

The Strategy of Institutionality of Pancasila Values in The Perspective of The Culture of The Minangkabau Culture

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DOI : <https://doi.org/10.61796/acjoure.v3i2.355>



Sections Info

Article history:

Submitted: May 24, 2025

Final Revised: May 31, 2025

Accepted: June 15, 2025

Published: June 28, 2025

Keywords:

Pancasila

Petatah-petitih

Strategy

Customs

Minangkabau culture

ABSTRACT

Objective: Pancasila is extracted from the cultural treasures of the Indonesian nation itself, from the results of long and continuous interactions with various elements of the Indonesian nation which are diverse and of various colors, with various accompanying situations. **Method:** The noble values of Pancasila are excavations and filters of customary elements that exist and are spread throughout the archipelago. That is why Pancasila is very suitable to be used as a guideline and way of life, a guide for the life of the Indonesian people, more than any other philosophy that has ever appeared, was born and tested in the history of the Indonesian nation. **Result:** Materially Pancasila has fundamental values which are the crystallization of various local wisdoms. This proves that the noble basic values of Pancasila, among others, can be extracted from the Minangkabau customary sayings, which are sources and treasure troves of pearls of wisdom that contain very deep meanings. **Novelty:** The philosophy contained in the expression of the Minangkabau customary saying and the values of Pancasila, at least the two go hand in hand and synergize with each other in providing a philosophical basis for the life of the Indonesian nation. Efforts and strategies for institutionalizing Pancasila values based on local wisdom values must always be carried out in parallel and synergistic ways.

INTRODUCTION

In the course of the history of the Indonesian nation, values were discovered and developed along with it in social life which in fact have become the basis and direction guide and have become the answer to various problems faced. These values are accumulated, filtered and ultimately form the basic conception of the desired form of the future.

The basic conception of the ideal form of life is what actually becomes the way of life for the Indonesian nation, which is believed to be true and then crystallizes into Pancasila. So what was lifted above the surface under the name Pancasila were values that were considered noble throughout the course of the nation's history and which PPKI on August 18, 1945, condensed and formulated to become the basis of the State as stated in the Preamble to the 1945 Constitution. That is why Pancasila is very appropriate to be used as a guide and way of life, a guide for the life of the Indonesian people, beyond any other philosophy that has ever appeared, was born and tried out in the history of the Indonesian Nation [1].

Thus, Pancasila as a value system was not born suddenly and instantly in 1945, but materially has grown in and with the development of our nation's life. The noble values of Pancasila are excavations and filters of customary elements that exist and are spread throughout the archipelago, including the natural Minangkabau culture [2], [3], [4].

This paper tries to prove that materially Pancasila has elements that receive contributions, among others, from Minangkabau customs, at least the two of them go hand in hand and synergize with each other.

RESEARCH METHOD

The method used in discussing theme issues is the content analysis method, which highlights the problem by elaborating as deeply as possible on the content or material aspects. Analyze it from the point of language, the depth and nobility of the material, the relation of the main problem to the factors that influence or circle it. To then draw a line of consistency between various materials to be concluded later [5].

Various noble values of Pancasila, trying to find sources of exploration or inspiration in the codification of Adat Minangkabau, which has been stated, among others, in various proverbs. Because the proverbs that we refer to are already in the form of word and sentence structure, the most appropriate method for analyzing them is the content analysis method.

RESULTS AND DISCUSSION

Exploring Pancasila Values in Minangkabau Customary Petitions

One of the main forums for obtaining and understanding the precious details of the quality of Minangkabau Customary beads, is through the words Adat, which consist of Petatah, Petitih, Mamangan, Pituah, Pameo and Kieh. This paper explores the deposits of Minangkabau wise words through the proverbs that crystallized into Pancasila.

Petatah-petitih, sometimes called proverbs, are the same as proverbs in old Indonesian literature. The origin of the word petatah is tatah, which means sculpture, standard, or guide. So petatah means words that contain carved words, or legal standards (norms) that become a guide for people's lives. Petitih comes from the word titi or footbridge (bridge). It means words that can be a bridge or a road, which can be taken better to live everyday life. Petitih serves to explain the proverb [6]. Pituah is a sentence that has a meaning as a word of wisdom or pearl of wisdom spoken by parents or wise people. Mamangan is also commonly called mamang, namely expressions (sentences) that contain meaning as a guide to life, as orders, recommendations, and prohibitions [7]. The Minangkabau adat stipulation states "Life is in customary law", meaning that all aspects of life have rules [8].

The birth of proverbs is caused by the tendency of the character of the Minangkabau people to convey something more in the form of satire or allegory (analogy), because the proverbs contain broad, deep, precise, refined, and figurative meanings [2]. One's ability to convey something in the form of satire is considered a characteristic of wisdom. Likewise for people who accept, the ability to understand satire, is also considered a characteristic of wisdom.

There are thousands of Minangkabau proverbs that are relevant or close to the substance of Pancasila values [8]. This paper attempts to describe some of them, namely:

1. The proverb of Minangkabau Traditional Petiti which crystallizes into the First Precepts of Belief in One Almighty God.

Belief in God for the Minangkabau people is something that is absolute, so that the existence of God is in the highest position. This is manifested in the concept of one's faith in every action, as the following proverb says:

*"Hiduik baraka
mati bariman" [7].*
(Life uses reason
die by faith).

*"Iman nan tak buliah ratak
kamudi nan tak buliah patah [9].
padoman indak buliah tagelek
haluan nan indak buliah barubah" [10].*
(Faith that should not be cracked
unbreakable rudder
guidelines should not shake
direction cannot be changed).

This proverb shows the reality of society that synergizes the role of reason and the position of faith in carrying out this life. That is, faith is a metaphysical reality about God, while reason is a metaphysical reality of humans in their worldly life. Faith must be maintained so that it does not slip, and the rudder must be maintained so that it does not break, because both are guidelines in life for everyone.

The concept of God in the Minangkabau traditional saying is also clear from the belief in the existence of the end of life (death) and retribution for human actions on the last day, as in the following proverb:

*"Mumbang jatuhah
karambia jatuhah" [11].*
(Coconut pistils fall
falling coconuts).

The above proverb explains the certainty of death for every living creature including humans-regardless of age, both young and old, just as mumbang (coconut pistils) under certain conditions can fall like an old coconut. This proverb also explains to humans that there is a supernatural power that governs this life. The Minangkabau people are known as a society that holds strong traditions and adheres to their religion.

Other Minangkabau Adat sayings also reinforce the First Precepts of Belief in One Supreme God, as the following proverbs say:

*Adaik basandi syarak,
syarak basandi Kitabullah,
Syarak mangato, adat mamakai,
syarak balinduang adat bapaneh.*

*Dituruik parentah Allah
Dapakai Kato Kabulatan
Kok syarak lah taujudullah
Kok adaik taambun jantan*

*Indak dapek sarimbang padi
Batuang dibalah ka parahu
Indak dapek bakandak hati
Kandak Tuhan nan balaku.
Nan tuo dihormati, nan ketek dikasihi
Samo gadang bao bakawan
Ibu bapak labiah sakali [12]*

The message contained: That between Adat and religion are two things that are equally important for the life of the Minangkabau people. Adat is the elaboration of religious attitudes. The next message is to respect and cooperate among fellow believers, to respect each other's freedom of worship, and not to impose their religion and beliefs on other people.

2. The Minangkabau customary saying that crystallizes into a Just and Civilized Humanity Foundation:

The Minangkabau adage that every individual has a strong bond in a social system, and the goal of human life is to achieve happiness through the principle of "someone with one another, and one together for one person". That is, that each individual shows its function in social life and no individual is not functioning, according to their respective competencies as the following proverb says:

*"Nan buto pahambuih lasuang
nan pakak palapeh badia
nan lumpuah pahuni rumah
nan kuat pambao baban
nan binguang ka disuruah-suruah
nan cadiak lawan barundiang" [10]*

(The blind blowing the mortar (a tool to start the fire in the furnace)
the deaf rifleman
the paralyzed are the strong load-bearers of the house
stupid to mess around with
clever interlocutor)

The saying above shows that everyone is still useful in their community even in different functions, as is the variety of activities carried out by humans in their lives. Minangkabau customary philosophy has the same basis, method, and goal in managing this diversity of functions and potentials, namely "shameful and shameful". If there are individuals in the community who have advantages, then they use these advantages for the common good and bring great benefits to the wider community, as expressed in the following proverb:

*"Kayu baringin di tengah padang
nan bapucuak sabana bulek
nan baurek sabanna tunggang
daun rimbun tampek balinduang
batang gadang tampek basanda
urek kuek tampek baselo
dahannyo tampek bagantuang
nan tinggi tampak jauh
dakek jolong basuo
tampek balinduang kapanasan
bakeh bataduah kahujanan"* (Hakimy, 1997).

(Banyan tree in the middle of the field
which is completely round
rooted really up
lush leaf shelter
large trunk on which to lean
strong tendon cross-legged seat
the branches depend on
The tall one is visible from afar
close to meet
shelter when hot
to take shelter when it rains).

*"Kok gadang jan malendo
kok cadiek jan manjua"* [10].
(If it's big don't crash
if smart don't cheat).

The saying above is an allusion to the strengths that a person has so that he becomes a leader (penghulu) in his community. A prince who is likened to a shady tree that grows in the middle of a vast field, will bring great benefits to the community he leads, if he is able to apply the principle of "someone with and together for someone" in his leadership. A leader should protect the community he leads and the community gets protection, guidance, and direction from the authority and wisdom of a leader, like a shady tree that

is used as a shelter from the hot sun during the day and shelter when it's raining. On the other hand, someone who has the advantage of not acting arbitrarily, which will disturb other people or society, is like a smart person but uses intelligence as a tool to deceive and harm others.

Another Minangkabau traditional saying says:

*Duduak samo randah,
Tagak samo tinggi,
Nan bungkuak katangkai bajak,
nan luruih katangkai sapu.
Nan buto pahambuih lasuang
Nan pakak pamasang badia
Nan lumpuah panunggu rumah
Nan cadiak tampek batanyo
Nan pandai tampek baguru
Nan kayo tampek batenggang*

*Kihilia sarangkuah dayuang,
ka mudiak saantak galah.
tatungkuik samo makan tanah,
tatilantang samo minum ambun,
tarapung samo anyuik,
tarandam samo basah.
Kok sakik silau-menyilau
Kok mati janguak manjanguak
Kaba buruak bahamburan
Kaba baik bahimbauan*

*Rusuah bapujuak, jatuhah bajawek
Senteang babilai, kurang batukuak
Lamah batueh, anyuik bapintehi
Luluhi basalami, hilang bacari.*

*Satapak tak namuah lalu
Salangkah tak namuah suruik
Di mato tak dipiciangkan
Diparuik tak dikampihkan
Di dado tak dibusuangkan
Nan bana barasak tidak [12].*

The message contained in the petitih proverb above is: an attitude to recognize equality, equal rights and obligations. Love each other, be tolerant, not arbitrary towards other people, uphold human values and like to carry out humanitarian activities and

have the courage to defend the truth. As part of the world's nations, the Indonesian nation is ready to cooperate with other nations.

3. The Minangkabau Adat Petitih proverb which crystallized into the Basis of Indonesian Unity

Human behavior and actions in the expression of the Minangkabau adat petitih adage are a reflection of a person's understanding of the values of unity and togetherness in life. The customary proverb states that:

*"Batingkek naik
batanggo turun
badunsanak mamaga dunsanak
bakampung mamaga kampung
banagari mamaga nagari
babangso mamaga bangso" [10].*

(Level up
step down
brothers fencing brothers
village fenced off the village
state to protect the country
nation builds nation)

The customary expression above implies that everyone, apart from paying attention to all personal interests, also pays attention to all the interests of life in society, nation and state. The principle of harmony of life in the expression of the Minangkabau adat petitih adage is very concerned both in relations between individuals, neighborly life, life as a nation, and life as a nation. Through this concept of harmony, a person's individual life is always within the framework of his social life in society, so that an individual human being must maintain (mamaga) the social value order of society wherever he is. The existence of a person as an individual is always taken into account in every situation, no one is superior to one another. The dignity of a person is a unity in social life in the midst of society. The traditional saying "sakabek bak siriah, sarumpun bak sarai" (a bunch like betel, a bunch like lemongrass) is a form of respect for each individual in a unified community life.

*Sakabek arek sabuhua mati,
Saciok bak ayam,
sadancıang bak basi.*

*Ka lurah samo manurun,
Ka Bukik samo mandaki.
Barek samo dipikua,
Ringan samo dijinjiang.*

*Hujan batu di nagari awak,
hujan ameh di nagari urang,
namun kampuang takana juo.*

*Basilang tombak dalam parang
Sabalum aja bapantang mati,
Baribu sabab mandating
Namun mati hanyo sakali [12].*

The message contained in the petitih proverb above is that every citizen places the unity, integrity, interests and safety of the nation and state above personal and group interests. Love the motherland, willing to sacrifice for the interests of the nation and state. Proud to be Indonesian

4. The proverb of Minangkabau Traditional Petitih which crystallizes into the People's Fundamentals led by Wisdom of Wisdom in Representative Deliberations.

One way of thinking that is consistently embedded in the life of the Minangkabau people is the decision-making process through deliberation for consensus. Deliberation as a form of community dialectics, has terms and conditions that are carried out by the community to this day, which must be based on mutual agreement through deliberations according to the flow and proper. This consensus word occupies a strong position in adat, because its truth is based on mutual agreement and agreement, as is the power of inheritance words which are based on realities in the real world. An agreement can be reached after being negotiated first. This shows that consensus is the basis for decision-making in all areas of life, as the traditional saying goes:

*"Elok kato jo mupakaik
buruak kato dilua mupakaik" [7].*
(Good word in agreement
bad words outside the consensus)

The meaning of the saying above is that words produced by consensus are words that are guaranteed to be true and are good words, while words produced not by consensus are bad words. Other sayings that form the basis of people's thinking in deliberations are as follows:

*"Bulek aie dek pambuluah
bulek kato dek mupakat
aie batitisan batuang
bana batitisan urang" [10].*
(Water round by vessels
unanimous words by consensus)

bamboo drip
true incarnation of people).

*"Bulek alah buliah diguliatkan
pipiah alah buliah dilayangkan
data balantai papan
licin balantai kulik" [9].*
(Round can be toppled
flat can be served
flat floor plank
smooth skin).

The two maxim expressions above are the main principles in decision making in Minangkabau both in dispute and non-dispute situations. The first adage requires that decision-making must go through a process of consensus deliberation. The first proverb uses a figurative word for water, where round water is only found in vessels (round bamboo where water passes and flows) and round words are only found in consensus, so whatever is to be done must be taken by consensus. Decisions are correct when *sakato* or consensus has been reached by all parties involved. The phrase "deliberation for consensus" is considered to be the basis of a distinctive form of democracy in Indonesia [13].

The second maxim is a further explanation of the existence of unanimous consensus as explained in the first maxim, that Minangkabau custom recognizes consensus supported by all members, not consensus on the basis of a majority vote. Consensus in which there are voices that are not happy, is called round with a hump and thin in terms of facets. Round with a lump cannot be overturned and thin in terms of shape cannot be lifted. The new round can be rolled over, if there is no sand or head and the floor where it is rolled must be flat [14].

The Minangkabau customary saying also reveals some of the following deliberative values:

*Lamak kato dilega bumi,
Lamak siriah dilega carano.
Nan bana kato saiyo,
Nan rajo kato mufakat.*

*Pandang jauh dilayangkan
Pandang dakek ditukiakkan
Nak tampak ujuik jo mukasuik*

*Saukua mangko manjadi
Sasuai mangko takanak
Nan bana kato saiyo*

*Nan rajo kato mufakaik
Kato surang dibeledi
Kato basamp dipaiyokan
Tuah kato mufakaik
Cilako kato basilang
Elok kato dalam mufakaik
Buruak kato dilua mufakaik*

*Lah digiliang bulek-bulek
Lah ditapiak picak-picak
Bulek aia ka pambuluah
Bulek kato ka mufakaik [12].*

The message contained in the saying above is: so that everyone prioritizes common interests above personal and group interests, does not impose will on others, prioritizes deliberation in making decisions, is tolerant, does not impose will on others. Take responsibility for joint decisions.

5. The Minangkabau Traditional Proverb which crystallizes into the Basis of Social Justice for all Indonesian people, among others:

*Barek samo dipikue,
ringen samo dijinjiang,
nan lamak samo ditueh,
nan condong samo ditungkek,
nan rusuah samo dipujuak,
nan senteang samo dibilai.*

*Mandapek samo balabo,
Kahilangan samo marugi,
Samo bapokokbabalanjo
Samo bajariah bausaho.*

*Nan babarih nan bapahek
Nan saukua nan bakabuang
Curang barih buliah दिलेक
Cupak papek gantang babubuang.*

*Jan mangguntiang dalam lipatan
Panuhuak kawan sairiang
Manahan jarek dipintu
Mamapeh dalam balango*

*Malabihi ancak-ancak,
Mangurangi sio-sio*

*Bayang-bayang sapanjang badan
Jan tinggi duduak dari tagak
Usah gadang pasak dari tiang
Jan gadang singguluang dari badan [12].*

Messages contained: Social solidarity or social loyalty, developing an atmosphere of kinship and mutual cooperation, respecting the rights of others, being fair, maintaining a balance between rights and obligations, being ready to provide assistance to others, not having a luxurious lifestyle and liking to work hard.

Strategy for Institutionalizing Pancasila Values Through Various Minangkabau Customary Institutions

The strategy for institutionalizing Pancasila values contained substantially in various Minangkabau customary institutions, especially in West Sumatra, can be carried out through:

1. Strengthening the values of Basandi Syarak Adat, Syarak Basandi Kitabullah (ABS-SBK) for all leaders (both formal and informal) in West Sumatra, where substantially between Pancasila and Minangkabau Adat it turns out that one is a source/contributor/element for the other. The strengthening of ABS-SBK that is relevant to Pancasila, nationally will have an impact on the strengthening of the nation's ideology and locally have an impact on the preservation of local culture and customs. The strategy used is to make the ability to understand/practice ABS-SBK a complementary requirement for future leaders. Utilizing various regulations such as the Law on Regional Autonomy, PERDA Prop. West Sumatra and Regency/City PERDAs in West Sumatra regarding ABS-SBK, returning to Banagari and returning to Nagari, etc., will greatly support the strategy of institutionalizing Pancasila values in or through various Minangkabau customary institutions.
2. Through local contents of Minangkabau Indigenous Culture (BAM), which is currently a subject/subject starting from elementary school to university in West Sumatra. The strategy that must be taken is substantially how to marry or "brother" the values of Pancasila into BAM subjects, and the next strategy is how to make PBM effective, so that the understanding and practice of BAM - which has been colored by Pancasila values - among students/ the younger generation is getting stronger and deeper.
3. Strengthen customary institutions, such as Density of Adat Nagari (KAN) which are present in more than 560 Nagari in West Sumatra. The Minangkabau Natural Customary Density Institution (LKAAM) which exists at the Provincial and District and City levels. The strategy that must be pursued is to strengthen these Indigenous institutions politically, legally (legally), authoritatively (both the institutions and their products), and advocating for the weaknesses of any party. By strengthening customary institutions, it means widening the network to strengthen institutions that will support efforts to internalize and strengthen Pancasila [15].

4. Include religious institutions, such as Muhammadiyah, NU, Tarbiyah Islamiyah, as well as student/youth organizations, such as HMI, IMM, PMII, KAMMI, PII and others in West Sumatra. The strategy used was to make these institutions spearhead the internalization of Pancasila, not just objects/targets, because the position of religious institutions in West Sumatra is quite decisive.
5. Incorporating Pancasila values into various Minangkabau Traditional Art events/competitions/performances, such as Kasidahan, Salawat Dulang, Randai, Saluang, Rabab, Dikie and so on. The strategy used is that the traditional art remains true to its original grip, but in a "smooth" way try to incorporate Pancasila messages into it.

Bring together institutions responsible for regional cultural preservation, such as Cultural Parks, Provincial Arts Councils, Regional Cultural Arts institutions. As well as Art Education institutions, such as SMSR and ISI Padang Panjang, regarding the importance of Pancasila, and in the next step internalizing Pancasila in or together with the preservation of the local culture.

CONCLUSION

Fundamental Finding : We have been able to prove the truth of the explanation of the 1945 Constitution, that Pancasila really is the crystallization (crystallization) of various national cultural deposits that live, are born and develop together with the life of the Indonesian nation itself. That is why Pancasila, in its ups and downs in its historical journey, has proven to be the most compatible with the nation's culture and personality.

Implication : Pancasila contains the essence of customs and religion as well as the order of cultural life that lives and develops in Indonesia. On the other hand, we can easily find Pancasila values in wise words, customary words, such as Minangkabau customary sayings. These two adages strengthen our belief in the truth of Pancasila, and strengthen our efforts to strengthen it and defend it from the challenges of the times. **Limitation :** However, the affirmation of these values still needs to be reinforced by community awareness and consistent implementation across regions with diverse cultural expressions. **Future Research :** The thesis put forward in this paper, should make the Minangkabau people at the forefront in loving, understanding, and practicing Pancasila, because by loving and practicing the Tradition, Adat Basandi Syarak-Syarak Basandi Kitabullah (ABS-SBK), in essence they already love and practice Pancasila.

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