

The Values of Leadership Principles in Minangkabau Proverbs

Misnal Munir

Faculty of Philosophy, Universitas Gadjah Mada, Jalan Bulak Sumur, Yogyakarta, Indonesia

Keywords: Leadership, Values, Minangkabau Proverb.

Abstract: The aim of this study is to assess values of leadership principles for developing governance in Minangkabau culture. It appears that the values in Minangkabau culture can be applied to develop principle of society in Indonesian perspective. The research method used qualitative method, especially using hermeneutic-reflective approach in generating findings with five steps on describing and analysing traditional proverbs. The research results showed that the principle system in Minangkabau proverbs is loaded with eleven values which can be use as principles for national leaders.

1 INTRODUCTION

Be social beings always live together. A group of people would need a leader. Leaders are needed by a group of people who are headed for protection, guidance, shelter, enlightenment, all of which are expected to provide security, serenity, and well-being for the group. All hope is mounted to the leader with the assumption that the leader has many advantages over the led. Consequently, the leader is considered to hold firm and practice ethical values that are upheld by the community concerned.

The principle of leadership leads to ethical uncertainty in various political actions in this country to make public civilization at this time of destruction. The people's protective function does not go as committed. This ruined public civilization often damages the face of law, culture, education, and religion. Damage of these joints make the face of the nation's future blurred. A blur caused by ethics is not a reference in political life. Public only treated to a fun and sensory. It means only given expectations without realization. This is what makes the public is taught to apply the orientation of life for easy searching only. Our civilization really loses its power to renew itself. Political ethics based on Pancasila is destroyed because politics is identical with money. Money becomes the determinant of everything in the public sphere (Hamengku Buwono X, 2008).

Basically there are many laws and regulations that regulate and give signs on leadership in an organization both formal and informal, moreover

government organizations. Nevertheless, there remains or lack of effectiveness and lack of leadership. Legal legislation which is a derivation and codification of certain values that are considered good, it is necessary presence for the common life in order orderly, orderly, and can protect both the interests of individuals and society from things that can damage life together. The rule of law is also considered to be most effective because it has binding and coercive power, because the law produced by that country has the apparatus to execute it. But why in practice law is often less effective?

A code of ethics firmly held by a person, usually a derivation of certain values believed to be truth, goodness, and usefulness by a person. They do not fall from the sky, but are internalized within a person through the learning process in his socio-cultural life. That is, the values that a person believes, however, are inherited from the traditions and culture of his community. Thus, it is time people started turning to the traditions and cultures of the local community to explore the wisdom that is the result of the struggle of creativity, intention, and the sense of community, which has been rooted deeply in history, with all the strengths and weaknesses of the problem-solver it had. This article tries to reveal the local wisdom of the archipelago, the Minangkabau cultural tradition.

Minangkabau traditions and cultures are one of the old traditions and cultures of the archipelago and its great influence on common life in the context of Indonesian statehood and nationality. Researchers of

anthropology, sociology, literature, and cultural experts acknowledge that the old Minangkabau culture is a "sophisticated" culture with all the values of its values expressed in civilization and the social order called Minangkabau for centuries. As a "well established" culture Minangkabau certainly has local values about leadership that can provide basic rules for national leadership.

A man is a being who states and considers by using his reason or ratio, but besides man is also a creature of will and choose. Man cannot help but will. He is an essentially desirable creature, man has the ability to desire what he likes, choosing what he wants (Leahy, 2001: 175). One aspect of life that men want is to be a leader.

2 LITERATURE REVIEW

2.1 Leader and Leadership

The leader is a person who has special skills, with or without official appointment can affect the group he leads, to make a concerted effort towards the achievement of certain goals (Kartini-Kartono, 1983: 35). A leader is required to have the following qualities; (1) the ability to conduct co-ordination; (2) the ability to conceptualize and set out general goals; (3) being fair and not partial; (4) being competent brings its group to a definite and profitable goal; (5) bringing his followers to welfare.

Djajendra (2008) says that leaders must be able to take into account all moral rights and obligations demands to be able to provide the most effective leadership services inside and outside the organization. Competitors, subordinates, followers, customers, or anyone else should be able to feel the leader's sincerity in delegating a positive and courteous ethical attitude of leadership to everyone without favouritism. Ethical leaders must be a symbol of the goodness and comfort of everyone, be it friends and foes.

Leadership will only be able to run well in accordance with the expectations of the community they lead would have to have an ethics or moral principles. Ethics is a science that deals with morality or about human beings as far as morality is concerned. Ethics related to leadership is normative ethics, an ethical study that aims to formulate ethical principles that can be accounted for in a rational way and can be used in practice (Bertens, 1997: 18). The normative ethics in leadership is closely related to political ethics.

2.2 Minangkabau Proverbs

Minangkabau is often better known as a form of culture than any form of state or kingdom that ever existed in history (Navis, 1986: 1) The Minangkabau Principles of Culture can be found in "*Tambo*" which is hereditary inherited by verbal. *Tambo* is a work of historical literature, a literary work that tells the history (origin) of the tribe, the origin of the country and its customs, namely Minangkabau. This literary work of history can also be called traditional historiography, the writing of a country's history based on the hereditary beliefs of society (Edwar-Djamaris, 1991: 1). *Tambo* as proverb is a short statement expressing a general truth.

In Minangkabau culture is the rule of community life in Minangkabau created by his ancestors, namely *Datiak Perpatieh Nan Sabatang* and *Datuk Katumanggungan*. His teachings distinguish sharply between humans and animals in behaviour and deeds, based on the virtuous doctrines and noble moral of his fellow human beings and in his environment. It means that the custom governs the life of the community, both individually and collectively in every behaviour and deed in association, which is based on good and noble manners, so that each person is able to feel in himself what is felt by others (Rajo Penghulu; 1994: 13).

The Minangkabau society is known as a community group that imitates the harmony of natural law system. That is, they can be likened to all elements of nature different levels and roles. The elements are interconnected, but not binding, clashing each other, but not eliminating each other, and clustering together but not melting each other (Navis 1986: 59). Syafii Ma'arif (1996: 129) adds that humans according to the Minangkabau culture world views must have the same status and position before history, despite having different functions, such as the different functions of the sun and earth, water and air.

Humans in the view of Minangkabau nature philosophy have functions and roles that suit their ability and duties respectively. The Minangkabau culture proverb reinforces this attitude of life with the phrase "*Yang buta penghembus lesung, yang pekak pelepas bedil, yang lumpuh penghuni rumah, yang kuat pemikul beban, yang bodoh untuk disuruh-suruh, dan yang pintar lawan berunding*" (Nasrun 1971: 67). In addition Minangkabau community is also known as a very open society in accepting change. The Minangkabau ethnic group is well known for its pioneering work in pushing into

the realm of modern thought without abandoning the cultural values that have been entrenched in their culture (Hars 1992: 98).

Based on the hereditary *pusako* passed down by the predecessors, contained in the Tambo and Minangkabau proverbs or proverbs, the leader in the Minangkabau community is called Chieftain. The leader in the broader sense is everyone who leads and heads the good work of his people, as a manager becomes a "chieftain" in his company, head of office becomes "chieftain" in his office, a father becomes a "chieftain" in his family, a mother becomes "leader" in his children, the teacher becomes the "chieftain" for his students (Dt. Rajoy Penghulu, 1994: 58). Thus the meaning of the word chieftain in general is the leader, while in particular is the chieftain of the people.

The ruler in a special sense refers to the tribal leader. The position of the chieftain has the following levels (Navis, 1986: 131). *Penghulu suku*, the chieftain who became tribal leaders. He is also referred to as the top shooter according to the *Koto Piliang* or elderly *kelulu* based on Bodi Caniago. *Penghulu payung*, the chieftain who became leader of tribal people who have split, because there is a development in the number of first tribal people (previously). *Penghulu induk*, the chieftain who became leader of tribal people who have been dividing themselves from the umbrella.

3 METHOD

The research on leadership principal in Minangkabau culture is done by using hermeneutic-reflective method, with the following methodical steps:

- Description, which means describing principles of leadership in Minangkabau Traditional culture based on bibliography, in this case refers to the book "*Kato Pusako*" and "*Tambo Minangkabau culture*".
- Interpretation, meaning that the proverbs contained in the book of *Pusako* and *Tambo culture* Minangkabau is translated and interpreted in accordance with the Minangkabau cultural background, then given an understanding based on the hermeneutic circle (hermeneutic circle), so it can be understood in general and broadly about the principles leadership in the Minangkabau culture Tradition.
- Deduction-induction, understanding the values of leadership principle in the Minangkabau culture tradition by reading the text and testing it with

field data, so there is a hermeneutic circle between the data based on the text to the reality of the field.

- Inclusive language, meaning understanding of the proverbs in *kato pusako* and *tambo culture Minangkabau* originally derived from the Minangkabau language is raised and understood in a broader sense of the principles of leadership in the Minangkabau culture Tradition.
- Idealization, it means finding a value principle of Leadership in the Minangkabau culture tradition that can be used as a contribution to the preparation of values principle of national leadership.

4 RESULT AND DISCUSSION

4.1 Leadership Principles

A leader is a person who has the power to govern others. The leader in governing others should be based on existing moral values, a leader should lead wisely and fairly. But in reality it is not always the case, there are leaders who can act wisely and fairly, while there are leaders who are unjust and unjust. Therefore, in order for a leader to be wise and fair, a strict and explicit leadership ethic is required. In modern times leadership ethics is often associated with political ethics, although in reality not all leaders in society are political leaders.

Political ethics aims to lead a leader toward a good life, broaden the scope of freedom and build fair institutions. Political Ethics contains individual and social aspects, political ethics as well as individual ethics and social ethics. It is called individual ethics because it addresses the issue of moral quality of the perpetrator; and is called social ethics because it reflects legal issues, social order, and fair institutions (Haryatmoko, 2003; 25). Based on political ethics, the relationship between individual action, collective action, and existing structures. This emphasis on relationships avoids the understanding of political ethics that is reduced to merely individual ethics or individual behaviour in a state.

In individual ethics, one can directly perform an action based on his or her moral values, while in political ethics, which is a social ethic, in order to realize his or her moral view, one needs the consent of as many citizens as possible, as it involves collective action. Thus the relationship between one's views on life as an individual with collective action as a kingpin is indirect, meaning that it takes

an intermediary. This intermediary serves to bridge the personal view with collective action. The mediator can be both symbols and values: religious symbols, democracy, values of justice, freedom, equality, and so on. Political ethics is critical of the manipulation or misuse of these values and symbols. Political ethics deals with issues of social, political, economic, and cultural structures that conditioned collective action.

4.2 Leadership Model

Leadership based on the cultural Minangkabau proverb known as *Tungku nan Tigo Sajarangan or Tali nan Tigo Sapilin*. The leadership model in Minangkabau society is in harmony with the egalitarian and democratic Minangkabau social system, and therefore in Minangkabau community leadership is known division of labour with functionally divided tasks. Because of its egalitarian and democratic nature, decision-making is not done by an individual as is applicable in a feudal or dictatorial-totalitarian social system, but through a process of deliberation of elements of equal but complementary and mutual need of leadership.

A leader must always be with and in the midst of his people and be equal to the people he leads. Based on the concept of Minangkabau leadership, a leader is a person who is only "*ditinggikan seranting dan didahulukan selangkah*." A leader is respected not only by rank or blood and his descendants, but because of his leadership qualities. Because leadership is divided according to their respective functions, then outside the field of function he is not a priest but a successor. In addition, leaders in Minangkabau are not escaped and are immune from the law. As in the Malay culture in general, in Minangkabau also apply the expression: "*Raja adil raja disembah, raja lalim raja disanggah*." (The king of the righteous king is worshiped, the tyrant king is refuted). The meaning of this expression that the worshiped is essentially just, and the true act of a king, not the king himself. The Minangkabau proverb proves that: "*Kamanakan barajo ka mamak, mamak barajo ka panghulu, panghulu barajo ka nan bana, nan bana badiri sandirinyo*." It is clear that what is meant by the king in Minangkabau is essentially not a person but a *nan bana* (the truth). The end of all that is true is none other than the one who has the absolute truth that stands alone, that is Allah *Subhanahu wa Ta'ala*, Allah Almighty God.

In ancient times, in Minangkabau the name of the king or leader was not one, but three, but the three were in a unity of leadership, which is called

by "*Tungku nan Tigo Sajarangan*". In Minangkabau there are three known namely; King of Nature, Customary King, and King of Worship. Each king has a function in accordance with the predicate. Raja Alam is a leader who takes a step ahead and elevated a twist from the other two who governs the kingdom inward and maintains the relationship with the outside world. The proper king governs the customs and intricacies of culture, and the religious king regulates matters relating to religion.

At Nagari level the concept of *Tungku nan Tigo Sajarangan* consists of: *Ninik Mamak*, *Alim Ulama* (religious leader) and intellectual. *Ninik Mamak*, associated with customs and inward relationships within the tribe and tribe and out in the nagari and inter-nagari. *Alim Ulama*, as the name implies, relates to the "book," meaning religion, while smart-clever man with its intellect, whose minds and ideas are needed by society.

These three forms of leadership coincided with the history of the Minangkabau people themselves. Initially there was only leadership in the field of culture only, but then after the entry of Islam to Minangkabau, then the Islamic religion contributed to the view of the Minangkabau's live. With the influence of Islam, there are many new born leader in the religious field called *alim ulama*. Because of reality and their acknowledged, *alim ulama* are included to lead the social unity of society in culture. The third element of the leadership is clever. The intellectual at the same time with the birth of *ninik mamak* leadership in the sense of being the leader of people. The intelligent people of a multitude. Clever in indigenous knowledge and other general knowledge. They are the ones who are classed as smart clever even though they never go to school. In other words, this clever leadership has existed before, and it is not true to say that clever leadership emerges after formal education as it is now.

These three styles of leadership have a distinctly differed status in indigenous peoples. The leadership of *ninik mamak* is acknowledge as traditional leadership, in accordance with the pattern outlined by tradition. The leadership of *ninik mamak* takes place continuously, with the meaning of the word "*patah tumbuhan hilang baganti*" in every tribe or nagari. A person will not function as *ninik mamak* in indigenous peoples, if he in his own family does not have the title of the noble blood or the inherited people. The leadership of the clerical and clever scholars can be obtained by anyone without distinction of origin and descent. The leadership and charisma of a clever and clever scholar is not limited to a particular society, and in fact his role is far

beyond his ninja community. It is difficult at this time to strictly divide the three types of leaders, because today there are many *ninik mamak* besides being a tribal chieftain, he is also a religious scholar and a scholar.

The leadership of "*tungku nan tigo sajarangan*" in Minangkabau culture order, normatively attached to the criteria that must be owned by a chieftain. The prince as the leader of his people must have three principles of leadership as defined in the furnace leadership model and *tigo sajarangan*. That is, a chieftain is a person who knows and understands custom, he must also be a person who understands the religion and obedient worship, and he must also be a knowledgeable person or a scholar.

The kingpin in Minangkabau is Chieftain, Chieftain has the power to lead his people in the *nagari*. The chiefs of the Minangkabau are leaders in his people who always strive for the interests of his nephew and other people (Rajo-Chieftain, 1994: 55-56). The chiefs are the ones who will lead the children of the *nagari* in all their life, the chieftain is the "*pai dahulu, pulang kudian*", the chieftain is "*nan maelo parang jo barani, maelo karajo jo usaho, elo sarato tumpia, suruah sarato pa-i*". *Elok nagari dek panghulu*, the point is that the chiefs are the ones who lead all the good work in the *nagari*.

M. Nasroen (1971: 138) said that the leader as a kingpin is "*digadangkan makonyo gadang*", as it is said in proverb:

*Tumbuhnyo di tanam
Tingginya dianjuang
Gadangnyo diamba*

It means that the office of the leader or chieftain was obtained by someone because it was appointed by members of his own people. The height is sustained, the size is maintained. A chieftain usually before he was appointed and held the title of chieftain he is big and tall also in his people. A man is then elected to be appointed prince for having his surplus, called "*tinggi menyentak rueh*".

A chieftain as leader must be a "*baalam leba, badado lapang*", it means that the one must be has a big soul and wide view in solving a problem, he must have principle "*indak ado kusuik nan indak salasai, karuah nan indak kajaniah*". In finding a solution, the chieftain must be wise and in like manner as to pull the hair in the flour "*tapuang indak taserak, rambuik indak putuih*".

The position and role of the chieftain in the Minangkabau proverb is formulated in [appendix A]. The prince was a protector of his

fellow members, as a judge who resolved all issues and cross-disputes within his people. And as a support of hope in overcoming life difficulties by his people. Since a Chieftain according to the Minangkabau proverb has such a great responsibility, a chieftain must possess the commendable qualities formulated in the following principal leadership:

- First, the principle of good deeds, *disuruah babuek baiak, dilarang babuek mungka*, means a leader must do good and never do evil to anyone and anything that exists. This principle presupposes that all acts and wisdom should be for the greatest benefit to the greatest number of people (Magnis Suseno 1987: 27).
- Second; the principle of justice and impartiality is defined in the proverb [appendix B], meaning a leader is obliged to treat everyone fairly (Magnis Suseno 1987: 27)
- Third; the principle of respect for the other person, meaning everyone, let alone leaders should treat others in their human dignity (Magnis Suseno, 1987: 27). This principle of respect for others in Minangkabau culture is expressed in the proverb [appendix C]. The meaning of the saying is that in Minangkabau society is not a useless person, all people like whatever the ability of his mind and physical condition is still useful to achieve common goals.
- Fourth; the principle of patience and pleasure in the proverbs [appendix D], that is, a chieftain is always patient and heartless, not angry and arrogant, always forgiving mistakes and errors committed by the child's nephew and society, and have a tenure attitude in the face of all things.
- Fifth; the wise principle of wisdom in proverb [appendix E], meaning a leader must have a subtle feeling, an implicit understanding, a sharp mind and a scholar.
- Sixth; the precautionary principle of proverb [appendix F], meaning that a prince should always be careful in every behaviour and deed that would damage his reputation as a leader or leader. The prince should always remember and be careful, always say gently, dare responsibility in all actions, the principle of carefulness is called the "*Ingek dan Jago pado Adat*"
- Seventh, the principle of holding the truth in proverb [appendix G], in the proverb language is said to be "*Kayo dan Miskin pado Hati dan Kebenaran*", that is, a prince should have the ability to direct his nephew child to the truth. He will try to bring him to the right and proper path,

asked or not asked by his nephew's son. He is humble and benevolent in all forms which leads to righteousness and good deeds, always giving good and useful doctrines. At any time a chieftain needs to have a firm and wise nature. He will not take any steps and actions before being asked and required. He will not settle a dispute that should not be his duty or out of place.

- Eighth, the principle obeys every decision that has been taken in the proverb [appendix H], meaning that one always obeys every decision that has been taken, very carefully in making and pronouncing a promise to someone, diligently controlling the child's nephew in all areas of life, firm and wise in all respects.
- Ninth, the principle of careful decision-making in proverb [appendix I], that is, a chieftain always knows cause and effect, and considers *mudharat* (disadvantageous), benefits in the work and the decision to be made. He has a thoroughness in deeds and actions. He takes into account what is possibilities that will occur in the community.
- Tenth, democratic principle in proverbs [appendix J], It means that a chieftain should be deliberative in taking decisions concerning the lives of the people, with his nephew and his people. The order and its social structure may change from time to time, but the principle remains everlasting. Nowadays, nephew or niece can mean "citizen", but not "kawula" (ordinary people). He is a free man choosing the best choices for himself. But he has to refer to the chieftain, which means his leader, which can also institutionally have tiered up the stairs down from top to bottom. It's just that this leader must have a principle of consensus, and above all, principled to the truth. This is the "laws" and "rules" that govern all aspects of life in society.
- Eleventh, the principle of equality, that is, a chieftain has a position which in traditional law with his "nephew" and society. The elder as a leader is only one who takes a step forward and is elevated. The principle of equality is an inseparable part of democracy on the basis of "*duduk sama rendah tegak sama tinggi*" (sitting the same low, standing the same height, equally or emancipation) among all in solving all problems, with the spirit of deliberation: "*tiada kusut yang tidak terselesaikan dan tiada keruh yang tidak tejernihkan.*" The process of deliberation proceeds according to "the groove and deserves" with the aim: "*bulat air di*

pembuluh, bulat kata di mufakat." However, disagreements and conflicts are even accommodated, so consensus decisions are "*bulat yang boleh digolongkan*" and "*ada yang pecak yang boleh dilayangkan*" (a spherical to be classified and some cracks are allowed to be posted). Spherical that may be classified is a unanimous consensus, whilst the denominator may be broadcast is an agreement to accept the opinion of a majority vote with a minority willingness to succumb.

5 CONCLUSIONS

Based on the results of the research, the values of leadership in Minangkabau culture contains eleven principles, namely the principles of:

- The principles of good deeds,
- The principles of justice and impartiality,
- The principles of respect for others,
- The principles of patience and pleasure,
- The principles of wisdom,
- the principle of caution,
- The principles of the truth,
- The principles of Obeying every decision that has been taken,
- The principles of careful decision-making,
- The principles of democratic principles,
- The principles of equality.

These principles can be set as references to the values principle of leadership of national leadership.

REFERENCES

- Bertens, K., 1997. *Etika, PT Gramedia Pustaka Utama*. Jakarta.
- Djajendra, 2008. *Kepemimpinan Tanpa Etika Adalah Malapetaka*, <http://agneskurniawan.wordpress.com/2007/05/02/etika-dalam-kepemimpinan-manajerial>.
- Edwar Djamaris, 1991. *Tambo Minangkabau; Suntingan teks disertai Analisis Struktur*. Balai Pustaka. Jakarta.
- Hadari-Nawawi, 2006. *Kepemimpinan mengefektifkan Organisasi*. Gadjah Mada University Press. Yogyakarta.
- Hamengku Buwono X, 2008. *Etika Politik dan Penerapannya. Pidato Dies*, yang disampaikan dalam Temu Akbar Alumni Dies Natalis Ke-40 Fakultas Ilmu Sosial dan Ilmu Politik. Universitas Diponegoro. Semarang, 3 Agustus 2008.
- Hars, N., 1992. *Profil Propinsi Sumatera Barat*. Yayasan Bhakti Wawasan Nusantara. Jakarta.

- Haryatmoko, 2000. "Etika Politik dan Civil Society". *Article KOMPAS*. 5 Juni 2000. Jakarta.
- Haryatmoko, 2003. *Etika Politik dan Kekuasaan*. Penerbit Buku Kompas. Jakarta.
- Kartini-Kartono, 1983. *Pemimpin dan Kepemimpinan: Apakah Pemimpin Abnormal itu?* CV Rajawali. Jakarta.
- Leahy, L., 2001. *Siapakah Manusia Itu? Sintesis Filosofis tentang Manusia*. Penerbit Kanisius. Yogyakarta.
- Leys, W. A.R., 1952. *Ethics for Policy Decisions: The Art of Asking Deliberative Questions*. Prentice-Hall, Inc. New York.
- Ma'arif, A. S., 1996. *Gagasan Demokrasi dalam Perspektif Budaya Minangkabau, dalam Muhammad Najib dkk. (Ed), Demokrasi dalam Perspektif Budaya Nusantara*. LKPSM. Yogyakarta.
- Madjo-Indo, A.B. Dt., 1999. *Kato Pusako: Pepatah, Petitih, mamang, pantun Ajaran dan Filsafat Minangkabau*. PT Rora Karya. Jakarta.
- Magnis-Suseno, F., 1987. *Etika Politik; Prinsip-Prinsip Moral Dasar Kenegaraan Modern*. PT Gramedia. Jakarta.
- Magnis-Suseno, F., 2007. *Sekitar Etika Politik. Kuliah Umum di Fakultas Filsafat UGM*. tanggal 27 Agustus 2007. Yogyakarta.
- Naim, M., 2004. "Dengan ABS – SBK Kembali Ke Jati Diri", dalam H. CH. N. Latief Dt. *Bandaro, dkk, (eds), Minangkabau Yang Gelisah; Mencari Strategi Sosialisasi Pewarisan Adat dan Budaya Minangkabau Untuk Generasi Muda*, CV Lubuk Agung, Bandung.
- Naim, M., 2009. *Budaya Minang Di Era Globalisasi*, Cimbuaq.net.
- Nasroen, M., 1971. *Dasar Falsafat Adat Minangkabau*. Penerbit Pasaman. Jakarta.
- Navis, A.A., 1986. *Alam Berkembang Jadi Guru; Adat dan Kebudayaan Minangkabau*. Grafiti Pers. Jakarta.
- Poespoprodjo, W., 1986. *Filsafat Moral: Kesusilaan Dalam Teori dan Praktek*. Remadja Karya CV. Bandung.
- Rajo Penghulu, Idrus Hakimy Dt., 1994. *Pokok-Pokok Pengetahuan Ada Alam Minangkabau*, Remaja RosdaKarya. Bandung.
- Rajo Putih, A.B. Dt. 1992, "Siapa Sebenarnya Ninik Mamak Itu?". *Buletin Sungai Puar* No. 39 Februari 1992.
- Sangoeno-Diradjo, I. Dt., 2009. *Tambo Alam Minangkabau; Tatanan Adat Warisan Nenek Moyang Orang Minang*, Kristal Multi Media. Bukittinggi.
- Sartono-Kartodirdjo (ed), 1984. *Kepemimpinan Dalam Dimensi Sosial*. LP3ES. Jakarta.
- Sinaga, K., 2008. "Tentang Etika Politik", *Article KOMPAS*. 9 April 2008. Jakarta.
- Smith, J., 1998. *The book, 2nd edition*. The publishing company. London.

APPENDIX

[A]
*Nan tinggi tampak jauh
 Nan gadang jolong basuo
 Kayu gadang di tengah padang
 Tampek balinduang kapanasan
 Tampek bataduah kahujanan
 Ureknyo tampek baselo
 Batangnyo tampek basanda
 Pai tampek batanyo
 Pulang tampek babarito
 Biang nan akan menabuakkan
 Gantiang nan akan mamutuihkan
 Tampek mangadu sasak sampik*

[B]
*Tibo diparuik indak dikampihkan
 Tibo dimato indak dipiciangkan
 Kok mangati samo barek
 Kok maukua samo panjang
 Kok mambilai samo laweh
 Kok baragieh samo banyak*

[C]
*Indak urang mambuang urang
 Nan buto paambuih lasuang
 Nan pakak palapeh badie
 Nan lumpuah pahuni rumah
 Nan kuaik pambao baban
 Nan patah pangajuik ayam
 Nan binguang ka disuruah-suruah
 Nan cadiak lawan barundiang
 Nan pandai tampek baguru
 Nan tuo tampek babarito
 Nan kayo tampek batenggang
 Nan bagak palawan musuah*

[D]
*Guntiang nan dari Ampek Angkek
 Dibao nak urang ka Mandiangin
 Dipinjam urang ka Biaro
 Kok datang gunjiang jo upek
 Sangko sitawa jo sidingin
 Baitu pamimpin sabananyo
 Adat taluak timbunan kapa
 Adat gunuang timbunan kabuik
 Adat bukik timbunan angin
 Adat pamimpin tahan upek*

[E]
*tahu di bayang kato sampai
 tahu di ranggeh ka malintang
 tahu di tunggua ka manaruang*

*takilek ikan dalam aia
lah tantu jantan batinonyo
kilek baliuang alah ka kaki
kilek camin alah ka muko*

[F]

*Ingek di adat nan ka rusak
Jago limbago jan nyo sumbiang
Urang ingek pantang takicuah
Urang jago pantang ka malingan*

[G]

*Elok nagari dek panghulu
Rancak tapian dek nan mudo
Kalau akan memegang hulu
Pandai mamaliharo puntiang jo mato.*

[H]

*Malabiahi ancak-ancak
Mangurangi sio-sio
Bayang-bayang sapanjang badan
Manjangkau sapanjang tangan*

[I]

*Indak mengelokan galah di kaki
Indak malabiahi lantai bakeh bapijak
Dek sio-sio nagari alah
Dek cilako hutang tumbuah*

[J]

*Kamanakan barajo ka mamak
Mamak barajo ka panghulu
Panghulu barajo ka mufakat
Mufakat barajo ka nan bana
Nan bana badiri sandirinyo.*