

THE ROLE OF THE MINANGKABAU TRADITIONAL COMMUNITY'S CULTURE OF CONSENSUS BUILDING AS A PILLAR OF DEMOCRACY IN SUPPORTING THE SUSTAINABLE DEVELOPMENT GOALS (SDGs)

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ABSTRACT

Indigenous culture plays a vital role in shaping normative frameworks that support modern governance. This study examines the Minangkabau indigenous community's tradition of consensus-based deliberation (musyawarah) as a democratic pillar that contributes to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 16.7 on inclusive and participatory decision-making. Using a normative legal research method with a qualitative approach, the study explores how Minangkabau customary law integrates communal values into decision-making processes that promote social justice and poverty alleviation. In Minangkabau society, deliberation is not merely procedural but reflects a collective ethic where truth is determined through group consensus rather than individual assertion. This principle fosters inclusive governance, equitable outcomes and social cohesion. The study further analyzes the alignment between this indigenous practice and the Islamic principle of syuraa (consultation), which serves as a moral foundation for participatory democracy in Islamic jurisprudence. The results show that deliberative consensus functions as an effective participatory democracy mechanism based on local wisdom in realizing social justice and poverty alleviation. These findings confirm the relevance of integrating customary values and the principle of syūrā in strengthening equitable social governance and supporting the sustainable achievement of the SDGs.

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INTRODUCTION

The dynamics of statehood today continue to reveal various phenomena contributing to the decline of Indonesia's democracy index. The democratic life often glorified by those in power is deteriorating in socio-political, cultural and economic aspects. This regression in realizing a truly democratic state is largely attributed to policies functioning merely as instruments of political interest, rather than achieving the essential goal of democracy—the establishment of a welfare state (*staatzorg*). Numerous studies have attempted to address this issue by promoting the framework of the Sustainable Development Goals (SDGs) as an inclusive and participatory approach to sustainable governance.¹

In the context of administrative law, the concept of authority is central, as it determines the limits and legitimacy of governmental actions.² Indonesia's plural society, composed of diverse ethnicities, tribes and religions, has produced a wealth of cultural wisdom known as local wisdom (*kearifan lokal*), which functions as a living source of norms and social ethics.³ Among these cultural foundations, the *musyawarah-mufakat* (deliberation and consensus) tradition of the Minangkabau people embodies democratic values that align closely with the Islamic concept of *shūrā* (consultation) a principle emphasizing participatory decision making, justice and collective responsibility.⁴ However, existing research has not yet adequately explored how *shūrā* can be integrated into Indonesia's constitutional framework as a normative foundation for strengthening participatory democracy and achieving the SDGs, particularly SDG 16.7, which promotes responsive, inclusive, participatory and representative decision-making. This study seeks to fill that gap by examining *musyawarah-mufakat* as a manifestation of *shūrā* within Indonesia's socio-legal context, highlighting its potential contribution to sustainable governance rooted in both Islamic constitutional thought and local customary values.

Indonesia, as a country governed by the rule of law, enforces legal provisions and sanctions to regulate the lives of its citizens.⁵ Indonesia is one of the countries that upholds democracy. In Southeast Asia, Indonesia is the country that best practices democracy. While this situation may initially appear as a point of national pride, it in fact warrants a more critical and evaluative reflection.⁶

Culture, derived from *the Sanskrit Buddhayah* (intellect or reason), reflects the collective wisdom and ethical consciousness of society. Among Indonesia's diverse traditions, *musyawarah-mufakat* (deliberation and consensus) embodies participatory decision-making

¹ United Nations. (2015). *Transforming our world: The 2030 Agenda for Sustainable Development*. New York: United Nations.

² Asshiddiqie, J. (2005). *Hukum Tata Negara dan Pilar-Pilar Demokrasi*. Jakarta: Konstitusi Press.

³ Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.

⁴ Kamali, M. H. (2011). *Shari'ah Law: An Introduction*. Oxford: Oneworld Publications.

⁵ Aulia Nur Faradila and Wahyu Sukma Dewi, "Implementasi Asas Musyawarah Dan Mufakat Dalam Penyelesaian Sengketa Hukum Waris Adat Di Indonesia," *Indonesian Journal of Social Sciences and Humanities* 3, no. 2 (2023): 39–46.

⁶ M. Alfatih Syamsuddin, "Sejarah Demokrasi Di Indonesia" 01, no. 01 (2024): 30.

rooted in dialogue and mutual respect.⁷ This principle resonates with the Islamic concept of *shūrā* (consultation), which upholds justice and collective responsibility. Viewed through the lens of *maqāṣid al-sharī'ah*, musyawarah promotes social harmony (*maslahah*) and equitable governance, aligning local wisdom with Islamic constitutional values to support inclusive democracy and the realization of SDG 16.7.⁸

Culture and humanity are inseparable aspects reflected through literature and social life.⁹ In Minangkabau culture, justice and leadership form the core of communal values, with leadership grounded in deliberation and cooperation. The principle of musyawarah (deliberation) functions as a dialogical process involving all members of society to reach a fair and binding consensus. This ethos is captured in the proverb “Bulek aia dek pambuluah, bulek kato dek mufakat” (“Water is shaped by its bamboo, words by consensus”), illustrating the collective pursuit of justice and harmony.¹⁰

These values are reflected in Minangkabau proverbs such as “duduak samo randah, tagak samo tinggi” (sit low, stand high), which emphasizes the principles of egalitarianism and social justice.¹¹ The rich local wisdom of Minangkabau, which is full of proverbs, contains moral messages that can be used as a reference in everyday behavior.¹² The SDGs emphasize the importance of multi-stakeholder collaboration, community participation and fair decision-making to achieve sustainable development goals. Indonesia is committed to the success of the Sustainable Development Goals (SDGs) as part of its sustainable economic development efforts, which are also part of its global commitments.¹³

Despite its noble values, the Minangkabau culture of deliberative consensus faces challenges such as declining interest among youth, rising individualism and digital shifts in communication. Local initiatives like *Peraturan Nagari* and *Musrenbang Nagari* seek to institutionalize consensus-based governance, yet their success depends on active community participation. Without preservation, these participatory values may erode, weakening local democracy and hindering progress toward SDG 16.7, which promotes inclusive and participatory decision-making.

Indigenous culture is an interesting topic to study, because it is the unique values of indigenous communities that have been developed into norms that bind modern society. These values are then developed and adapted to be implemented in contemporary society. However, none of the studies mentioned above have specifically examined the implementation of the

⁷ Marselina, Apriana. "ACCOUNTING IN LOCAL WISDOM: REVEALING BARTER TRADITION IN WULANDONI NUSA TENGGARA TIMUR." *Jurnal Sosiologi Dialektika Sosial* 11, no. 1 (2025): 47-59.

⁸ Kamali, M. H. (2011). *Shari'ah Law: An Introduction*. Oxford: Oneworld Publications..

⁹ Mujiburrahman, Mujiburrahman, Richa Meliza, Aflia Riski, Fahrudin Alawi, and Dewi Kumala Sari. "Acehnese Women as Guardians of Cultural Heritage: An Analysis of Their Role in the Conservation of Arts and Traditions." *Malikussaleh Social and Political Reviews* 5, no. 1 (2024): 51-56.

¹⁰ Masarra Albaqiatussalihah, "Pengambilan Keputusan Dalam Adat Minang," 2019, <http://dx.doi.org/10.31227/osf.io/dxte8>.

¹¹ Muhammad Azhar Faturahman, Muhammad Yusvado A H and Silvia Rini Putri, "Rumah Gadang Sebagai Lambang Demokrasi Suku Minangkabau Di Sumatera Utara," *Jurnal Soshum Insentif* 4, no. 1 (2021): 54-59, <https://doi.org/10.36787/jsi.v4i1.465>.

¹² Wahyu Djoko Sulisty et al., "Seminar Nasional 'Penguatan Pendidikan Karakter Dalam Pembelajaran Sejarah,'" n.d.

¹³ Usman et al., "Implementasi Sustainable Development Goals (Sdgs) Di Indonesia Perspektif Ekonomi Islam," *Al-Masharif: Jurnal Ilmu Ekonomi Dan Keislaman* 11, no. 1 (2024): 108-26.

Minangkabau indigenous community's consensus-based deliberative culture as a pillar of democracy, particularly in achieving the Sustainable Development Goals (SDGs).

This study examines how the Minangkabau culture of deliberative consensus remains relevant as a pillar of local democracy and how it can support the Sustainable Development Goals (SDGs). Using the Islamic jurisprudential concept of *shūrā* which upholds consultation, justice and collective responsibility this research analyzes *musyawarah-mufakat* as a local expression of participatory governance. The study contributes to understanding how such traditions can strengthen inclusive decision-making in line with SDG 16.7.

METHODS

This study employs a doctrinal or normative legal research design that systematically analyzes legal norms governing participatory governance within the Minangkabau indigenous context. The research utilizes three categories of legal materials: primary sources, including statutory provisions, constitutional texts and local regulations (Peraturan Nagari); secondary materials, consisting of scholarly works, journal articles and authoritative commentaries on Islamic constitutional law and local governance.

The inclusion criterion focuses on materials that explicitly address deliberation (*musyawarah*), consensus (*mufakat*) and participatory decision-making, while sources unrelated to governance, Islamic law, or SDG frameworks are excluded. Methodologically, this study applies a statutory and conceptual approach combined with interpretative analysis based on the principles of *shūrā* (consultation), *maqāṣid al-sharī'ah* (objectives of law) and *qawā'id fiqhīyah* (legal maxims in Islamic Jurisprudence). These frameworks are employed to interpret how the Minangkabau deliberative tradition aligns with Islamic legal principles and contributes to policy indicators, particularly SDG 16.7, which promotes inclusive and participatory decision-making. Data are analyzed qualitatively through deductive reasoning to formulate normative conclusions linking local legal culture with sustainable governance.

RESULTS AND DISCUSSION

Implementation of The Minang Indigenous Community's Culture of Deliberation and Consensus as a Pillar of Democracy

Indigenous peoples are an essential part of the development of the Indonesian state.¹⁴ From the very beginning, all of the founding fathers of our country recognized that Indonesia is a pluralistic and diverse nation. After further exploring the values embedded in Indonesian society, a consensus emerged that became the national motto: *Bhineka Tunggal Ika* (Unity in Diversity). This diversity can be seen in the reality of the various indigenous communities in Indonesia (in 1920, van Vollenhoven identified 19 indigenous communities, each with their own unique customary laws (*adat*)). Many terms are used to refer to indigenous communities, such as isolated communities, remote tribes, indigenous peoples, shifting cultivators and tribal communities. In other countries, terms such as “first nations” (United States and Canada); “indigenous cultural communities” (Philippines); and “indigenous peoples” (United Nations) are

¹⁴ M.H. DR.Wendra Yunaldi, S.H., *Perspektif Otentik Kesatuan Masyarakat Hukum Adat Dalam Ketatanegaraan Indonesia*, 2021.

used. These communities are an integral part of the Indonesian nation and their rights are recognized by the Constitution of the Republic of Indonesia, specifically in Article 18B, paragraphs (1) and (2).

In March 1999, the First Congress of Indigenous Peoples of the Archipelago was held, which resulted in a consensus on the definition of Indigenous Peoples,¹⁵ which is defined as follows: a community group that has ancestral origins (passed down from generation to generation) in a specific geographical area and has its own system of values, ideology, economy, politics, culture, society and territory. In the book *Principles and Structure of Customary Law by Ter Haar Bzn* (1987), it is explained that throughout the Indonesian archipelago, at the level of the common people, there is a way of life within groups that behave as a unity towards the outside world, both outwardly and inwardly. These groups have a fixed and permanent structure. These human groups possess material possessions, worldly property and supernatural property, which are subject to legal union.

Meanwhile, Soerjono Soekanto (1983) defined indigenous communities such as villages in Java, clans in South Sumatra, nagari in Minangkabau, kuria in Tapanuli, wanua in South Sulawesi and Banjar in Bali, as social units that have the necessary elements to be self-sufficient, namely a unified legal system, a unified authority and a unified living environment based on shared rights to land and water for all members. Their livelihoods are communal in nature, where mutual assistance, cooperation, solidarity and shame play a significant role.

Tabel 1. Distribution of Indigenous Communities in Indonesia

No	Region	Number (Indigenous Communities)
1.	Kalimantan	772
2.	Sulawesi	664
3.	Sumatra	392
4.	Bali & Nusa Tenggara	253
5.	Maluku	176
6.	Papua	59
7.	Jawa	55

Source: BRWA, Aliansi Masyarakat Adat Nusantara, 2020

Specifically for the Minangkabau Indigenous Community, there is a wealth of cultural and legal traditions that are relevant and can be utilized to support policies aligned with the Sustainable Development Goals (SDGs). The values and principles underlying Minangkabau customary law, in particular, include the following: consensus-building, mutual cooperation and restorative justice. These principles have a strong relevance in fostering social harmony, justice and sustainable development (Sustainable Development Goals).¹⁶

¹⁵ A P A Azis and Y Arizona, "AFIRMASI MK TERHADAP JUKSTAPOSISI MASYARAKAT ADAT SEBAGAI SUBYEK HAK BERSERIKAT DI INDONESIA (Analisis Terhadap Keterlibatan Aliansi ...," ... *Vinding: Media Pembinaan Hukum* ..., no. 35 (2019): 19-36, <http://rechtsvinding.bphn.go.id/ejournal/index.php/jrv/article/view/300>.

¹⁶ Annisa Wahid, "Hukum Adat Minangkabau Sebagai Basis Dan Perspektif Dalam Pembentukan Sistem Hukum Nasional," *JISRAH: Jurnal Integrasi Ilmu Syariah* 4, no. 2 (2023): 255, <https://doi.org/10.31958/jisrah.v4i2.10154>.

According to M. Nasroen, Minangkabau “custom” is a system of life that is eternal, fresh and relevant, because it is based on:¹⁷

1. The provisions found in the natural world and also in positive values, good examples and developing circumstances;
2. Togetherness in the sense that one person acts for the common good and the common good acts for one person;
3. Equitable prosperity;
4. Balancing conflicts, namely conflicts that are faced in a realistic manner and with mutual agreement based on logic and propriety;
5. Putting things in their place and taking the middle path;
6. Adjusting to reality;
7. Everything is useful according to place, time and circumstances.

In several points regarding the customs or customary laws of Minangkabau, there are several basic provisions that are none other than the objectives of the Sustainable Development Goals (SDGs), including provisions found in nature and positive values, good examples and developing conditions, togetherness in the sense of one person for the common good and the common good for one person, equitable prosperity and so on. These values form the foundation of the traditional cultures of the Minangkabau people, including the culture of *Musyawahar Mufakat*.

The culture of deliberation and consensus among the Minangkabau indigenous people is a value and ethic that is always upheld by the Minangkabau indigenous people, especially in decision-making. This principle or culture of deliberation and consensus is always applied by the Minangkabau indigenous institution known as the ‘*Rumah Gadang*’. *Rumah Gadang* is the traditional house of the Minangkabau tribe and also serves as a traditional institution that plays a crucial role in upholding and enforcing customary law. In Minangkabau, the traditional village council is renowned for its operations, which are deeply rooted in the culture of consensus-building. Here, parties in conflict voluntarily soften their positions and opinions, while simultaneously accepting and understanding the perspectives of others.

The decision-making process according to Minangkabau custom can be seen through a description of the series of *mustika adat basandi syarak* in Minangkabau, written by H Idrus Hakim DT Rajo Penghulu.

Bajanjang naik batanggo turun, (Climb up the ladder, descend)
Naik dari janjang nan dibawah, (Climb up from the ladder below)
Turun dari tango nan diateh, (Descend from the ladder above)
Babilag dari Aso, (Babilag from aso)
Mengaji dari Alief, (Recite from alief)
Kemanakan barajo ka mamak, (Where is barajo ka mamak)
Mamak barajo ka pengulu, Mamak barajo ka pengulu
Pengulu barajo ka mufakat, Pengulu barajo ka mufakat,

¹⁷ Nuzul Iskandar, “Kompromi Hukum Islam Dan Adat Dalam Kewarisan Pusaka Tinggi Di Minangkabau,” *JISRAH: Jurnal Integrasi Ilmu Syariah* 3, no. 3 (2022): 483, <https://doi.org/10.31958/jisrah.v3i3.8379>.

Mufakat barajo ka nan bana, Mufakat barajo ka nan bana,
Bana badiri sendirinya, (The source stands alone)
Nan manuruik aluih jo nan patuik, (That which is true and that which is false).

From this proverb, it is beautifully and clearly evident that the path to truth as a societal goal is achieved through consensus (*musyawarah mufakat*). The phrase “*banjanjang naik, batanggo turun*” means that everything must follow its path/rules/regulations in order to be carried out as well as possible.

In Minangkabau custom, the principle of deliberation is applied in every effort to reach an agreement. This is necessary because truth does not come from individuals, but from a group of individuals who deliberate in determining the best decision. This is illustrated in the following proverb: “The nephew consults the uncle, the uncle consults the village chief, the village chief consults the consensus, the consensus consults the truth and the truth stands alone.” This means (the nephew consults the uncle, the uncle consults the village chief, the village chief consults the consensus, the consensus consults the truth and the truth stands alone).

A leader in Minang cannot impose his will on his community. If someone has an idea, he must first discuss it with others. This is because in Minang custom, leaders are only given a slight precedence and are held in high esteem. There is no cult of personality in Minangkabau culture. In discussions, everyone has equal rights. They sit equally low and stand equally high. In addition, in the process of selecting leaders in the Minangkabau indigenous community, consensus-based deliberation is also prioritized. For example, in the selection of a *kepala paruik* to become a *panghulu andiko*, in the Agam region, this must usually be confirmed with the approval of other *panghulu andiko* from the *nagari*. In this context, if there is opposition or disagreement from one of the *panghulu andiko* regarding the confirmation, it is usually decided by a majority vote (Chairul Anwar: 1997).

According to Chairul Anwar (1997), the *nagari* government in Minangkabau is divided into two different governmental structures, namely the governmental structure within the Bodi Caniago customary area and the governmental structure within the Koto Piliang customary area. In the Bodi Caniago customary area, governance is carried out collectively by the *panghulu andiko* in a meeting or consultation called a *kerapatan nagari*. In this *kerapatan nagari*, the *panghulu andiko* have equal status and standing in expressing their opinions to reach a consensus. This model of governance can be found in the Agam region.¹⁸

Meanwhile, in the traditional government model of Koto Piliang, a tribal chief is elected from among the heads of families and these tribal chiefs then jointly govern their respective villages as *datuak nan kaampekk suku*. In the tribal chief's administration, they are assisted by three aides: a *manti*, who handles administrative matters; a *dubalang*, responsible for security (police); and a *malin*, who oversees matters related to Islam. Together with the tribal chief, these

¹⁸ Beni Kurnia Illahi, Ardilafiza and Annisa Salsabila, “Materi Muatan Peraturan Nagari Berdasarkan Hak Asal Usul Menurut Sistem Pemerintahan Desa,” *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 12, no. 1 (2023): 27–44.

four individuals are referred to as the “four types of people.” The relationship between religion and politics is a reciprocal process in which both entities have a tug-of-war of interests.¹⁹

From the above description, the only difference between the two traditional environments in Minangkabau is in the structure of the government. However, there is a clear similarity in that both traditional government systems are based on deliberation to reach consensus. Chairil Anwar (1997) said that deliberation to reach consensus is the basis of the Minangkabau natural order, quoting pituo (advice):

Tuah Dinan Samupakat

Cilako Dinan Basilang

(it is good luck when we are in agreement, but bad luck when we disagree)

Not only used in traditional dispute resolution in Minangkabau,²⁰ the principle of deliberation and consensus in customary justice is also used in several other countries or regions. Examples include customary justice in Papua New Guinea, customary justice in Western Samoa, customary justice in the Philippines, customary justice in Bangladesh and customary justice in Peru. All of these customary justice systems uphold certain values that are based on deliberation and consensus.

The Culture of Deliberative Consensus can Support The Achievement Of SDG Goals In Terms of Social Justice and Poverty Alleviation In Minangkabau Society

1. The Relationship between the Culture of Deliberative Consensus and Democracy

The cultural approach is no longer unfamiliar to scholars in Indonesia when studying political systems,²¹ government and even the legal system itself. A simple example of this is identity politics, which, according to Clifford Geertz (1973), has been very influential in the development of political dynamics analysis in Indonesia. However, entering the 21st century, very few Indonesian scholars are interested in discussing traditional culture, especially in relation to the state system, let alone realizing the concept of state objectives, including the Sustainable Development Goals (SDGs).

For most Indonesians and scholars, unanimous agreement (*musyawarah mufakat*) is the rule for decision-making, especially in customary law (Logsdon 1978, 96). According to Soetarjo (1953, 102), under Indonesian customary law, every decision—whether accepted or rejected—must be made through consensus (unanimous decision). On the other hand, he rejects the majority voting system used in Western governments because it is unfamiliar to the Indonesian people. However, the current Indonesian government system is also a democracy that prioritizes majority rule, but this does not mean that consensus decision-making cannot be implemented to protect the voices of minority groups, especially in helping to achieve the SDGs. According to

¹⁹ Iswandi Iswandi and Gibran Abdullah, “Religious Issues in the 2019 Indonesia-Presidential Election,” *Al-Dustur* 3, no. 1 (2020): 1-21.

²⁰ T Erwinsyahbana, “Perspektif Pendekatan Keadilan Restorasi Dan Hukum Pidana Adat Minangkabau Dalam Penyelesaian Tindak Pidana Ringan Di Wilayah Hukum Polres Kabupaten Pariaman,” *IURIS STUDIA: Jurnal Kajian Hukum* 4, no. 3 (2024): 186-98.

²¹ At Prayer, “Politik Identitas Dalam Pemilu: Studi Kasus Pemilihan Umum Di Daerah Multikultural,” *Jurnal Sociopolitico* 7, no. 1 (2025): 89-94, <https://doi.org/10.54683/sociopolitico.v7i1.182>.

Koentjaraningrat, consensus decision-making is a culture that has grown from the spirit of mutual cooperation that underlies the sense of community in villages among most indigenous communities in Indonesia.

In essence, an important manifestation of mutual cooperation for most Indonesians who are indigenous peoples is the institution of deliberation. The concept involves a process that develops consensus or general agreement through traditional/village councils, which emerge as unanimous decisions or consensus. A unanimous decision, which embodies the common interests and welfare of the community, is achieved through consensus deliberation—a process where the majority and minority groups engage in dialogue, adjusting their respective perspectives on what each group needs, or integrating contrasting viewpoints into a new conceptual synthesis. Once again, consensus thus prevents the majority group from imposing its will on the minority group, ensuring that no one's interests are ignored in a society.

It should be noted that outsiders cannot simply observe the consensus-building process in village meetings. Therefore, there is often a perception that leaders or authorities determine every issue authoritatively without involving the affected groups, or that they are given the opportunity to participate but their interests are not accommodated in the policies that are adopted. In reality, however, intensive internal lobbying often takes place behind the scenes, leading to a consensus among those with vested interests, whether they support or oppose the decision. What is displayed on the surface is merely a ceremonial reading of a decision that has already been agreed upon collectively.

Although considered to have originated from rural areas or indigenous communities in the region, the values or principles of deliberative consensus have in fact been incorporated into the Indonesian government system. Consultation is the foundation for the formation of the People's Consultative Assembly (MPR) and one of the five pillars of the Pancasila state principles, which essentially states that "democracy is guided by inner wisdom in the form of consultation (deliberation) among representatives. Furthermore, Article 2 of the 1945 Constitution of the Republic of Indonesia states that all decisions of the People's Representative Council (DPR), the People's Consultative Assembly (MPR) are made based on the majority vote, but looking back when President Soekarno established guided democracy, including a return to the 1945 Constitution, which included the adoption of unanimous consent (*mufakat*) in the rules regarding decision-making. President Suharto also recognized the importance of consensus in the government system to achieve national stability and other national goals. For example, we can see this in MPR Decree No. II/MPR/1978 on *Ekaprasetya Pancakarsa*,²² which stipulates that decisions must be made only through deliberation and must reach unanimous agreement (consensus) in that deliberation. The Indonesian people respect the decisions made through deliberation and are responsible for implementing or executing those decisions.

Although after the 1998 reform, also known as the era of democratization and decentralization, consensus-based deliberation is no longer understood as a unanimous decision as it was during the authoritarian era of Soekarno or the Soeharto regime, it is now understood

²² Erna Octavia and Anwar Rube'i, "Implementasi Sila Ke Empat Berlandaskan Pancasila Pada Mahasiswa Ikip Pgrri Pontianak," *Sosial Horizon: Jurnal Pendidikan Sosial* 6, no. 1 (2019): 149-64, <https://doi.org/10.31571/sosial.v6i1.1261>.

as a more flexible form of consensus-based deliberation that does not diminish the value or principles of consensus-based deliberation itself. According to Mizuno (2006), there is still a strong tendency to emphasize consensus-based decision-making in the decision-making process of assemblies, particularly in traditional villages, while majority voting is also still practiced, especially to reactivate village development councils. Consensus-based deliberation is also an effort to improve Indonesia's democracy index, as it can accommodate the interests of all affected parties, especially in the process of formulating policies or regulations that apply to the general public.

Tabel 2. Indonesian Democracy Index (IDI) According to Indicators 2018-2020

Indonesian Democracy Index Indicators	Indonesian Democracy Index (IDI) According to Indicators		
	2018	2019	2020
Threats/use of violence by government officials that hinder freedom of assembly and association	82,35	77,21	86,76
Policies of local government officials found guilty by the Administrative Court	72,76	73,45	68,81
Written rules that discriminate based on gender, ethnicity, or group	92,16	92,65	92,65
Written rules that restrict freedom of religious worship	80,43	81,71	84,02
Local regulations initiated by the Regional Representative Council	40,35	46,16	31,70
Allocation of education and health budgets	74,02	78,07	85,76
Controversial termination of investigations by prosecutors or police	88,97	94,12	85,29

Source: Statistics Indonesia (Badan Pusat Statistik), 2009-2020

Through data showing the democracy index in Indonesia with several indicator options, we can see that there are still many aspects that need to be addressed and improved so that democracy in Indonesia can truly become a forum for the aspirations of the people and not just a conduit for the interests of certain parties. Therefore, decision-making through deliberation and consensus must continue to be cultivated and its implementation improved in the Indonesian state administration.

Even today, decision-making based on consensus is still used, even after democratization (or the 1998 reform) up to the highest level of the legislative process at the national level, namely the House of Representatives (DPR). In the parliamentary rules of procedure (Tata Tertib DPR RI), there is a call for factions to strive to do this (consensus) as much as possible, with the aim of obtaining unanimous agreement (consensus).

2. Contribution to Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs) are sustainable development efforts that serve as a reference in the framework of development and negotiations between countries around the world, replacing the Millennium Development Goals (MDGs) that ended in 2015.²³ By summarizing the principles of sustainability and inclusion, the SDGs aim to create a more just, sustainable and prosperous world for all living beings on this planet. To facilitate implementation, the 17 SDGs are divided into four main pillars, namely social, economic, environmental and legal governance, thereby providing a solid foundation for holistic and integrated development strategies.

The implementation of the SDGs in Indonesia is regulated by Presidential Regulation of the Republic of Indonesia Number 111 of 2022 concerning the Implementation of the Achievement of Sustainable Development Goals, which contains the objectives of the SDGs, namely to 1) maintain the continuous improvement of the economic welfare of the community; 2) maintain the sustainability of social life in the community; 3) maintaining environmental quality and inclusive development; and 4) implementing governance that is capable of maintaining the improvement of quality of life from one generation to the next.

The principles of TPB/SDGs form the basis for every phase of TPB/SDGs program implementation in Indonesia, marking a strong commitment to achieving comprehensive sustainable development goals. First, the principle of universality mandates the promotion of SDG implementation across all regions of Indonesia, ensuring that every area, whether remote or densely populated, benefits from it. Second, the principle of integration reinforces the essence of unity and interconnection between social, economic, environmental, legal and governance dimensions, emphasizing the importance of a holistic approach in planning and implementing development policies. The third principle, "No One Left Behind," ensures that every step in realizing the TPB/SDGs must take into account the interests of all segments of society and ensure that no one is marginalized in the development process. The application of these principles reaffirms the commitment to implement the TPB/SDGs inclusively through collaboration

²³ UNDP & World Bank Group, "Transitioning from the MDGs to the SDGs," The United Nations Development Programme (UNDP) and the World Bank Group (WGG), 2016, 1-176, <http://www.undp.org/content/undp/en/home/librarypage/sustainable-development-goals/transitioning-from-the-mdgs-to-the-sdgs.html>.

between the government and various non-governmental stakeholders, including community organizations, philanthropic institutions, businesses and academics, ensuring that every step toward sustainable development involves all parties involved and benefits all segments of society.

The commitment to achieving the SDGs involves various parties, not only the government but also non-governmental organizations, both at the national and regional levels, down to the village level. The commitment to implementation at the national level is carried out through the preparation of the 2030 SDG Roadmap, SDG Indicator Metadata, National Action Plan (RAN), annual reports and reports to the United Nations submitted through the Voluntary National Review (VNR). Meanwhile, the commitment to implement the SDGs at the regional level is realized through Regional Action Plans at the provincial and district/city levels and the involvement of non-governmental stakeholders is realized through SDGs Centers/Networks/Hubs in universities, as well as companies/associations that have programs/activities based on the four main pillars. The implementation of the SDGs requires adequate financing and investment. SDG financing strategies cannot rely solely on government budgets but must be expanded to include innovative sources. Innovative financing potential can come from, among others, businesses, philanthropy and global finance.

The contribution of consensus-based deliberation and democracy to the achievement of the Sustainable Development Goals (SDGs) is crucial in maintaining inclusivity, participation and fairness in the sustainable development process. Consensus-building, which is a key principle in the local wisdom traditions of many communities worldwide, facilitates open dialogue among various stakeholders, including governments, the private sector, civil society and local communities. This approach allows for the consideration of diverse perspectives, needs and aspirations from various groups within society, resulting in decisions that are more consensus-based and have broader support. On the other hand, democracy provides a strong foundation for public participation in the development process, enabling citizens to actively participate in decisions that affect their lives. Through elections, legislative bodies and other participatory mechanisms, democracy ensures that the voice of each individual is valued and considered in the formulation of development policies. Thus, democracy creates an environment that enables public accountability and transparency in the decision-making process.

In the context of the SDGs, consensus-building and democracy contribute to the achievement of these goals by ensuring that development policies and programs reflect the needs and aspirations of the wider community. Active participation by various parties in the planning, implementation and monitoring of development projects not only ensures alignment with local needs, but also increases the acceptability and effectiveness of these programs. Additionally, consensus-based deliberation and democracy help address social and economic inequalities by empowering vulnerable groups, such as women, children, minorities and indigenous peoples and advocating for their rights to participate in the development process. By giving a voice to those who are marginalized or unheard, consensus-based deliberation and democracy help create more inclusive and equitable conditions, in line with the goals of sustainable development that prioritize well-being for all.

In conclusion, consensus-based deliberation and democracy play an important role in realizing the SDGs by ensuring inclusive participation, consensus-based decisions and

accountability in the development process. By promoting open dialogue, public participation and the protection of individual rights, consensus-based deliberation and democracy provide a strong foundation for comprehensive and sustainable development.

With so many interests that must be considered and accommodated through the Sustainable Development Goals (SDGs) program, especially given that Indonesia is a country with diverse ethnicities, tribes and indigenous peoples, as described at the beginning, special efforts are needed to achieve the SDGs themselves. Among the efforts that can be undertaken is involving all stakeholders, including affected communities and fostering consensus through fair and inclusive forums to achieve mutual agreements that bring benefits to all. Thus, the role of the Minangkabau indigenous community's principle of consensus-based deliberation as a pillar of democracy serves as both a preventive measure and an initial step toward achieving the Sustainable Development Goals themselves.

CONCLUSION

The culture of deliberative consensus within Minangkabau indigenous communities represents a normative foundation of customary law that safeguards equality and collective justice by preventing majority domination. This principle embodies elements of restorative justice and social solidarity, serving as a moral and institutional framework for sustainable and democratic governance. Within this study, the culture of *musyawarah mufakat* is analyzed through the integrated framework of *shūrā-maqāṣid-qawā'id fiqhiyyah*, emphasizing participatory consultation (*shūrā*), the pursuit of public welfare (*maslahah*) and the application of legal maxims that promote fairness and inclusivity.

The research contributes scientifically by proposing a contextual matrix aligning local deliberative norms with the policy indicators of SDG 16.7, particularly in fostering responsive, inclusive and participatory decision-making. Operationally, this implies that community-based governance models such as *Peraturan Nagari* and *Musrenbang Nagari* should institutionalize consensus-oriented mechanisms within local administrative frameworks. However, the study acknowledges its limitation in empirical validation, as it focuses primarily on doctrinal analysis. Future research should therefore employ socio-legal or participatory field methods to evaluate the practical implementation of deliberative consensus in achieving sustainable governance outcomes.

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