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# The Power of Local Wisdom: Its Ability to Avoid and Resolve Social Conflicts and Local Government Regulations in Minangkabau

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**Abstract:** Indonesia is a large country in Southeast Asia, with 37 provinces, 276 million people, and 1,340 ethnic groups. Of the many ethnic groups, conflict is motivated by many things. The problem raised in this study is social conflict, namely the conflict between local wisdom in society and local government regulations. This study aims to describe how local wisdom can resolve social and regulatory disputes at the local level. In understanding the research problem, this study chose the Minangkabau ethnic group in West Sumatra Province. The research method used is the SLR, which defines three relevant articles supported by the N-Vivo 12 tool. The research results show that conflict resolution through local wisdom is the community's choice because it is more accessible, efficient, and faster than government regulations (court). This study found 20 critical factors in conflict resolution: strong will and cultural values, deliberation and consensus, democracy, impartiality, leadership, cooperation, mutual respect, openness, security values, religious values, service orientation, shared values, tolerance values, and customary values. In addition, the six sub-factors reflect democratic values, which are reflected in the implementation of case registration, mutual deliberations, consensus, efficiency, governance, and the burden of expressing opinions by choosing the path of peace, transparency, and honesty. The critical factor lies in deliberation and consensus and is resolved early.

**Keywords:** Local Wisdom, Local Government Regulations, Conflict Resolution, Deliberation, Consensus

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## 1. Introduction

Indonesia is a large country in Southeast Asia, with 37 provinces, 276 million inhabitants, and 1,340 ethnic groups [1]. Ethnic Javanese are the largest group in Indonesia, accounting for 41% of the total population [2]. The province of West Sumatra, the origin of the Minangkabau ethnic, has a Muslim population of 6.6 million. Some of these ethnic groups are also scattered in various regions of the country. This ethnic group is famous for its ability to solve problems with a deliberation approach and promote local wisdom.

Saddhono, in his research, explains that various provinces in Indonesia have a homogeneous concept of togetherness [3]. Apart from being unique, some regions have almost the same cultural roots. The resemblance can be seen in how they behave, speak (rhyme), and the form of cooking. They have various philosophies about life, referring to religious advice

and instructions. With the original tradition, community groups in Minangkabau [4, 5], Aceh [6], Bugis [7], and Bali [8, 9] formed themselves in groups or communities. They can quickly take a policy with responsiveness and deliberation if there is a problem. Interestingly, several studies explain that the past foreign and external colonial influences that permeate today do not erase religious ethics and morals and do not damage established traditions [10]. Their customs and culture create local wisdom and are well-preserved, maintained, and developed [11].

In his remarks at the opening ceremony of the Mahathir Global Peace School (MGPS), the Deputy Minister of Foreign Affairs explained that Indonesia, as a country rich in local wisdom, must be able to use local wisdom to resolve conflicts. Because local wisdom contains many policies in all aspects of life, including conflict resolution, Indonesia must be able to use local wisdom as an instrument of conflict

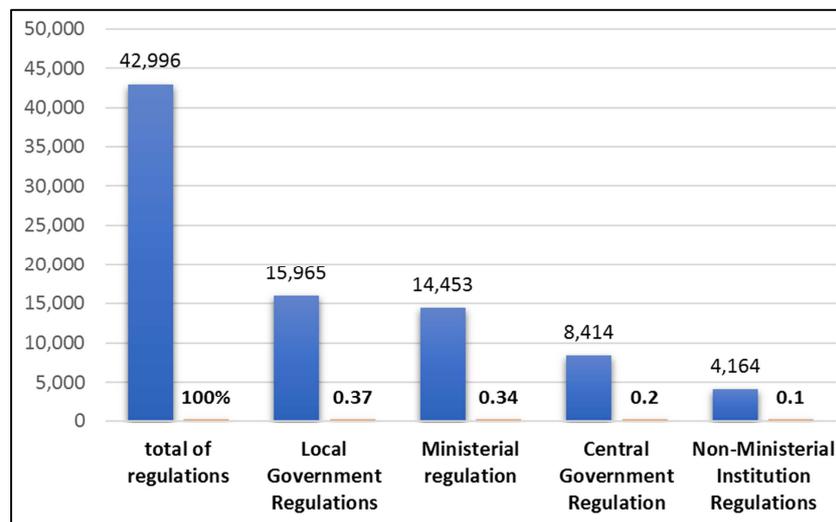
resolution. Unfortunately, until now, local wisdom originating from the archipelago has yet to be well documented. Indonesia has a lot of local wisdom but needs a local wisdom index that can be used as a reference in building harmony between individuals and groups [12].

Some local governments that have implemented policies for years can observe and adapt them to local customs [13]. For example, the road traffic police, the state apparatus that enforces the law, loosens policies when some community members carry out traditional and religious activities. In West Sumatra, something like that happened. Anyone who goes to the mosque to pray on a motorbike and wears a Hajj skullcap - not the helmet required by law - the police do not stop and sanction even though the helmet policy is a national regulation.

However, problems arise in most local governments because many local policies conflict with local wisdom. Not only that, for example, the Agrarian Regional Regulation, the

Labor Law, the Regional Regulation on Customary Institutions in Gowa Regency, and many others also clash. At the national level, rejected the Anti-Pornography and Pornography Laws in Papua, Banten, Jambi, and Kalimantan [14]. The law considers that traditional open clothing violates the rules, even though traditional clothing is part of the characteristics of local wisdom in the area. The traditional clothing of their ancestors worn from generation to generation is considered a cultural art [15].

Data from the Center for Legal Studies (PSHK) shows that from October 2014 to October 2018, 8,945 regulations were formed at the national level, including laws, government regulations, presidential regulations, and ministerial regulations [16]. On average, a total of 6 rules are issued each day. Ministerial regulations were given the most during those four years, reaching 7,621. The Ministry of Finance holds the record for making the most regulations, followed by the Ministry of Transportation and Education and Culture [17, 18].



Source: <https://pshk.or.id/rr/obesitas-regulation/>

**Figure 1.** Number of Regulations in Indonesia.

PSHK in collaboration with the National Planning Agency, has shown astonishing research results where many laws regulate one substance [16]. For example, it can find professional regulation in the health sector in three different rules, 14 of which have been identified as needing to fulfill the substance of the law. That is, 14 laws regulate issues that should not be controlled by law. At the same time, more than 31% of regulations in ministries and local governments conflict with or do not regulate the maintenance of local wisdom, for example, regulations on tourism, the environment, and constraints on general mining, minerals, and coal mining, extracting land, groundwater, establishing hotels-restaurants, foreign investment, and tax regulations. However, Bangka Belitung Provinces have different and separate regulations regarding maintaining traditional houses, clothing, and wedding dresses. A month after PSHK's findings, the Minister of Home Affairs revoked 111 regulations and 3,143 regional regulations that were

contradictory and ineffective [19].

This study aims to discover how local wisdom can be maintained when local governments make regulations and how they can resolve social conflicts and government regulations with the customary system. The study area taken is West Sumatra Province (Minangkabau ethnic).

## 2. Literature Review

Local wisdom can be understood as an idea full of wisdom, and appropriate values, embedded and followed by community members. It means local wisdom with public policy is complementary and etymologically structured [20, 21]. Local wisdom is understood as a person's ability to use his mind in acting or behaving; to assess an object or phenomenon [22]. Local wisdom can be known as a human effort to use the mind (cognitive) to act and behave towards something, object, or event in a specific space [23, 24].

Local wisdom explicitly refers to a limited interaction space with a limited value system and an interactive area designed to involve the pattern of relationships between humans or humans and their physical environment. The designed interaction pattern is called the setting. The setting is an interaction space where a person can manage face-to-face relationships in their environment. An order of life that is formed will immediately produce value. These values will form the basis of their relationship or reference their behavior [25, 26].

Tiezzi et al. said that the end of the sedimentation of local wisdom would materialize into a tradition or religion [27, 28]. In traditional societies, local wisdom can be found in songs, proverbs, praise, remembrance, advice, slogans, and ancient books that are inherent in daily behavior [29]. Local wisdom is usually reflected in people's long-standing habits of life. The sustainability of local wisdom is reflected in the values that apply to specific community groups [30]. These values become the grip of community groups, which will usually become an inseparable part of life that can be observed through their daily attitudes and behavior. This sedimentation process lasts a long time, from one generation to the next.

An example of local wisdom that aligns with local government regulations is seen in the Province of West Sumatra (Minangkabau). Since 1990 the provincial government has been able to make policies that support local wisdom, namely motivating the overseas Minangkabau community with *gebu Minang* and *pulang basamo* [31] - (meaning the movement of a thousand rupiahs and going home together to the village) – which is useful for moving the local economic cycle, and increasing income area.

Initially, this pilot project came from community members who communicated well [32]. Then the idea was supported and stipulated by the Regional Government regulations as habits and customs and kept as a pilot project. Since the local government made this policy, millions of Minangkabau (West Sumatra) people abroad (international) and nationally have sent a portion of their income for regional development. Every month and every year, this ethnic group sincerely sends money from abroad to villages, builds mosques and prayer rooms, helps orphans by sending them to school [33], and establishes business relations between towns, cities, and abroad. Local governments also support pro-people policies. They set up a people's bank called an interest-free granary. This shows that local wisdom lives and develops rapidly and grows peripherally in Minangkabau [34]. Therefore, local wisdom has an attractive economic objective to trigger an increase in the regional economy. The key is local government policies that are consistent with local wisdom. The system applied is deliberation and consensus (the concept of democracy and bottom-up).

Conversely, local wisdom that local governments cannot utilize can backfire. For example, the inability of local governments to improve the economic system of the lower-class society has resulted in structural poverty. Many factors can cause the development or destruction of all local wisdom.

Among other things, cross-cultural relations, public policy, and globalization seriously affect the existence of local wisdom [35]. This can be seen in terms of value, for example, ethical values. What was considered good in past cultures may not be good today. On the other hand, what was regarded as good today, was considered strange in past cultures. We can see how society responds to how people dress today, with a slightly open style regarded as normal, but that was not the case with people in the past. Likewise, the ways of socializing between men and women differ according to past and present cultural understandings. These things show how local wisdom faces many challenges due to foreign cultural influences [36].

In the context of values, such as health issues in healing disease, they have a wealth of experience, from traditional medicine to marketing local products. There are many opportunities to develop local discourse. These various forms and characteristics can be seen in advertisements in various media regarding the sale of traditional medicines, such as herbs and medicinal leaves. *Sungkai* trees are currently being researched and developed in Sumatra to increase endurance. Several universities and health laboratories have conducted research by conducting trials on white rats. The results showed that the resistance of the rats increased rapidly. University research shows *Sungkai* leaves can ward off COVID-19 [37].

In Central Kalimantan, many *Bajakah* trees are found, containing local wisdom values in the context of health. *Bajakah* is a plant that grows in the interior of Central Kalimantan [38]. The Dayak ethnic group has long used wood from this plant as a medicine to treat various diseases for generations. This wood was recently known for its cancer-related properties. This claim came from 3 senior high school students in Indonesia who won trophies and gold medals at the World Invention Creativity Olympic (WICO) event in Seoul, South Korea, in 2019 [39]. *Bajakah* wood has been shown to contain phenolic, flavonoids, tannins, and saponins [40]. The content of compounds in this plant can help and support human health. A study also revealed that they use pirated plants as medicine or ointment. Besides being considered a solution to cancer, pirated wood is also believed to have other health benefits [41]. So, local wisdom can be approached from the values that develop in it, such as religious values, ethical values, aesthetics, economic value, technology, and others. So, local wisdom becomes significant to be developed and explored [42]. Local wisdom is widely available in the provincial government and can build a people's economic system.

In religious values, the relationship between religion, cultural development, and government regulations can show how religion and belief can change due to external influences [43]. This shift, among others, causes the appearance of religion to be different in the past, present, and future. For example, in the COVID-19 situation, the government has made a policy for people to worship at home. As a result, the mosque became deserted. This shows that government policies affect religious culture. Policies are sometimes made



#### 4.2. Hierarchical and Mapping Diagrams

An important part of NVivo's analysis is the word cloud, a growing problem map. The bigger the font display in the word cloud, the hotter the problem. Understanding the central perspective, namely the ways of local wisdom in solving conflict problems, requires a problem map. The two main variables were used by looking for indicators (child nodes). The Customary Organizational Structure variable describes conflict resolution through deliberation and consensus based on customary agreements involving traditional leaders. Meanwhile, the variable local government law explains that conflict resolution cannot be resolved through customary law.

The hierarchical diagram is intended to see the dominance of local wisdom problem-solving methods and solutions that must be made based on the number of codes in the data source. A hierarchical chart is a diagram that displays hierarchical data in rectangles of various sizes and round shapes [49]. The hierarchical chart shows the many resulting factors. For example, coding counts in Node and code-based references to article interviews, results, and videos. A tree chart should scale according to available space, so it should consider the sizes of the rectangles in each other, not in

absolute numbers.

The largest area is shown in the center of the image, while the smallest space is around it. The data source 'word,' which has a lower level of similarity based on the occurrence of nodes and word frequency, will be separated from the Percentage Weighted Word Frequency node and the Highest Hierarchical Diagram. Cluster analysis can be seen in the image below. The hierarchical chart depicts the relationship between factors. So, this diagram shows a series of information to the public to ensure the dominance of the two main perspectives: the main variables as Nodes (variables or factors). The first variable node has a child node, namely a). *Tiga Tungku Sajarangan* (as the basis for the concept of blood relatives) [50], b). Religious figures, c). Traditional leaders, and d). The intellectual Leader, and e). Custom apparatus (Nagari Leadership Meetings at the customs office). As additional information, the working procedure is that before a case is resolved at the *Tiga Tungku Sejarangan* level, it must first be resolved by the Clan Leaders (*Ninik mamak*) [51]. The table below result in form of word cloud mapping, which produces the number of word references in a hierarchy based on N-Vivo 12.

**Table 2.** Highest Weighted Percentage of Word Frequency and Hierarchy Chart.

Factors	References
Minangkabau Ethnic	49
1. Customary Organization Structure	34
1.1. Tiga Tungku Sejarangan	22
1.2. Religious leader	15
1.3. Custom leader	13
1.4. Intellectual leader	12
1.5. Clan leader ( <i>Ninik Mamak</i> )	16
1.6. Village traditional meeting (KAN)	15
Custom Values in Order to Avoid Conflict	25
Customary sanctions	3
Value of cultural	7
Value of deliberation & consensus	28
Value of democratically	15
Administration	7
Deliberation collective	9
Efficiency	5
Governance	8
Independence	5
Peacefully	6
Transparency	6
Value of impartiality	3
Value of leadership	3
Value of mutual cooperation	4
Value of mutual help respect	5
Value of openness	4
Value of place safely	4
Value of religion	10
Value of service orientation	3
Value of togetherness	3
Value of tolerance	4
2. Settlement with Local Government Law	4

Source: processed from NVivo 12.

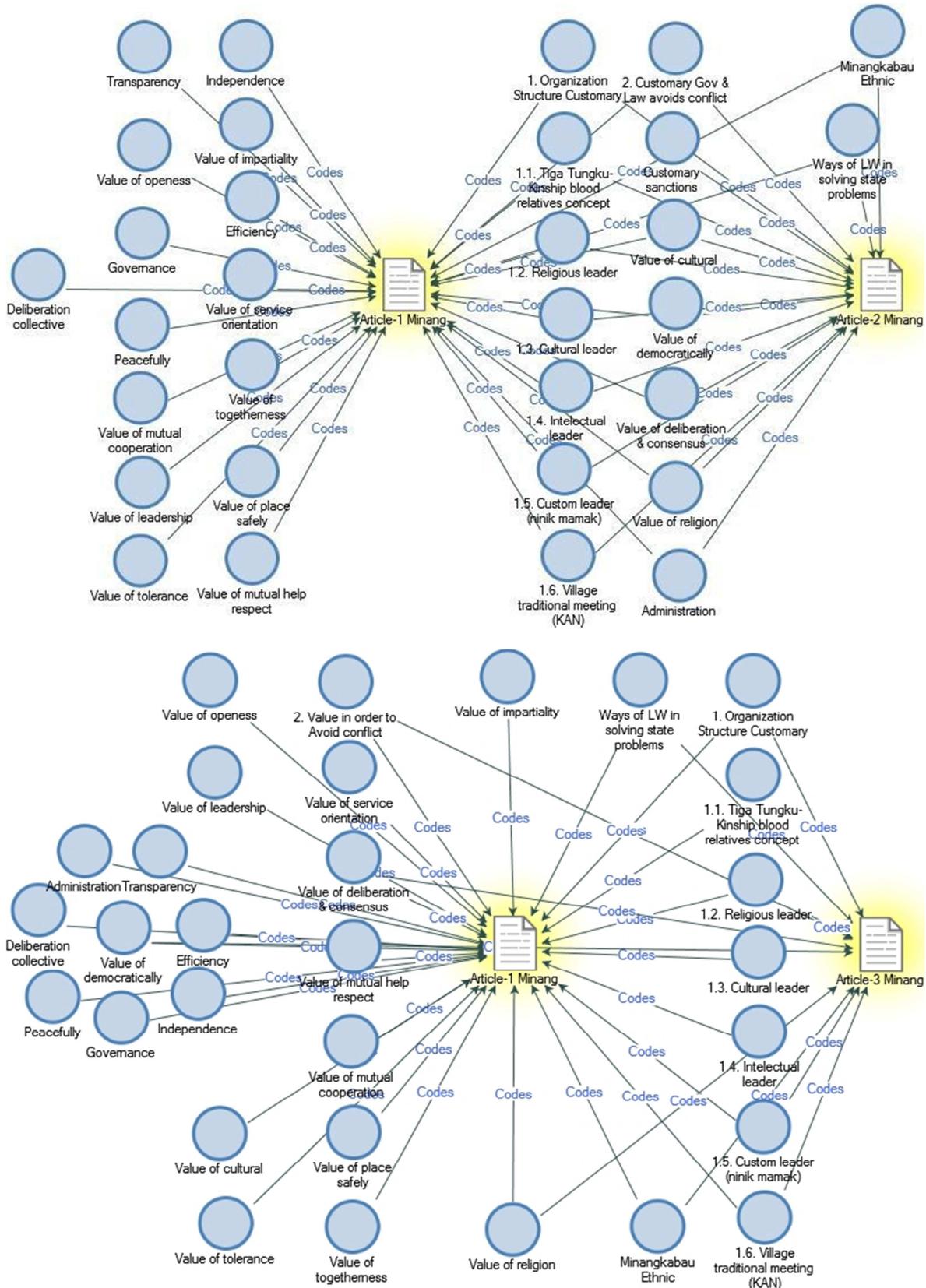
#### 4.3. Comparison of Group Analysis

In understanding, this comparison of Group Analysis must

build a value of commitment to the problem-solving process. Therefore, the child and grandchild nodes (if needed) must be defined first. Then, to understand ways of local wisdom in

solving problems. The figure below illustrates the partial correlation of Nodes articles 1, 2, and 3 with Minangkabau

ethnic child nodes, namely 20 child nodes obtained from data sources. All child nodes can be seen in the image below.



Source: processed from NVivo 12

Figure 3. Comparison of Cluster Analysis with 13 Nodes and 7 child nodes in the Minangkabau Ethnic Customary Organizational Structure.

## 5. Discussion

The results of cluster data analysis produce quantitative data analysis in the form of a Pearson correlation coefficient

which can be interpreted as a very strong, strong, moderate, weak, and very weak relationship. Cluster analysis can be seen in the image below.

*Table 3. Pearson correlation coefficient of local wisdom on Minangkabau ethnicity.*

No	Code A	Code B	Pearson correlation coefficient	Value correlation coefficient
Customary Organization Structure				
1	Nodes\\Minangkabau Ethnic	Nodes\\ Religious leader	0.884754	very strong
2	Nodes\\Minangkabau Ethnic	Nodes\\Intellectual leader	0.867158	very strong
3	Nodes\\Minangkabau Ethnic	Nodes\\ Tiga Tungku Sajarangan	0.827625	very strong
4	Nodes\\Minangkabau Ethnic	Nodes\\Custom leader	0.762944	strong
5	Nodes\\Minangkabau Ethnic	Nodes\\Nagari Custom Office (KAN)	0.757467	strong
6	Nodes\\Minangkabau Ethnic	Nodes\\Clan leader	0.657299	strong
Custom Values in to Avoid Conflict				
1	Nodes\\Minangkabau Ethnic	Nodes\\Value of service orientation	0.951292	very strong
2	Nodes\\Minangkabau Ethnic	Nodes\\Value of mutual help respect	0.915833	very strong
3	Nodes\\Minangkabau Ethnic	Nodes\\Deliberation and consensus	0.910262	very strong
4	Nodes\\Minangkabau Ethnic	Nodes\\Value of democratically	0.896886	very strong
Value of Democratically				
4.1.	Nodes\\Democratically	Child nodes\\Administration	0.908685	very strong
4.2.	Nodes\\Democratically	Child nodes \\Efficiency	0.886083	very strong
4.3.	Nodes\\Democratically	Child nodes \\Governance	0.806785	very strong
4.4.	Nodes\\Democratically	Child nodes \\Independence	0.800051	very strong
4.5.	Nodes\\Democratically	Child nodes \\Transparency	0.781140	strong
4.6.	Nodes\\Democratically	Child nodes \\Peacefully	0.765413	strong
4.7.	Nodes\\Democratically	Child nodes \\Deliberation collective	0.539547	medium
5	Nodes\\Minangkabau Ethnic	Nodes\\Value of Conflict governance	0.863720	very strong
6	Nodes\\Minangkabau Ethnic	Nodes\\Value of impartiality	0.826143	very strong
7	Nodes\\Minangkabau Ethnic	Nodes\\Value of togetherness	0.807575	very strong
8	Nodes\\Minangkabau Ethnic	Nodes\\Value of tolerance	0.794076	strong
9	Nodes\\Minangkabau Ethnic	Nodes\\Value of cultural	0.762944	strong
10	Nodes\\Minangkabau Ethnic	Nodes\\Value of leadership	0.745294	strong
11	Nodes\\Minangkabau Ethnic	Nodes\\Value of mutual cooperation	0.728068	strong
12	Nodes\\Minangkabau Ethnic	Nodes\\Know the Local Government Law	0.596526	medium
13	Nodes\\Minangkabau Ethnic	Nodes\\ Settlement with Local Government Law	0.455266	medium

Source: processed from NVivo 12.

The link between the results of the NVivo 12 QSR analysis, which produces a correlation coefficient, must be accompanied by a narrative. Table 3 shows the solution to the problem of the Minangkabau ethnic with a very strong Pearson correlation coefficient.

In the Customary Organization Structure variable, the discussion of the tops of customary organizations is in the *Tiga Tungku Sajarangan*; the correlation coefficient value is 0.827625 indicating very strong. This concept is based on blood relations because the Minangkabau people have to look back at the origins of the existence of *Tambo* (ethnic history books) [51]. Therefore, it must be stopped immediately and resolved in the event of a conflict. However, when viewed from the value of the correlation coefficient of the *Tiga Tungku Sajarangan*, the correlation coefficient for Religious leaders (0.884754) is slightly higher than the correlation coefficient values for Intellectual leaders (0.867158) and

Custom leaders (0.762944). The religious leader value illustrates that the Minangkabau people in conflict matters prioritize religious leaders. This is in line with the strong influence of the Islamic religion adhered to in Minangkabau compared to customs. The Nagari Custom Office (KAN) score is 0.757467, and the Clan leader gets a score of 0.657299 (strong), which indicates that the use of KAN as part of the customary administration system is needed by the people, as well as the role of the Clan leader when problems arise.

In the variable implementation of Custom values to avoid conflict, the first, value of service orientation gets the highest correlation coefficient (0.951292) which is very strong. Second, the importance of helping and respecting one another, the correlation coefficient is 0.915833, which shows a very strong relationship with the first value. This value illustrates that the Minangkabau ethnic has a habit of pleasing others. Their character reflects this habit; they offer

their guests free food and drinks when they meet blood relatives, friends, or strangers.

The third value is deliberation and consensus (0.910262). The value of the correlation coefficient is also very strong. This coefficient describes that every problem is resolved by deliberation and consensus among the people in conflict. In the daily life of this ethnic group, the factors of deliberation and consensus are their characteristics. Furthermore, the fourth is the value of the democratic correlation Coefficient, which is 0.896886, which means the correlation is very strong.

Democratic values are reflected in; a). The administration system (0.908685), where every case or conflict must be recorded in KAN; b). The efficiency value is 0.886083, which means it is very strong. Efficiency is a decision that must be completed quickly and should not be delayed. c). Value of independence (0.800051): every citizen has the right to express ideas and opinions without being restrained; This value explains that this ethnicity can solve problems independently. The motto of the Minangkabau ethnic will always be from the greeting whenever solving a problem: "Let us first listen to what they have to say, do not always want to talk, and give him the best opportunity to express his opinion." d). Value of transparency (0.78140) describes information openness and honesty, should not lie so conflicts can be resolved immediately; In the motto of the Minangkabau ethnic group, words will come out of their mouths in solving problems: "Let us be open in conveying something, do not hide something, because it violates the value of honesty, and is not following customs and the Qur'an [52]. e). Value of Peacefully (0.765413) is peace, the goal of conflict resolution; This value shows that in solving a problem, everyone who loses must accept it gracefully and not hold grudges when the case is brought to court, reducing the value of brotherhood and impacting ethnicity, and f). Deliberation collective (0.539547), i.e., the agreement of each decision, in the end, is a decision that everyone in dispute must obey.

The fifth coefficient is the Value of Conflict Governance (0.863720), based on the premise that conflicts occur due to misunderstandings, violations of regulations, recognition of other people's rights as their own, dishonesty, and grabbing of customary land. Therefore, conflicts must be appropriately managed, problems explained, and solutions sought.

The sixth coefficient solves the problem by considering the impartiality value of 0.826143, indicating a very strong value. It tells us that if the problem is to be resolved fairly, one cannot side with anyone.

The seventh correlation coefficient solves the problem by considering the values of togetherness among ethnic members (0.807575). This value is very strong. Clan members are told that if we have to solve a problem, we must prioritize the value of togetherness, and this is reflected in their motto: "we are blood brothers, do not add to the problem and make it more complicated." These words often come out of Minangkabau ethnic speech.

The eighth correlation coefficient is the tolerance value (0.794076). The relationship is strong. This value describes ethnicity in solving problems prioritizing the value of tolerance and human rights. It is reflected in their words, "from fighting over wealth, it is better to forgive each other because wealth will not be taken to death, but kindness will always be remembered, so do good wherever and with anyone."

The ninth correlation coefficient is cultural values (0.762944), and the relationship is strong. This value describes solving problems by prioritizing cultural values. Conflicts should not damage customs or relations between humans, relatives, or anyone, and it is better to forgive each other. For them, culture is the foundation of life and must be maintained. Their culture can be seen in fine silk weaving, traditional dance art, randai, plate dance, the tradition of spur cows and ducks, bathing together to welcome *ramadhan (balimau)*, *bakaba*, *batagak penghulu* ceremony, ark festival, *makan bajamba*, *batagak kudo-kudo*, and others.

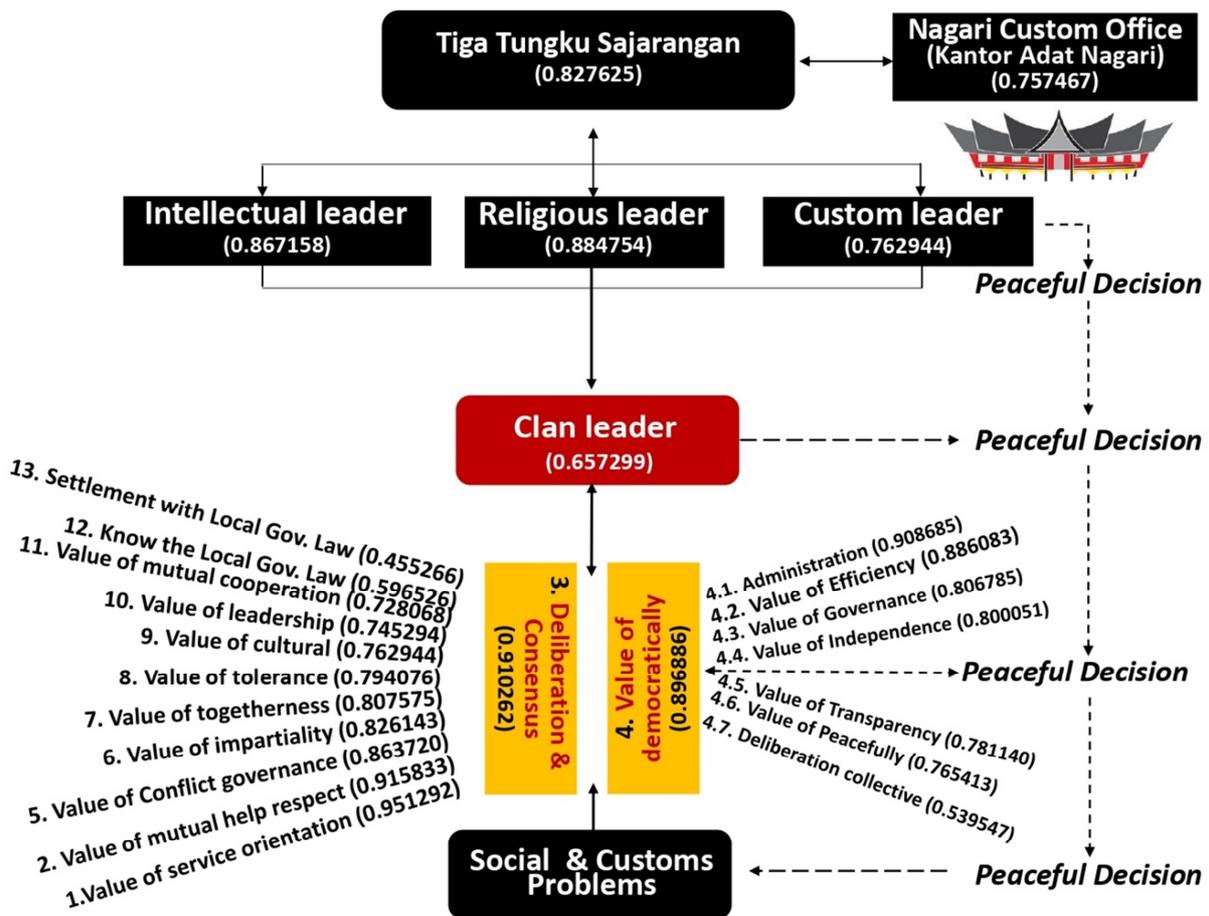
The tenth correlation coefficient is the value of leadership (0.745294). The relationship is strong. This value illustrates that in solving problems, one must prioritize leadership values. This value is reflected in their words: "a leader must be able to humiliate and blame himself, even though he is on the right side. Losing one step to win is ten steps better than defending the ego".

The eleventh correlation coefficient is the value of *gotong royong* (0.728068). This value illustrates that problem-solving must be done together, no lawyer is needed, but the disputing parties must be present to explain all problems and provide initial solutions. All people listen and are allowed to provide solutions as well. The relationship is strong. Mutual cooperation is not only in solving problems but also in the economic system (SMEs), where successful ethnic groups are happy to invite other relatives to trade beside them. Therefore, we find Minangkabau restaurants everywhere, such as in the US, Europe, Australia, and other continents.

The twelfth correlation coefficient is the value of the regional government law (0.596526). This value illustrates that problem-solving becomes the final alternative. Minangkabau ethnicity does not like problems brought under government law. Their motto is; We would be ashamed if the conflict became known to the public, reported in the newspapers, and all the secrets of customs and family would be open and known to many people. Not raise suspicion and slander".

The thirteenth correlation coefficient, how to solve problems with the Settlement with Local Government Law (0.455266), has the lowest correlation coefficient. This value indicates that if someone cannot resolve a problem through deliberation and consensus, the last resort is to involve government law. This last method is rarely done except in a state of necessity.

Based on the description of the 13 Nodes and 7 Child nodes, a conflict resolution model for the Minangkabau ethnic group can be drawn as shown below.



Source: Researcher, processed from NVivo 12

Figure 4. Model of Social Conflict Resolution and Government Regulation in Minangkabau Ethnicity with 20 Nodes and Child nodes.

## 6. Conclusion

The harmonization of government regulations and local wisdom in West Sumatra has been going on for years. From the experience of this province, other local governments can emulate and find essential solutions to every conflict so that every decision is based on deliberations and suggestions from the grassroots. Every policy and decision the local government makes must look at local wisdom. For example, local governments can make superior policies integrated with local wisdom values.

This study obtains two essential factors to avoid conflict: The Customary organization structure (customary law) and local government law. Ethnic Minangkabau does not like conflict resolution through government courts. Therefore, every conflict must be resolved in advance according to custom. Before being resolved by the Tiga Tungku Sajarangan, conflict resolution was carried out by the Clan leaders (*Ninik mamak*).

For the Minangkabau ethnic, the highest customary tools for problem-solving are the Tiga Tungku Sajarangan, consisting of religious, customs, and intellectual leaders. Under the power of the Tiga Tungku Sajarangan, various conflicts can be resolved. Conflict resolution must be carried out through deliberation and consensus and recorded by the

organizational apparatus (KAN) that manages the customary government administration system [53].

This study detects 20 nodes and child nodes that are useful for resolving conflicts, namely the role of Tiga Tungku Sajarangan, which consists of religious, intellectual, and Customs leaders. Traditional institutions are equipped with Nagari Custom Office (KAN). The Clan leader role (*Ninik mamak*) also plays an essential role in solving problems that arise at the beginning. The nodes of Custom Values to Avoid conflict are the value of service orientation, mutual help, respect, deliberation, consensus, democratically, conflict, governance, impartiality, togetherness, tolerance, culture, leadership, and mutual cooperation.

In conflict resolution, democratic values are reflected in the implementation of case registration (administration), collective deliberations, consensus, efficiency, conflict management, the burden of expressing opinions, choosing the path of peace, openness, and honesty (6 child nodes). This critical success factor is always applied in the province of West Sumatra (Minangkabau ethnic). The last two nodes are local government law, and settlement with local government law is the last alternative in resolving conflicts, but this is rarely done, except for the problem of *ulayat* (customary) land conflicts with the government or business people who seize people's land.

## 7. Recommendation

This research invites the next generation of Minangkabau ethics to preserve conflict resolution procedures through existing methods because they have become locally indigenous. This research also invites future researchers to explore the context of the uniqueness of Minangkabau culture, which has not been exposed internationally.

## Ethical Issues

This study was approved by the Muhammadiyah University Jakarta Research Ethics Review Board.

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