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THE ROLE OF INDIGENOUS INSTITUTIONS IN ACHIEVING THE STATE DEFENSE PROGRAM IN WEST SUMATERA TO SUPPORT THE DEFENSE OF THE COUNTRY

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Abstract

The Province of West Sumatera has Minangkabau Customary Institutions, namely 19 LKAAM (Minangkabau wide Association of Village Adat Council) at the regency/city level, 179 LKAAM at the district level, and 1274 KAN at the *nagari* (village level) with a population of 580,232. The partnership between the LKAAM and the West Sumatera government accommodates the distribution of aspirations of indigenous communities in terms of preserving indigenous values in the community. LKAAM has a purpose in preserving Minangkabau customs and culture, to the next generation by institutionalizing and increasing community participation, to succeed regional development within the framework of national development altogether. The authors will discuss the role of indigenous institutions in achieving the state defense programs in West Sumatera to support the state defense. This following article utilize library research as the research method, obtained from various literature sources. Based on the result of the discussion, it shows that the existence of LKAAM as an indigenous institution has a strategic role in realizing a developed and independent Minangkabau community, depicting the philosophical nuances of "*Adat basandi Syara' and Syara' basandi kitabullah*". The local government reaps the benefits and functions of LKAAM, in accelerating regional development, especially in achieving state defense programs.

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Introduction

Indonesia has a population of highly diverse ethnic groups, based on the results of the research conducted by BPS and ISEAS (Institute of South Asian Studies). This research shows the existence of 633 tribes, including tribal and sub-tribal groupings in Indonesia. As an archipelagic state, the Republic of Indonesia is a country with numerous tribes and rich cultural diversity. Indonesian society has received international recognition as one of the most plural societies in the world, following the United States and India (Sudiadi, 2009).

All ethnic groups have their own customs and cultures that have become the wealth and pride of the community itself, one of which is the custom of the Minangkabau people in West Sumatera. Minangkabau philosophy of life is reflected on the traditional Minangkabau proverb "*Adat basandi syarak, syarak basandi kitabullah*" which means "*Adat (custom) is founded on the syarak (sharia), syarak is found on the holy Quran*". According to sharia, this proverb serves as a principle for Minangkabau people in carrying out daily life, which is "*rahmatan lil alamin*" (Ridwan, 2014).

West Sumatera is a province on the island of Sumatera, with Padang as the capital. This province has an area of 42,012.89 km², located along the west coast of Central Sumatera, with highlands stretching across the eastern part of Sumatera. West Sumatera is located between



00° 54' North Latitude and 30° 30' South Latitude and between 98° 36' -101° 53' East Longitude and traversed by the equator. West Sumatera consists of 19 regencies/cities, 179 sub-districts, and 1,274 *nagari* with a population of 580,232, composed of 2,810,407 men and 2,769,825 women (BPS West Sumatera Province, 2021).

Almost seventy-seven years since Indonesia gained independence, recurring issues regarding nationalism are still becoming a discourse. This discourse has relevance to the research since conflicts frequently occur in areas with tribal or religious nuances. These conflicts could possibly lead to separatism. Nationalism acts as an integral part of national insight and is deeply rooted in the nation. Nationalism continues to thrive dynamically and become a part of national history. Due to the spirit of nationalism, this nation prevailed and broke free from the shackles of colonization. Therefore, to face complex issues, a nation must maintain the spirit of being victorious and the attitude of defending the state that has been passed down by the founding fathers, including maintaining the spirit of unity. The spirit of unity is recognized as the nation's strength and acts as the base of the state defense.

Nationalism is an understanding or teaching to love a nation and the state or the awareness of a member of a nation, who has the potential to sustain a nation's integrity, prosperity, strength, and identity (Nurhakim, 2019). Nationalism means to take pride in being united in a heterogeneous society, which consists of various tribes, beliefs, customs, and other social behaviors. The diversity in the nation becomes one in the nation's motto, "*Bhineka Tunggal Ika*" and is bound in a unitary state called Indonesia. To overcome issues that erode the sense of nationalism as a consequence of the developing technology and information flows, various elements of the nation must devote maximum efforts to sustain the sense of nationalism. One of them is by instilling values of nationalism through the state defense program as one of the steps to anticipate the loss of the value of nationalism in Indonesia.

Based on the issues mentioned earlier, these issues indicate that the sense of nationalism in indigenous people has begun to erode; thus, there is a need to cultivate the value of nationalism through the state defense program. This article will reveal how Indigenous Institutions' role in achieving state defense programs in West Sumatera to support state defense.

Method

The research method used in this article is library research, obtained from various literature sources, such as books, literature, websites, scholarly articles, magazines, research results, and so forth. This research is conducted by using a qualitative approach to find out or describe the reality of the events studied, thus making it easier for researchers to get objective data (Sugiono, 2015).

Results And Discussion

As a part of the international community, Indonesia is going to encounter internal and external factors, that stem from the current development of geopolitical conditions and situations. Global issues, for instance, invasions and territorial disputes, are no longer dominant. However, it is far from developing into things that lead to economic globalization. Transnational threats in the form of an armed separatist movement, terrorism, radicalism, environmental damage, and social-political inequalities is caused by the current development of the global era.



Amid the strong tailwind of globalization that threatens the existence of nationalism and the foundation of the nation-state, all parties are encouraged to emphasize the importance of defending the country to its citizens. Every citizen is besought to always think, act, and fight to defend the country. The state-defending effort is required to withstand various threats and conflicts in the era of global capitalism. The state must be secured, protected, and defended since the state is protecting the citizens.

Globalization can exert changes in the lifestyle of Minangkabau indigenous people. People tend to choose new cultures over local ones, which are deemed more practical. The younger Minangkabau generation has little interest in learning and preserving Minangkabau cultural heritage. This serves as one of the causes why Minangkabau culture is forgotten in the present day. The lifestyle of today's society differs greatly from the past. This is also one of the impacts of globalization; hence it needs a more serious solution. Other impacts of globalization, including technological advancement, is very beneficial but can also be harmful to the mentality of indigenous people in Minangkabau.

In Indonesia, the concept of *wawasan nusantara* (Indonesian archipelagic vision) is used in dealing with the geopolitical dynamic. Indonesian archipelagic vision is how the Republic of Indonesia regards itself and its surrounding by optimally utilizing its geographical position and conditions, and sparking the spirit of all nation's youth to be responsible and motivated in achieving national goals. The national goal has been inscribed in the preamble of the Constitution of the Republic of Indonesia of 1945, "... shall protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life, and to contribute to the implementation of a world order based on freedom, lasting peace and social justice."

In realizing national goals, the state defense factor is very fundamental to ensure the viability of the state. The existence of a state depends heavily on its ability to deal with various forms of threats, both internal and external threats. The Law of the Republic of Indonesia Number 23 of 2019 concerning The Management of National Resources, the general provisions of article 1 (one), explained the essence of the state defense is all efforts to maintain the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia, and the safety of the entire nation from threats and upheavals, which threaten to the integrity of the nation and state. Of course, state defense can run optimally with the support of all Indonesian citizens, which is realized in state defense awareness and will eventually birth a strong sense of nationalism.

The act of defending the state became the spirit of the People's Security Defense System (*Sishankamrata*), in which all components of the nation participated in the state defense efforts as mandated by the law. *Sishankamrata* involves all citizens, regions, and other national resources, set early by the state and is organized in a total, integrated, directed, and continuous manner. Defending the state is expected to appear as a practice built on belief, value, attitude, and societal perspective, involving all citizen; ranging from the youth to the elderly.

State defense awareness has been mandated in the Constitution of the Republic of Indonesia in 1945 as mentioned in several articles, namely Article 30 paragraph (1), states each citizen has the right and obligation to participate in defending the state, and paragraph (2) states the conditions on defense are regulated by law. Further elaboration regarding the state defense is inscribed in the Law of the Republic of Indonesia number 3 of 2002 concerning the defense of the state, Article 9 paragraph (1) states that every citizen has the right and obligation to participate in the state defense efforts, realized in the implementation of state defense, and paragraph (2) The participation of citizens in the state defense efforts,



as intended in paragraph (1) is organized through civic education, mandatory military basic training, being drafted in the armed forces, which is being done voluntarily or compulsorily, and devote themselves in accordance with the profession.

Every citizen is obliged to secure, protect, and defend the state from threats that threaten state sovereignty and territory (Subagyo, 2015). According to Suwarno (2011), the obligation to defend the state is performed by all citizen according to Pancasila, the 1945 Constitution, Indonesian archipelagic insight, and national resilience. State defense efforts are not only the duty of the Indonesian National Armed Forces (TNI), but also all Indonesian people (indigenous people). This underlies the implementation of the state defense program by the Ministry of Defense of the Republic of Indonesia and all relevant institution.

The state defense program cannot be implemented in a heedless manner and must be performed systematically and directly through training and education because education serves as a mean in developing the sense of nationalism based on Pancasila and the 1945 Constitution (Hirnis et al., 2009). The indoctrination of state defense awareness towards every citizen as their responsibility in maintaining the viability of the nation and state is very important, in order to be able to defend the country from internal or external threats and military and non-military threats. Rights and obligations regarding the state defense have been written in the 1945 Constitution in paragraphs of Article 27 and 3. In these articles, it is explained that defending the state is the determination, attitude, and action of every citizen in an orderly, thorough, integrated and continuous manner, based on their devotion to the motherland, awareness of the Indonesian nation and state, and adherence to Pancasila and the 1945 Constitution for the unity and development of the Republic of Indonesia.

During the official opening of the State Defense Education in 2022, the Governor of West Sumatera said:

Amid globalization, state defense programs are still not well utilized. There is indications of declining moral values, ethical values, values of being victorious, values of patriotism, the spirit of unity, the sense of nationalism, whereas the sense of primordialism is surging. This state of affair should not be allowed to occur continuously as this will undermine the nation's integrity. Therefore, collective awareness in the nation is required to revitalize and re-actualize national values that are still intact in society. The state defense efforts are essentially a pattern of attitude and behavior of citizens, instilled by their devotion to the Republic of Indonesia based on Pancasila and the 1945 Constitution. The implementation of state defense becomes a joint responsibility, which is realized in the spirit of nationalism, a high sense of nationalism, and embedded in the attitudes and behavior of every citizen. Consequently, the governor invites every citizen in West Sumatera always to maintain the situation in their region, which has been harmonious, safe, and comfortable, so that the devotion to the motherland continues to grow amongst them (Kominfortik Office, 2022).

Efforts in achieving the state defense program by the West Sumatera Regional Government was a response to the Vice Minister of Defense's directive, M. Herindra, during the National Conference of State Defense (Rembug Nasional Bela Negara). During this conference, the Vice Minister of Defense verbalized to the representatives of Institutions, including regional government institution, Indonesian Armed Forces, and Indonesian National Police, on Wednesday, March 24th 2021 in Jakarta:

The Ministry of Defense hopes to build a common perception and uniformed role of procedure, as well as a joint commitment in organizing PKBN in every Institution, including regional government, Indonesian Armed Forces and Indonesian National Police. The joint



commitment and common perception act as a form of responsibility in helping to build the awareness of state defense as the nation's quality and be able to actualize it in daily life. The state defense awareness of the state's citizen serves as the social capital as well as the strength of the nation. Therefore, every citizen has to be prepared to face military or non-military threats, which is actualized in voluntary participation as a reserve component and a supporting component (Bureau of Public Relations of the Ministry of Defense, 2021).

The existence of indigenous institutions in West Sumatera has a great potential for the state defense interest, consisting 19 LKAAM (Minangkabau wide Association of Village Adat Council) at the Regency / City level, 179 LKAAM at the district level, and 1274 KAN at the *nagari* (village level) with a population of 580,232 people. (West Sumatera Province in Numbers, Province in Figures, 2021). According to Naim (1984), *nagari* customary density is the highest customary consultative and consensus representative institution, which has existed and being passed down for generations in the *nagari* community <https://id.wikipedia.org/wiki/Nagari> in West Sumatera. KAN guards and conserves Minangkabau customs and culture under the supervision of LKAAM, starting from the sub-district to the province. LKAAM is collaborating with the West Sumatera government, which accommodates the distribution of aspirations by indigenous communities in terms of preserving indigenous values in the community. LKAAM has the purpose to preserve Minangkabau customs and culture to the next generation by institutionalizing and increasing community participation, in order to be successful in regional development in the framework of national development. The function of LKAAM itself serves as a means to coordinate the customary density of *nagari* according to the customary structure in the *nagari* system within the province of West Sumatera and other regions, whose ethnic communities adhere to the Minangkabau customary system (AD ART LKAAM, 1971).

According to Al Rafni, et al (2008), the value or identity of life in almost all *nagari* in West Sumatera had already shifted and the cultural value/identity had begun to disappear, i.e.:

- a. The role of *ninik mamak* has shifted; the role has been very prominent, the leadership pattern of *barajo ka mamak, mamak barajo ka panghulu* has dwindled.
- b. The sense of solidarity/togetherness has faded and the loss of *saiyo sakato and sanasib* (a sense of nurturing and compassion) as a sense of happiness.
- c. The principle of *musyawarah* (consensus decision-making) began to wane.
- d. The decreasing sense of *raso jo pareso* (feeling and will) as well as shame culture in Minangkabau society.
- e. The function of *tungku tigo sajarangan (ninik mamak, alim ulama, and cadiak pandai)* has diminished.

Indigenous people were also inquired on their perspective of the role of indigenous institutions in preserving customs (marriage, *sako-pusako*, and other noble values). Their answers showed and proved the diminishing function of indigenous institutions. Indigenous institutions lack of functionality has weaken the position and role of indigenous leaders amongst indigenous people and indigenous people has little understanding or knowledge about indigenous values in their region.

Solving issues according to *nagari* way of living is being done on a particular manner; every issue that occurred in a *nagari* must be resolved in *bajanjang naiak and batanggo turun* (in accordance with authority). This meant that every issue must be solved starting from the bottom; starting from *mamak*, then to the head of the people. If the problem is not yet



resolved by the head of the people, it will be forwarded to the tribal chief. If it is not yet resolved, the issue will be proposed to the Village Adat Council. The Village Adat Council decision will be forwarded to *kemenakan* (nephews/next of kin) through a certain structure; starting from the tribal chief, then to the ethnic leader, to *mamak*, to the legatee, to *kemenakan*, and finally to the son. It is increasingly clear that the role of KAN (the Village Adat Council) is important in managing Minangkabau society. KAN regulates various issues that occur in the structure of *kemenakan*, *berkaum*, *suku*, *berkorong*, *jo berkampung* (family life, society, and desire).

The existence, history, and development of *nagari* as a territory in the lowest level of governance is stated in Article 18 b paragraph 2 of the Constitution of the Republic of Indonesia of 1945. This article states that *nagari* is a union of indigenous people. The Republic of Indonesia recognizes and honors the union of indigenous people and their traditional rights for the rest of their lives, in accordance with the development of society and corresponding to the principles the Republic of Indonesia as stipulated in the Law. The term “*nagari*” is another term for 'village' in Minangkabau region. This term is explained in Article 6 paragraph (2) of Law No. 6 of 2014 concerning villages, which states the usage of the term “villages” or “customary villages” as intended in paragraph (1), where the term is adjusted to a more well-known term in the region. A *nagari* in Minangkabau region is similar to a small state, which consists segments, for instance a *nagari* government is being led by *Wali Nagari* (Chief of Village). A *Wali Nagari's* task is organizing and managing affairs in their own *nagari*, which includes customary affairs, which are a challenging issue in the Minangkabau community (Anwar, 1997).

The Minangkabau people's life principles have a philosophical foundation as stated in the Minangkabau motto, "*Alam Takambang Menjadi Guru, Dima Bumi Dipijak, Disinan Langik Dijunjuang*" (Hakimy, 1988). This motto acts as Minangkabau people's life principle, which is "*being a person*", wherever they are, in the Minangkabau domain or in the Minangkabau region. In the Minangkabau domain, this principle is categorized as a standard principle in leadership and society (Yulika, 2017).

According to the Regulation of the Great Customary Institutions of the Republic of Indonesia number 1 of 2009, article 3, customary institutions have their respective roles, duties, functions, jurisdictions, and duties:

- a. Accommodating and distributing public opinions to the government and settling regulations relating to customary law and local community customs.
- b. Sustaining and preserving virtuous customs or habits as an effort to enrich the regional culture and empower the community, in the government, in the region development, and in the community development.
- c. Creating a democratic, harmonious, and objective relations between the ethic chief (*kepala adat*) and the government.
- d. In order to carry out the task referred, customary institutions have functions in carrying out data collection programs, to develop policies with the aim of supporting government programs to run smoothly, as well as to sustain the regional development and the community development.

In the *nagari*/village government system, customary institutions has a role in carrying out the government, as explained in the Regulation of the Great Customary Institution of the Republic of Indonesia Number: 1 of 2009 Article 3, where customary institutions and village governments have their respective roles in the village in carrying out their respective duties, in achieving the village's goals. Customary institutions participate in aiding the the



government programs being implemented to run accordingly, helping to develop the community, especially maintaining local customs to maintain the diversity. In carrying out the role of village government, cooperation with customary institutions is needed. The village government has the authority to regulate and take the community's interests in the community and there is interference with customary institutions.

In order to maintain *nagari* as a unitary customary jurisdiction, the West Sumatera Regional Government establishes an organizational structure and working relationship between LKAAM, KAN, and the Regional Government based on PERDA/7/2018 on *nagari*:

Organizational Structure and Working Relationship Between Indigenous Institutions and Local Governments in West Sumatera

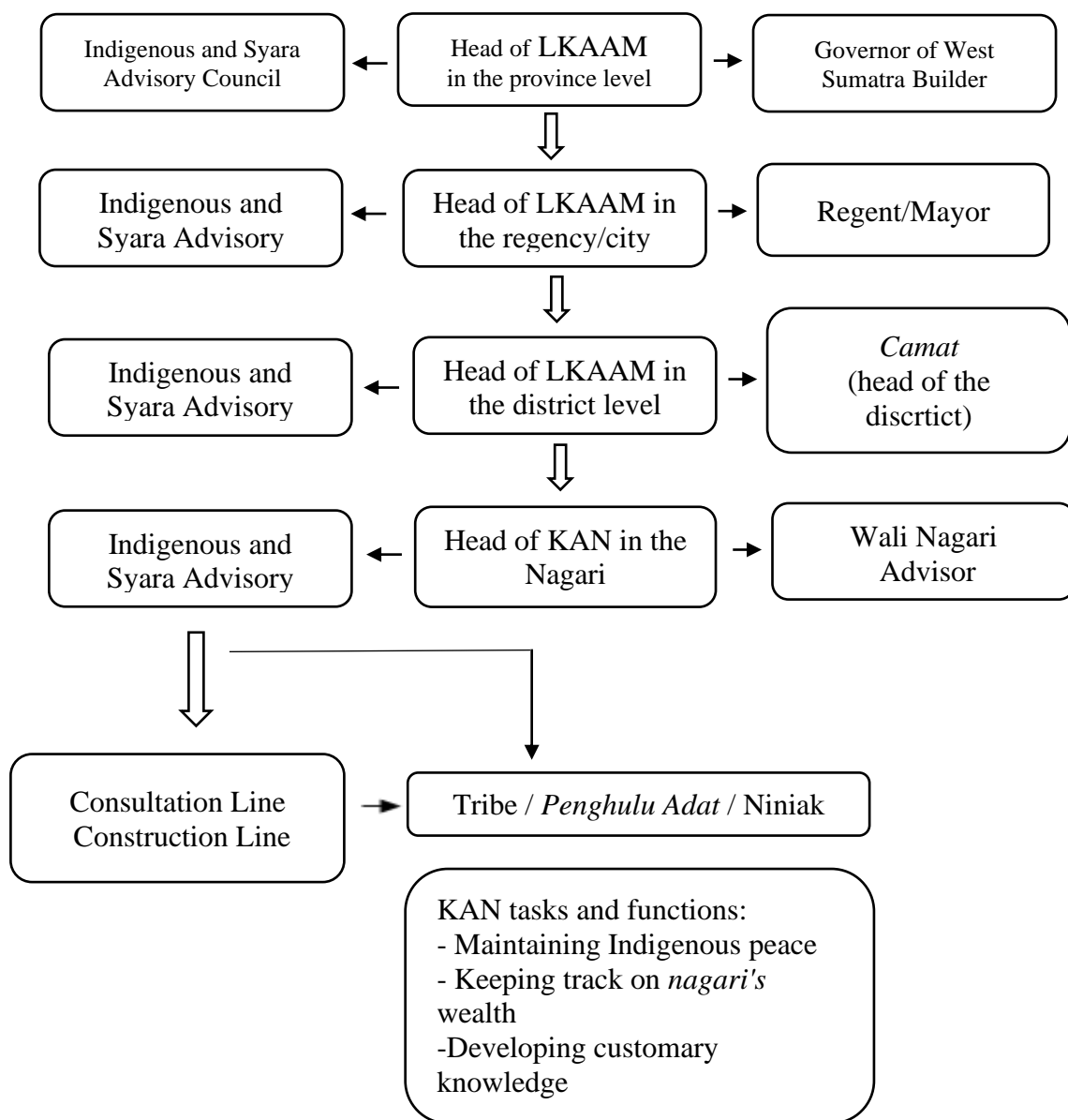


Figure 1. Secretariat of LKAAM West Sumatera



This is what was conveyed by the Governor of West Sumatera, Mahyeldi Ansharullah Dt. Marajo, in the opening of an event, the Ninth Grand Discussion (*Musyawahar Besar*), of LKAAM West Sumatera in the traditional meeting room of the West Sumatera LKAAM Office, on Thursday, December 16th 2021. Governor Mahyeldi said, LKAAM as an indigenous institution has a strategic role in realizing a developed and independent Minangkabau community, according to the philosophical motto "*Adat basandi Syara'and Syara'basandi kitabullah*". The local government strongly experienced the benefits and functions of LKAAM, in accelerating the development. It is evident, since numerous issues will be resolved only when there is an active participation by the indigenous leaders, especially in the affairs of "*sako pusako*". Not every issue can be solved through legal and government approach. These issues could be resolved through the role of indigenous figures, namely *niniak mamak* through *adat* councils (West Sumatera Public Relations Bureau, 2021).

Based on the explanation above, it is increasingly clear that the existence of LKAAM as an indigenous institution is very strategic in the Minangkabau customary environment. Therefore, opportunities and potentials available are very strategic for the West Sumatera Regional Government to support regional government's development programs, especially state defense programs. So far, various efforts and activities have been put into action by the West Sumatera Regional Government in achieving the state defense program, but there has been no evidence on the empowerment of LKAAM itself in achieving the state defense program. The purpose of indigenous institutions' empowerment in West Sumatera is to give an understanding to leaders and administrators of the government, then they will issue a statement about the state defense program in the Minangkabau community. After that, informations regarding the state defense program will be forwarded to all *kemenakan* in the customary institution, so that they can form state defense cadres who will collaborate with other nation components to strengthen the stat defense.

So far, the state defense program implemented by the West Sumatera regional government has only generally targeted and reached schools and community organizations and has not yet reached customary institutions by program. As the basis of the implementation of the national state defense program or PKBN, it has been strengthened by the Government Regulation No. 3 of 2021 concerning Guidelines for the Implementation of Law No. 23 of 2019 concerning PSDN for State Defense. State Defense is a right and obligation mandated in the 1945 Constitution Article 27 paragraph (3). The rights and obligations of State Defense are also regulated in Law No. 3 of 2002 Article 9 and consolidated by Law No. 23 of 2019. From the various provisions mentioned above, it can be understood that *Bela Negara* is a constitutional right and obligation of every Indonesian citizen that every Indonesian citizen must abide by.

The role of Indigenous Institutions in West Sumatera in achieving the state defense program became the main framework utilized to support the state defense. In order to be a social capital as well as the power of the nation, every Indonesian citizen must be prepared, when faced with non-military and military threats. If one day the state requires their participation, which is going to be actualized in voluntary participation as a reserve component and as a supporting component. Hence, it is necessary to build a common perception, a united path, as well as being committed in achieving the state defense program through empowering indigenous institutions in the region, as a form of responsibility in participating in shaping the stature of the nation, which is aware of the state defense and be able to actualize it in everyday life.

The existence of *masyarakat* (citizen) in customary institutions as part of the component of a nation is strongly related to the state defense. The indigenous community



has a very important role in a state, namely in defending its state, as stated in the 1945 Constitution of the Republic of Indonesia. To carry out the mandate of the 1945 Constitution, it is necessary to enforce it into concrete programs or activities for every social stratification. The obligation to defend the state is not only to be carried out by the military, but also to be carried out by those who are not military, especially when faced with non-military threats such as unarmed threats, that is endangering or have implications to threaten the state sovereignty, the integrity of the state's territory, and the safety of the entire nation.

The state defense program becomes mandatory for every citizen in general and the people of West Sumatera, through indigenous institutions, as support in accomplishing the state defense program, which is beneficial of the state defense. There has been no significant role of indigenous institutions as yet in achieving the state defense program in West Sumatera, despite its very strategic role in the state government. As stated in article 1 of The Regional Regulation of West Sumatera Province Number 7 of 2018 concerning *nagari*, it is stated that *nagari* has united the indigenous people genealogically and historically, has a certain territory, has its own wealth, is authorized to choose its leaders through *musyawarah*, organized and took care of the the local community interests according to the philosophical motto, "*Basandi syarak, Syarak basandi kitabullah*" and is based on the origin and local customs within the territory of West Sumatera Province. Thus, in improving the state defense successful outcome in West Sumatera, the existence of indigenous institutions is very strategic. Subsequently, the existence of indigenous institutions in West Sumatera in achieving the state defense program is deemed beneficial for the state's defense.

Conclusion

Amid the torrent of globalization, which threatens the existence of nationalism and the foundation of the state, all parties are encouraged to emphasize the importance of the state defense program to its citizens. Every citizen is required to always think, act, fight, and strive to defend their state. The heavy tailwind of globalization impacts dwindling moral values, ethical values, values of victory, patriotism, the spirit of unity, the sense of nationalism, whereas the sense of primordialism is surging.

This situation cannot occur continuously because it is going to threaten the nation's integrity. Therefore, collective awareness by every element of the nation is required to revitalize and re-actualize national values that are intact in the community. One of the efforts is through increasing the role of indigenous institutions in West Sumatera in achieving state defense programs to refine the people's attitudes and behaviors imbued by their devotion to the Republic of Indonesia, according to Pancasila and the 1945 Constitution. Minangkabau Customary Institution, also known as LKAAM (Minangkabau wide Association of Village Adat Council) serves as a forum for indigenous organizations to accommodate and channel people's aspirations to local government in resolving various issues in the community. In addition, the existence of indigenous institutions creates democratic, harmonious relations, and empowers the community to support the improvement of local government and the community welfare. The existence of LKAAM as an indigenous institution has a strategic role in realizing a developed and independent Minangkabau community in the philosophical nuances of "*Adat basandi Syara' and Syara'basandi kitabullah*". The West Sumatera Regional Government strongly experienced the benefits and functions of LKAAM, in accelerating development, physically and in the form of state defense programs. This is evident, since numerous issues is only going to be resolved, when there is an active role and participation from indigenous figures and institutions, especially in the affairs of "*sako pusako*". Not every issue can be solved through legal and local government approaches but it is greatly helped



by local wisdom that is solved through the role of indigenous figures, namely *niniak mamak* in Minangkabau customary institutions. These issues could be resolved through the role of indigenous figures, namely *niniak mamak* through customary institutions.

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