the meaning of the metaphorical proverb found the ideal concept of Minang leadership, especially the ideal nature that must be possessed by a leader. The ideal nature of the leader is the item of Minang cultural wisdom about leadership. The varied metaphorical domain can describe the meaning and existence of leaders, duties, and roles of leaders, as well as the nature that must be possessed and shunned by leaders in the Minang proverb in general. The Minangkabau customary proverb which is full of meaning not only pretending, but needs to appreciate and excavate more serious meanings.

Keywords: proverb, leadership, philosophy, minang

1 Introduction

Parilingual is a form of Minang culture. Proverbs are not only able to provide a description of the identity of the Minang people, about the social symbols they adhere to in their activities, but also about the grip of their lives. One of them is a proverb about the philosophy of leadership. Unfortunately, the limited understanding of the Minang

community towards proverbs makes this cultural result less meaningful. Proverbs are often placed only as cultural trinkets that do not have a significant role in building society, especially in political life. As a result, when the Minang people get a chance to lead, many of them become misguided and end up getting lost. If the Minang people who were given the mandate to lead, returned to look at their cultural roots, one of them by trying to absorb the meaning behind the axioms of proverbs, surely, their behavior would be maintained and the leadership crisis that occurred in this nation would end.

The Minang indigenous people are not only unique with their lineage that adopt the matrilineal system and the Nagaranya government system, but also in the leadership system. As far as this, Minang's proverb related to leadership seems to have begun to lose its identity along with the development of social life of society which tends to be carried away by the flow of modern human life patterns. The consequence is that the proverb is no longer a source of values, so that the Minang community began to experience a crisis of the source of values that impacts the formation of the character of their young generation to become a *nan sabana urang*. That is, there is a cultural loss so that what is practiced by the Minang people towards their own customs and culture lives that only the external skin is more ceremonial rather than carrying out the core of the nature of customary teachings and culture. *Urang Sabana Urang* means someone who knows about the beginning and end, knows about physically and mentally, sensitive to the problems that develop around him, have a sense of shame and courtesy, can feel something and have a curiosity to examine further (*tahu jo raso pareso*). He is described as a clever person, wise, wise, noble character, many of his knowledge. *Urang Sabana Urang* qualified as a dignified human being. His life became a role model for the people around him (Indo, 1999:57). The teachings and basics of leadership have existed in the Minang realm and are sometimes not realized by the community because they are attached to everyday life and are reflected by the leader himself.

In Minang cultural philosophy, a leader cannot play the role of absolute king, sultan or emperor. Minang itself is only a unity of customs and culture which according to some circles is not related at all to the territory of the kingdom (Bahar 2015:xx). Leaders are only given a slightly higher position than ordinary people, as reflected in the traditional expression *ditinggikan sarantiang didahulukan selangkah, gadang karano diumbiak dan tinggi karano dijunjuang, bakato baiyo, pai bamolah* (exalted like a branch that takes a step first, great because it is cared for and high because it is upheld, in the same way (Zahari, 2015: 1). The political consequence is that if the leader acts arbitrarily or is not aspirational, then the people or people's representative institutions may argue and even replace them with leaders who are considered better.(Chatra, 1999:29). The value of openness and equality (egalitarianism) is reflected in the proverb of *Duduak Samo Randah Tagak Samo High* (sitting equally low standing equal). Although formally the position of the leader is higher, but its position is not too far from the community.

The leadership model in a society in Minang, West Sumatra, which is still practiced today. Leadership that prioritizes goodness and wisdom comes from the Book of Allah and Sunnah. The Minang community in carrying out "*Adaik Basandi Syarak*,

Syarak Basandi Kitabullah". Likewise, such as the proverb "Syarak Mangato, Mamakai Custom", which means Islam teaches, ordered, and advocates while customs carry out it, custom education is the initial source of every Minang education in the Berum in Nigari (Mansoer, 1970:79). The real meaning is that Islam in Minang is practiced in the Minang traditional style and it is clear that Minang customs are carried out according to Islamic teachings with the basis and references from the Qur'an and the Sunnah of the Prophet Muhammad sallallaahu Alaihi Wassalam, the essence of which is that "Minang custom is Islam". The meaning of this statement is that the Minang people have placed religion as an ideal benchmark that must be realized in reality by the behavior and social arrangements called adat (Abdullah, 2000:6). The customary expression is also then the basis of arrangement of patterns of order, social behavior, and traditional leadership structure or traditional leadership in Minang. The combination of customary and Islamic values known as the Basandi Syarak customs, Syarak Basandi Kitabullah, has underlies the order of life and is a view or philosophy of life for the Minang community (Yulika, 2017: 1).

According to Mochtar Naim, "if you look for what or who leads in Minang, it is not people who lead, but ideas or ideologies. The highest leadership is held by the "truth" (nan bana). Truth (al-Haq) is "idea". "transcendental and immanent that cannot be contradicted by reason and common sense"

(Naim 2004: 46--47). To obtain the truth, consensus institutions are used. The power of consensus is not only based on the legitimacy of the penghulu and customary officials who participate in the process, but also on their sacred nature. The basic function of consensus is the realization of an abstract opinion from the true (nan bana) who is the "real king" in nigari.

Minang leaders have an important role in carrying out the constitutional order, customs and others to achieve the happiness of their relatives in navigating life. In accordance with the philosophy of the leaders urang nan diamba gadang, nan dianjung tinggi, kusuik nan kamanyalasaan, karuah nan kamanjaniah, takalok nan kamanjagoran, lupo maingekan, panjang nan kamangarek, singke nan kama uleh. This proverb is a reflection of the leader in Minang who has a perfect personality without any flaws.

A leader in Minang will maintain his good name if he obeys the rule of law in accordance with propriety and implements the rule of law in the right circumstances (alua jo patuik) guided by the Koran and hadith. A leader must be the best person, role model, and role model in the group pai tampek batanyo, pulang tampek mambarito (a place to ask, go home a place to give news). Leaders have responsibilities and obligations that must be remembered throughout their life because they are kayu gadang di tengah padang, urek tampek baselo, dahan tampek bagantuang, daun tampek balinduang, dan batang tampek basanda (big wood in the middle of the field, the veins on which to cross your legs, the branches to hang on, the leaves to shelter from, and the trunk to lean on).

A leader must comply with the terms of the agreed agreement (jalan nan pasa). The leader must use the wealth and property of the people responsibly for the prosperity of the people and use heirlooms which are the inheritance from the previous mamak in the form of objects of honor in accordance with the rules and in their place (harato jo pusako).

The leader must take care of his nephew so that it is useful for himself and useful for others. The fulfillment of the leader's obligations can be seen when the person under his leadership looks after the leader if the person under his leadership maintains his dignity or dignity, namely the honor of his position as a leader. This has the meaning that honorable or dishonorable a leader can be seen from the respect made by the community towards him as a leader. Therefore, the leaders in Minang are said *tumbuh karano ditanam, tinggi karano dianjuang, gadang karano diambak/dilambuak karano dianjuang, gadang karano diambak/lambuak*. Thus, the dignity of the leader will be well maintained if he himself carries out his duties properly and correctly and the community always maintains and maintains the good name and honor of his leadership.

The Tigo Sajarangan stove is the ideal form of leadership in Minang. In it there are *Penghulu, Alim Ulama, Cadiak Pandai*. The combination of these three elements works hand in hand to improve the standard of living and welfare of the community. The choice of the Tigo Sajarangan Furnace system as a leadership system should be implemented from the lowest level to the highest level in West Sumatra. The Tigo Sajarangan stove consists of three main elements, namely *Ninik Mamak, Cadiak Pandai, and Alim Ulama*.

Tungku Tigo Sajarangan is a leadership term in Minang which is needed to regulate government and norms that exist in society. The Tigo Jarangan stove consists of the *Penghulu (Niniak Mamak), Alim Ulama, and Clever Clever (Cadiak Clever) (Jaya, 2016:39)*. *Penghulu (Niniak Mamak), Alim Ulama, and Smart (Cadiak Pandai)* have different roles that are useful in regulating and building the lives of Minang residents.

Besides that, social culture must know the principle of *nan ampek*. People who must understand the customs norms that apply in the midst of society so that the figure of the prospective leader must understand very well with what the meaning and application of *Kato Malerang, Kato Manurun, Kato Mandaki, Kato Mandata, and mandi di baruh-baruah, bakato di bawah-bawah, paliharo badan* agar orang tidak *binaso*. The point is that the prospective leader reflects a religious leader, kind, like to help, close to the community and wise, as has been exemplified by *Buya Hamka, M. Nasir, and Bung Hatta, and other Minang figures*.

The harmony of the life of the nagari community in Minang is regulated by the rules and customary laws that are inherited from generation to generation. The rules and customary laws that are the norms of people's lives are more maintained in *Maxims, such as proverbs, proverbs, and customary mamang*. Normative proverb among the Minang community is very instrumental as a consensus to integrate the community in a harmonious order. The proverb becomes a kind of unwritten rules imposed by traditional leaders or princes in every nagari.

Re -multiply the wisdom of the cultural and noble values contained in the Minang proverb, especially those included in the realm of leadership. What are the traits that must be possessed by a leader mentioned in the Minang proverb which is a guarantee of the formation of a solid organizational system with the leader as the spearhead. The ideal concept of Minang leadership will be used to universal leadership.

2 Theoretical

In conducting analysis, this paper uses several theories related to leadership and discourse analysis.. (Heller, 1999) noted the important things to create effective leadership, namely (a) Having the ability to lead a team to achieve quality by continuously improving every process and product; (b) Have the ability to maintain and develop the vision, mission, values and direction of the organization; (c) Have the ability to ensure that staff are motivated, well controlled and empowered to continue to develop; (d) Have the ability to use financial resources and other resources efficiently to achieve organizational goals; (e) Have the ability to ensure that all vital processes, including management, run continuously effectively.

Since this paper performs a discourse analysis, it is necessary to cite opinions (Eriyanto, 2001) which says that discourse analysis is related to the study of language use. Human experience is considered to be directly expressed through the use of language without any obstacles or distortion, as far as he is stated by using logical, syntactic statements, and having a relationship with empirical experience. Each statement is basically an act of creating meaning, namely the act of formation and disclosure of the identity of the person who speaks.

3 Method

Data obtained through literature study with interpretive narrative analysis techniques with literary anthropological perspectives. Descriptive qualitative prioritizes data depiction through words (Endraswara, 2013:176). Research data in the form of a proverb that illustrates leadership in the Minang community. The material used was taken from a collection of Minang proverbs as many as 15 pieces. The collection of proverbs was carried out for three weeks in July 2022. Data collection techniques in the form of literature studies by listening through books that discuss Minang customs and Minang Proverbs Regarding Leadership and record the main issues to be decomposed. Data analysis techniques using the heuristic and hermeneutic reading methods by interpreting, analyzing, and describing them through the following steps.

- a. Getting data concerning proverbs that illustrate the leadership of the Minang community.
- b. Listening, gathering, and selecting the entire proverb according to the topic of the problem, namely a proverb that illustrates the leadership.
- c. Analyzing data and discussing analysis by classifying and interpreting data based on the metaphorical domain used through a discourse approach to reveal the ideal concept of Minang leadership.
- d. Concluded the results of the study.

4 Results and Discussion

Minang leadership concept

Concept of power

Power is the authority obtained by a person or group in order to carry out these authorities in accordance with the authority given, the authority must not be carried out beyond the authority obtained. In Minang, power is carried out collectively at every level in the inheritance in Minang. So, there is no single power in the Minang power system. The following will be explained some of the terminology in the Khazanan Minang power that shows the power and leadership that is carried out collectively.

4.1 Rajo Tigo Selo and Basa Ampek Balai

The term Rajo Tigo Selo Mncul in the Minang Pagaruyung Kingdom system in the 16th century AD. Rajo Tigo Selo consists of the King of Alam in Pagaruyung, the customary king in Buo, and the King of the Graduation in Sumpur Kudus. This shows the distribution of power and authority as well as showing the principle of equality of Dudaak Samo Randah, Tagak Samo Tinggi adopted by the Minang community. While the base of the Ampek Balai is a board of minister who helped Rajo Tigo Selo carry out government duties as follows.

a. Bandaharo or Mr. Titah on the Tarab River. His position is the same as the Prime Minister.

b. Makhudum in Sumanik whose job is to maintain the palace's authority and maintain relationships with all overseas from other kingdoms that have a relationship with Minang.

c. Indomo in Saruaso, which maintains the traditional journey of customs so that "a speck must not be lost, in line should not forget" in the entire Minang realm.

Makhudum (Mr. Qadhi) in Padang Ganting which maintains the journey of religion is applicable according to the Book of Allah and the Sunnah of the Apostles, walking sunnat and fardhu, limited between halal and haram (Hamka, 1982: 6--7).

4.2 Tali Tigo Sapilin dan Tungku Tigo Sajaringan (TTS)

Tali Tigo Sapilin and Tungku Tigo Sajaringan are expressions that state the unity of power and the unity of the implementing elements of authority in the affairs of the Minangkabau community.

a. Tali Tigo Sapilin

Tigo Sapilin rope is likened to a sturdy rope twisted in three that binds the Minang indigenous people. Therefore, the Minang indigenous people in carrying out their customs adhere to three ropes, namely custom, syara', and law.

Tali Adat is built on ampek customs, namely Adat and Sabana Adat, Adat nan Adatkan, Adat nan Teradat, and Adat Istiadat. Traditional ropes function as follows.

1) Source of Minang customary provisions.

2) A view of life that can unite the Minang community in one unit of customary law.

3) The mirror of life that guides the Minang community in achieving its goals, namely realizing a just and prosperous society in an equitable, material, and spiritual way.

4) The identity of the Minang ethnic group that adheres to religious beliefs vertically and the rules of human benefit horizontally.

The Syara' rope is built on the Qur'an, the Hadith of the Prophet Muhammad and other sources of Islamic law that are accepted by the majority of scholars and the majority of Muslims. In simple terms, the Minang people call all the sources of Islamic law the Kitabullah. Therefore, all the Minang customs that are written in the traditional rope refer to the Book of Allah.

The Rope of Law is a set of rules that is used as a guide for the Minang community. The Minang people refer to the rules as laws, not by using the pseudo-repeat of laws. Invite is taken from the word *kundang* which means carried or carried everywhere. Therefore, the Minang people believe that their whole life is under the rules. The law is structured on three sources of law, namely *Anggo Tanggo*, *Alua jo Patuik* and *Raso jo Pareso*. *Anggo Tanggo's* function is the articles of association/household budget. *Alua Jo Patuik* functions as a law, while *Raso Pareso* (sense of checking) functions as a law in the Minang life order. In the *Minangkabau mamang* it is mentioned (Yunus, 2012).

Badasar ka anggo tanggo (based on the order of the stairs)

Baundang ka alua jo patuik (Inviting to the jan groove is appropriate)

Bahukum ka raso jo pareso (Judging to taste and check)

Raso Tumbuhan di dado (The feeling grows in the chest)

Pareso tumbuhan di kapalo (Check growing on the head)

b. *Tungku Tigo Sajaringan*

The furnace *Tigo Sajaringan* is an element of leadership that carries out tasks in accordance with the distribution of power in the fields of customary, religion and law. *Tigo Sajaringan's* stove consists of *Ninik Mamak* (customary leader), *Alim Ulama* (Religious Leaders) and *Cadiak Pandiac* (Implementing Law). Thus, the leadership of *Tigo Sajaringan's* furnace) shows that power is not only held by one person. Power in the *nagari* in Minang is divided proportionally and functionally among the three Tripartite elements, namely *Ninik Mamak* (*Penghulu*), *Alim Ulama* (Religious Leaders) and *Cadiak Pandiac* (*Cendikiawan*) (Rahmat, 2013:137).

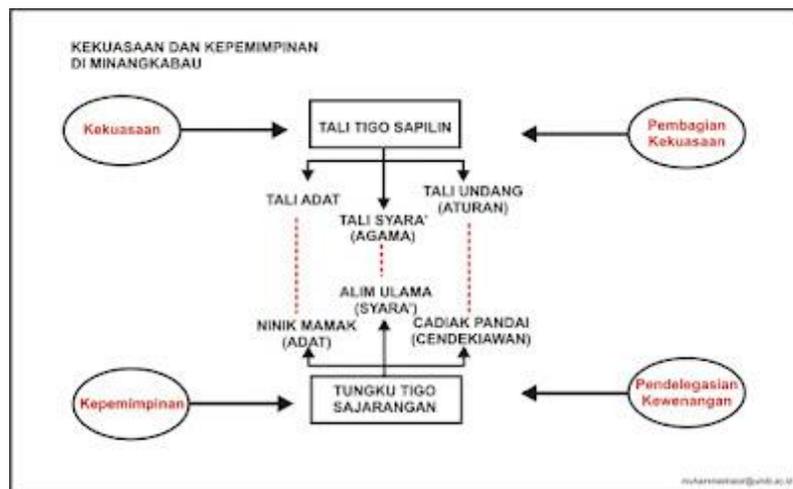
The prince is a traditional leader who is elected for generations. Choosing the prince must be in accordance with the rules in the appointment event. The prince or *niniak mamak* is tasked with protecting the nephew, resolving the problems that exist in the people or their *nagar*. The prince has a *datuk* title in accordance with his heirloom.

Alim Ulama is a religious figure who knows everything about religious knowledge, knowing the procedures in implementing religious rules, teaching religious education, exemplifying good behavior according to religious teachings. There are many names for this religious figure, between *Lai Tuanku*, *Buya*, *Inyiak*, or *Malin* (Malim).

Whereas Cadiak Pandians are scholars, educated and educated people. His job is to provide solutions in solving problems in the community. In the expression Minang found nan cadiak opponents Barudiang means clever clever is an opponent or friend of negotiations or deliberation. The usual designation for the clever clever group is the Ungku or Engku. Engku in the daily designation of the Minang people in the 20th century refers to the figure of a teacher or educator. For example, Engku Syafe'i (founder of the Ins Kayu Tanam Educational Institute), Engku Labai (general designation for the Koran Koran teacher in the villages of the village).

The description above shows that the power and implementing of leadership in Minang are held collectively. There is no single power and there is no single leadership. In terms of power, it is built based on three sources, namely customs, religion, and contemporary or contemporary decisions. In terms of leadership, the role is distributed proportionally in accordance with its authority. The short picture can be seen in the following picture.

Smart clever is a person who knows with signs, knows with a fracture of branches and hooks, good at trimming pematang to neat and patching, good at disappearing in water, blazing without gaping, connecting without imprints (Amir, 2007:52).



4.3 Implementation of Leadership (Bajinih's Urang Nan Leadership)

In addition to Tigo Sajarangan's furnace, the implementation of power and leadership in Minang customs can be seen from the use of the term Urang Nan Bajinih (people who are different or powerful). Urang Nan Bajinih consists of urang nan ampek jinih (four -species) and jinih nan ampek (four type). Urang Nan Ampek Jinih is a term to mention 4 (four) elements of customary stakeholders in Minang. While Urang Jinih Nan Ampek is a person or element that helps Malin stakeholders in the implementation of religious implementation (Syara '). The elements of the nan ampek jinih are Pangulu (Penghulu), Manti (Minister), Malin (Malim) and Dubalang (Hulubalang). While the jinih nan ampek is a priest, katik (preacher), if (bilal) and qadhi. The posi-

tion of urang nan ampek jinih and jinih nan ampek is a hereditary position as the following minang petitih.

Biriak-biriak turun ka samak (Crickets descend into the fields)

Tibo di samak taruih ka laman (Arriving in the thicket, continue to the yard)

Dari niniak turun ka mamak (from grandma down to mamak)

Dari mamak turun ka kamanakan (From mamak down, how are you going)

a. Panghulu or prince is a tribal leader in his people (Saydam, 2004:281) The duties of the Penghulu in Minang adat are mentioned in the adat mamangan manuruik labuah nan luruih (follow the straight path), maikuik kato nan bana (following the truth or following customary rules), mamaliharo anak kamanakan (maintaining children and nephews) and manjago harato pusako (maintaining heirlooms). The explanation is the following cause; First, Manuruik Labuah nan Luruih means organizing customary government. The prince is

called tagak di pintu adat (standing at the indigenous door). Second, Maikuik Kati nan bana gives customary legal decisions in accordance with customary provisions in accordance with the kato pangulu kato pusako (word prince said the heirloom). Therefore, the prince is called tagak di pintu bana (standing at the door of truth) and must be the Mahukum adia bakato bana (punishing fairly, saying (law) with the truth). Third, mamaliharo anak kamanakan (maintaining children and nephews) means the prince is responsible for the welfare of children. Fourth, Manjago Pusako assets (maintaining heirlooms).

b. Manti or Minister is the position of Pangulu's assistant in the management of customary government in Nagari. His duties include, first, administrative tasks to examine cases or disputes, convey Pangulu decisions and so on. Second, communicating the settlement of cases or disputes between members or members of the community. Third, making Ranji residents of tribes, examining ranji ownership of customary land based on verification of mamak kapalo warih before being approved by customary density. Manti because his task above is called tagak di pintu susah (standing at the door of difficulty).

c. Dubalang or Hulubalang is a prince's assistant in the field of security. Dubalang's task, first, technically tasked with creating security, order and peace in the village. Second, make alternative considerations to lift or stop the security and order devices. Because of its duties, Dubalang is called tagak di pintu mati (Standing in PNTU dead). The biggest risk faced by Dubalang is the loss of life for the sake of security. Although his duties seem hard and firm Dubalang still must prioritize politeness in language and politeness in acting. This was revealed in the sentence Nan karek makanan takiak, nan lunak makanan sudu (hard ones must be cut, soft ones must be spooned). The sentence indicates that the dubalang must be proportionate in his duties. Take appropriate policies. Meanwhile, for firmness, professionalism and consistency in carrying out tasks, it is revealed in the sentence Kok kareh indak tatakiak, kok lunak ndak bisa disudu (Hard can not be passionate, soft can not be affordable).

d. Malin or sometimes called Malim is a pious person in Islam. This position emerged as a form of Islamic integration with Minang customs. The task of Malin is first, responsible to Pangulu in the implementation of religious policies. Second, the

task is to plan educational activities for children to be pursued and understand the knowledge of religion and general science. In the term Minang the task is to make children miserable pandai sumbayang jo mangaji, pandai sikola jo babudi (good praying and reciting, highly educated and virtuous). Third, upholding and overseeing the implementation of customary events to be in accordance with syara law '. Because of the tasks above, Malin is called tagak dipintu syara' (religion). In carrying out his duties, Malin is reinforced by the elements of the jinih nan ampek. Urang Jinih nan Ampek is Imam, Katik, Bilal and Qadhi.

4.4 Leadership Philosophy in Minang Proverbs

Speaking of leadership, in the context of Minang customs is something that should be known by every individual as a leader of himself, family, group, people, or his nagar. Leadership is also one of the fundamental expertise that is very upheld in the present and must be learned and trained as early as possible. However, to form a qualified leadership spirit, an individual or leader certainly faces the dynamics of the problem and face the community he leads.

In Minang custom, a person who holds a position and leads a group must be able to act, such as *cadiak jo tahu pandai nan arieh bijaksana, tahu angin nan basaruik, tahu di ombak nan basabuang, sarato dahan ka maimpok, runciang ka macucuak, tahu di alamat kato sampai, alun bakiek lah bakalam, bulan lah sangkap tigo puluah* (Santoso, 2009: 183--185). That is, cleverly clever and wise wise, know the wind will be noisy, the waves will know, and the branches will befall, the pointed will pierce, know at the address of the word until, fluent in the dark reading, the moon that has been passed is even thirty days. The meaning of this proverb is a leader who is smart and wise with a lot of knowledge and experience will be able to overcome the various problems and the worst possibilities that occur in society

Someone who leads a group must also be able to act proportionally and professionally, fair, carry out the rule of law, have the nature of *istiqomah* or be firm in truth, has the nature of *istiqomah* or firm in truth, and be able to think visionary (Abidin 2019).

4.5 Proportional and professional

A leader must be good at placing all matters in accordance with the limits and levels in stages in carrying out their responsibilities because every problem or responsibility has a different dynamics and urgency. Meanwhile, the purpose of a professional is that a leader must have a series of fundamental capacities, such as communication, ability, problem solving or problem-solving, and skills and abilities, such as knowledge, insight, expertise, and so on. A proportional and professional leader can be found in the following constitutes.

Pakaian rajo banamo undang (king's clothes named)

Pakaian panghulu banamo adat (pakaian penghulu bernama adat)

Pakaian ulama banamo syara' (ulama clothing is syara 'or religious teachings)

...
 Rancak nagari dek pangulu (rancak Nagari because of the prince)
 Rancak tapian dek rang mudo (good nagari because of young people)
 Rancak musajik dek tuangku (good mosque because of me)
 Rancak rumah dek bundo kanduang (nice house because bundo kanduang)

 Alang tukang binaso kayu (carpenter's barrier)
 Alang cadiak binaso adat (customary barrier to custom)
 Alang alim rusak agama (religious barrier broken)
 Alang pandai rusak nigari (smart barrier damaged the country)

The proverb can be interpreted that there are various types of leaders in people's lives. In the Minang customary context, examples of leaders can be in the form of princes, Bundo Kanduang, Ulama, and others. Every leader has the skills according to his field and the realm he leads or manages. Therefore, proportionality and professionalism are the first criteria for a leader.

4.6 Fair and Carry Out the Rule of Law

A leader must be fair and carry out existing legal rules. As in the Minang Plots as follows.

Manimbang samo barek (Weigh the same weight)
 Maukua samo panjang (Measure the same length)
 Mambilai samo laweh (Splitting equal/wide)
 Baragiah samo banyak (Divide the same)

 Tibo di mato indak dipiciangkan (Arriving in the eye is not triggered)
 Tibo di paruik indak dikampihkan (Arrived in the stomach not deflated)
 Tibo di dado indak dibusuangkan (Arriving at the chest was not pushed)
 Bajalan di nan luruih (Berjalan di jalan yang lurus)
 Bakato di nan bana (Berkata yang benar)
 Bahukum adia manimbang (berhukum adil dalam menimbang)

The proverb can be interpreted that a person must be fair, not arrogant, and uphold whatever truth is happening, and always honest in stepping and saying.

4.7 Standing Firmly in Truth or Istiqomah

A leader has a firm stance in the truth or istiqomah. A leader is good at designing all options and solving problems that are decided together or proposed. This is due to the leader's efforts in seeking the truth and enforcing the law.

Ka lauik indak bariak (To the sea)
 Ka rimbo indak barangin (To the windless jungle)

Walau dibujuak ameh jo perak (Even if persuaded by gold and silver)
 Indak bakucak lahia jo batin (Not shaken physically and mentally)
 ...
 Namun niek dalam hati (But intention in the heart)
 Satapak bapantang suruik (Stepapan abroad)
 Nan bana tatap dipasuntiang (The correct one is still editing)

The proverb can be interpreted that the leader is not swayed by his establishment and mandate in responsibility and truth.

4.8 Think Visionary

A leader is able to think visionary. A leader not only thinks about things that are short-term, but vice versa. Therefore, he must have critical thinking skills and calculations of the efforts he does to obtain useful results. A simple example that can be seen in the lives of the Minang people today is the result of what is done and fought for previous ancestors can be felt and obtained at this time.

More about this source text

Himaik pangka kato (Save the base of the rich)
 Rajin pangka pandai (Diligence is the mother of good luck)

Ingek-ingek sabalun kanai (Remember before getting hit)
 Bakulimek sabalun habih (Save before it runs out)
 Maminteh sabalun hanyuik (Cross before drifting)

In addition to these four points, the leader must be economical and careful.

4.9 Frugal and Careful

Saving and careful is part of the dignity of the prince. A careful person will give birth to a policy that is careful, good at weighing and remembering, so that every policy of a prince has a careful consideration.

Indak mangelokkan galah di kaki, (Not working on bamboo on the feet)
 Indak malabiahkan lantai tampaek bapijak, (Not exaggerated the floor)
 Dek sio sio nagari alah, (Because the country wasted)
 Dek cilako utang tumbuhan, (Because the debt is growing)

Mangana awa jo akhia, (Remember yourself and end)
 Mangana manfaat jo mudharat, (Considering the advantages and disadvantages)
 Dalam awa akhia mambayang, (At the beginning of the ending)
 Dalam kulik mambayang isi” (In the skin looming the contents)

4.10 Be Careful and Look After

(Hakimi, 2004) say watch or jago is ingek dan jago pado adat. The actions of a leader must reflect the behavior of conscious and healthy people. Words, actions and temperament must be conscious and mature behavior. Walking, talking, eating and drinking as well as all actions must be carefully guarded. The penghulu must remember or remember that he is an example or example who will be a role model in the people and villages. Each of you is a leader and every leader will be held accountable for those he leads.

More about this source text

4.11 Be Patient

A leader must be patient in carrying out his duties. The prince is an ancient in his people, so every prince must be patient. A prince is not angry, mahariak mahantam tanah, bakareh arang dilabuah nan rami, sebab penghulu, pai tapaek batanyo dan pulang tampaek babarito. Patience and grace, not arrogant and arrogant, forgiving from various mistakes of his nephews who have a lot of behavior.

Indak bataratik bakato asiang (Do not behave well say foreign)
 Bukan mahariak mahantam tanah, (Not angry hit the ground)
 Pandai batenggang di nan rumik, (Good at be complicated)
 Dapek bakisa di nan sampik (Can be roomy when narrow)

Alah bakarih samparono, (Perfectly prepared)
 Bingkisan rajo Majopahek (Majapahit King's Gift)
 Tuah basabab bakarano, (There is a reason)
 Pandai batenggang di nan rumik (View of a complicated time)

Islam explains in Surah As Sajadah, leaders who are patient in carrying out their duties and we made among them leaders who guide us with our orders when they are patient. They believe in our verse. Furthermore, Islam explains in Surah Al-Anfal verse 66, Now God has made it easy for you and knows that you have weakness. Therefore, if there were a hundred patient people among you, they would surely be able to defeat two hundred disbelievers and if among you there were a thousand patient people, they would surely be able to defeat two thousand people, with the permission of Allah. God is with those who are patient.

That's the dignity of a leader or penghulu in Alam Minang. It is better if the leader is highly respected in Minang custom as the leader of the community and the people. If you look at the personality of the Penghulu, there is a leadership function attached.

As a member of the community, as a mamak in the nagari, as a sumando at his wife's house, as a father to his children and as a mamak (leader in his people.)

The title of the penghulu or the so-called datuak is received from generation to generation which is held by a man in Minang. The title of penghulu is the highest

award for leadership in Minang which prioritizes men and is given a title that is tied to the maternal or matrilineal lineage, as in the following proverb.

Batuang tumbuah di buku (Bamboo grows on the section)
 Karambia tumbuah di mato,(Head grows in the eyes)
 Nan batunggua bapanambangan, (The ones who are in the middle)
 Nan basasok bajarami.(Who is sought)
 Dimano batang tagolek, (Where the rod fell)
 Di sinan cendawan tumbuah. (There the fungus grows)

The quote of the proverb can be interpreted if the leader of the people dies at the same time his successor is announced, namely on the ground pandam pakuburan atau tasirah. palito nan tarang, iduik nan panuah jo ilmu. This means that in metaphor the person has a lot of knowledge so that it is used as a place to ask for the people around him or considered a trusted resource person.

Based on the Minangkabau proverb above, we can conclude that the concept of the Minangkabau leadership character that is captured in the proverbs is in accordance with the concept of modern leadership expressed by Robert Hellar.

5 Conclusion

Based on the philosophy of leadership based on local wisdom in the Minang proverb in West Sumatra it can be concluded that the Minang proverb that was analyzed contains a concrete concept of the concept of leadership that can also be used for the arrangement of modern organizations. In addition, the Minang proverb which contains the basic principles of Minang human political leadership can be a source of reference in leading an organization with a typical Indonesian leadership model. The leadership model as a form of modern Indonesian management based on local wisdom in the form of proverbs from Minang is practiced indirectly through individuals involved in the leadership structure in government institutions in Minang. Local wisdom -based leadership model in the form of proverbs from Minang is adjusted for its application to the development of social and political cultural conditions in the Minang community. Although in the context of government and leadership has adopted many existing Minang proverbs, but its implementation in social life in the area seems to be very lacking.

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