

Research Article

Ethnic-Based Diplomacy Studies Based on the Historical Experience of Indonesian Independence

Haiyyu Darman Moenir¹, Anita A. Sinulingga¹, Abdul Halim²

¹International Relations Department, Universitas Andalas, Limau Manis, Pauh-Padang. West Sumatera, 25163. Indonesia

²International Relations Department, Universitas Sriwijaya, Jl. Masjid Al Gazali, Bukit Lama-Palembang, South Sumatera, 30128

Abstract.

This study analyzes the contribution of Minangkabau diplomats during the era of Indonesian independence. It is explained that at least six components in diplomacy need to be considered in the understanding of diplomacy. The six components include participants, compromise, nature of decisions that must be considered, understanding, time, and place. This study tries to present something new by using ethnography.

Keywords: Ethnicity, Diplomacy, Minangkabau, Independence, Indonesia.

Corresponding Author: Haiyyu Darman Moenir; email: haiyyu_darman@soc.unand.ac.id

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1. Introduction

Based on extensive archival research, military and diplomatic solutions, the path of armed struggle and negotiations are the means used by Indonesia to achieve political targets during the independence period. From an Indonesian perspective, the classic historiographical theme in resolving the Indonesian-Dutch conflict is a tug-of-war between diplomatic options and armed struggle. Armed struggle is related to fights and guerrilla issues in the realm of physical struggle at the local level, while diplomacy tends to be a matter of the central political elite. Thus, during its nearly five-year journey, the face of the Indonesian independence revolution took place in the dialectic of physical and military (military) struggle, both of which interacted with each other on a regular basis. The struggle for Indonesian independence finally ended in a series of diplomatic lines. Diplomacy to resolve the issue of the sovereignty of the Republic of Indonesia was carried out through the Round Table Conference (KMB) which dragged on until finally the sovereignty of the Republic of Indonesia was accepted as part of the United

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States of Indonesia (RIS) at the end of 1949 and in 1950, Indonesia returned completely to the appointment of a Unitary State. Republic of Indonesia ¹.

This paper seeks to analyze the Ethnic-Based Diplomacy Study based on the Historical Experience of Indonesian Independence. This research is based on a long-term study related to the history of the struggle of Indonesian diplomats who tried to achieve Indonesian sovereignty during independence. In the early days of independence, recognition of sovereignty was very difficult to achieve. At that time, apart from war, to gain recognition of Indonesia's sovereignty was carried out by political diplomacy. In the context of diplomacy, apart from Javanese ethnicity, Minangkabau ethnicity is considered to have an important role in the context of the Indonesian struggle. In addition, Minangkabau is also recorded in history as one of the ethnic groups that have a role in the process of the struggle for Indonesian independence. The prowess of these diplomats can be considered as the strength of cultural diplomacy possessed by Indonesia, where their ability to dialogue and negotiate carried out by Minangkabau diplomats is part of the teachings taught in Minangkabau culture. This study will analyze the contribution of Minangkabau diplomats during the era of Indonesian independence. In the context of diplomacy, the Minangkabau people's ability in diplomacy has an extraordinary track record, this is evidenced by the many diplomats from Minangkabau who succeeded in assisting Indonesia in fighting for Indonesian sovereignty during independence, such as Mohammad Hatta (1902), Sutan Sjahrir (1909), Muhammad Natsir (1908), H. Agus Salim (1884).

Diplomacy and cultural values in an ethnicity are elements that have inequality if they are clearly correlated in an academic study of International Relations. This inequality requires rationality and scientific research to draw a common thread to see how an ethnic group contributes to the struggle for Indonesian independence, especially in the context of diplomacy. This inequality is also a unique feature of academic research in the study of international relations. Minangkabau is one of the two most prominent and influential ethnic groups in Indonesia (besides Javanese), and the Minangkabau ethnicity is rich in cultural values. Minangkabau culture has rich cultural values. Elizabeth E. Graves called the Minangkabau the most successful ethnic group and succeeded in exploiting the opportunities created by the colonial state because they had a prominent position and role in the process of forming the Republic of Indonesia, as well as being in the country's new elite². In line with Graves, Christine Dobbin argues that the Minangkabau are an ethnic group that is responsive to reform and change³. Therefore, they are known as dynamic, external, and monotheistic societies⁴. They are known as a unique society because they incorporate traditional values and Islamic religious values in their

daily lives. Minangkabau is also recorded in history as one of the ethnic groups in the Indonesian Youth Organization in 1928 which eventually became the pioneer of Indonesian independence⁵.

Minangkabau in the history of Indonesia, has been recorded in gold as a leading educational area in Indonesia, both in the field of religion and general science. In religious education, there are Sumatra Thawalib Padang Panjang, Madrasah Diniyah Puti Padang Panjang. In the field of general knowledge, there is the King's School (Kweekschool) which was founded by the Dutch government in 1859 in Bukittinggi, INS Kayu Tanam, Adabiah College. Raja School aims to educate students in the field of government administration and to prepare teachers to be assigned to Dutch schools in Minangkabau to address the shortage of Dutch teachers. Many of these graduates from the King's School were later active in national movement organizations such as Boedi Oetomo. at the end of the 19th century, the students of the King's School had contributed to the birth of the embryo of the pioneers who had contributed a lot in the preparation process for an independent Indonesia⁶.

This research is further narrowed by the initial finding that the diplomatic actors who have succeeded in achieving Indonesia's national interests mostly come from West Sumatra, which is a place where the Minangkabau Community entity exists and develops. In today's context, ethnic origin from Minangkabau also plays a big role in conducting diplomacy as Indonesian citizens living both at home and abroad. The expertise and success of these diplomatic actors from Minangkabau entities cannot be separated from their backgrounds. Therefore, through this research, the researcher wants to see the Minangkabau ethnicity in the context of diplomacy as contributing to the struggle for Indonesian independence. This needs to be investigated further regarding how ethnic entities are able to form a pattern of diplomacy that is relevant in the context of International Relations. Minangkabau culture gave birth to the petatah-petitih (proverbs) tradition which generally has not only the artistic value of rhetoric, but also the practice of thinking and the accumulation of unique local knowledge.

2. Method

The ethnographic method can be understood as a method that emphasizes the involvement of researchers with the subject being studied to understand certain social and cultural settings⁷. Another article states that the ethnographic method is a research method that emphasizes the involvement of researchers in the social environment of the object under study by conducting research related to behavior, listening, interviewing,

and observing and collecting field findings related to the object being studied. Ethnographic research methods emphasize more on the process of collecting primary data by using participatory observation or observations and interviews with objects or the environment of the object to be studied. In the context of this research, the researcher sees that data collection with interviews and field observations will be more accurate if it is carried out with the support of literature that discusses the phenomena studied as reinforcement in the findings that have been carried out in the field. The data to be obtained through this research is a deepening of the understanding of values that affect the success of diplomacy carried out by diplomats by exploring this through in-depth research through the interview process and entering the existing community system. This research uses a methodology that has just been used in the study of International Relations. The ethnography research method is a research method that has been widely used in social research such as in Anthropology studies. However, this method is very new to use in the scientific framework of International Relations. This method only appeared in International Relations Studies in the late 1980s. This method is used to include voices from non-state actors to acknowledge the plurality of processes of an International Relations phenomenon. Through the selected research method, it can answer questions about how cultural and ethnic values (in this context, Minangkabau culture, and ethnicity) can affect diplomatic actions carried out by diplomatic actors based on the experience of Indonesian independence.

3. Result and Discussion

Throughout the history of independence, Indonesia has carried out many forms of diplomacy, both bilateral and multilateral, in achieving recognition of sovereignty as an independent country. In the process of the struggle for Indonesian independence, various ethnic groups united regardless of each other and fought together. This can be seen from the composition of the nation's founding fathers in the membership of BPUPKI who not only come from Javanese ethnicity, but also come from various ethnicities, including Minangkabau, Batak, Ambonese and other ethnic groups. Each ethnic group in the struggle for Indonesian independence has its own role and method and has its own advantages. For example, Bung Karno, who came from Javanese ethnicity, became the central figure of independence who was expert and familiar with orations that were able to unite and inflame the spirit of the people who always appeared in front of the screen in the struggle for independence. Later in its journey, many kiai and raden dominated as part of the independence formulation body such as KH Wahid Hasyim, KH

Mas Mansoer, Raden Ahmad Subarjo and Raden Abikusno Cokrosuyoso. Then there is the role of A.A Maramis from Maluku as a representative from Eastern Indonesia who contributes to the thought of the unity of the entire nation in religious differences. Then the Batak ethnicity also played an important role as commander of various defense forces who were known to be experts in war strategies such as General A.H. Nasution, Lt. Gen. T.B. Simatupang who studied military in Java.

Along the way, the Minangkabau people also became important actors in the struggle for Indonesian independence and gave many contributions to the basic thinking of the country. For example, Ahmad Yamin, who contributed to the formulation of the five basic principles of Pancasila, which in fact several points are still adhered to today. Then there was Tan Malaka who contributed to the naming of the Republic of Indonesia. In the process of the struggle for Indonesian independence as well, the Minangkabau people played an important role in every diplomacy to win and maintain independence in addition to gaining support from other countries. Finally, there was Buya Hamka who played a major role in embracing the power of Islam in fighting the invaders.

In the long process of the struggle for independence, the nation's leaders from Minangkabau also played an important role as eminent diplomats who were well-known not only in Indonesia but also internationally. Some of the diplomats from Minangkabau included Mohammad Hatta, Haji Agus Salim and Sutan Syahrir. The expertise of these figures in diplomacy can be seen in several diplomatic processes carried out, including Indonesia's diplomacy with the Arab League, India, Middle East countries, Australia, to the United Nations. For example, when Mohammad Hatta was able to introduce the term Indonesian name in India and had good relations with several important figures in the country, he helped Indonesia a lot in the process of the struggle for independence. Then when Haji Agus Salim with a strong Islamic background was able to have diplomatic relations with several Middle Eastern countries and the Arab League to help Indonesia. The last time was when Sutan Syahrir represented Indonesia in the diplomatic process at the UN Security Council and KMB.

Diplomats from Minangkabau who are skilled at having diplomatic abilities cannot be separated from the Minangkabau traditional and cultural values that they apply in the diplomatic process and the background of diplomats from Minangkabau that they get from the mosque. In addition, diplomats from Minangkabau enrich their knowledge abroad in collaboration with Minangkabau's traditional values and culture and are applied in the diplomatic process. In this discussion, researchers will look at the Minangkabau values and culture that underlie and shape the diplomats from Minangkabau and how the Minangkabau values and culture are applied in the diplomatic process

applied by diplomats from Minangkabau in the struggle for Indonesian independence. This research will focus on three national figures of diplomats from Minangkabau, namely Mohammad Hatta, Haji Agus Salim and Sultan Sjahrir.

3.1. Minangkabau Traditional and Cultural Values in Diplomacy

The ability and expertise of diplomats from Minangkabau cannot be separated from the traditional and cultural values they get and the background for diplomats in the process of Indonesia's independence struggle. The Minangkabau culture in question is known in the philosophy of "Adaik Basandi Syara' - Syara' Basandi Kitabullah". In a sense the word Adaik itself means custom, culture; Password which means password, Syara' which means Islam; and Kitabullah which means the Book of Allah or the Al-Quran and the Sunnah of the Prophet Muhammad SAW⁸. By definition as a whole, the philosophy of "Adaik Basandi Syara' - Syara' Basandi Kitabullah" has the meaning that Minangkabau customs and culture are values that are based on Islam completely and perfectly and must be in accordance with the teachings of Islam. If these customary and cultural values are contrary to Islam, then those values and culture are not Minangkabau customs and culture. In the values of Minangkabau customs and culture, teachings or practices that are contrary to Islam cannot be applied, with sanctions if a Minangkabau person violates these provisions, then that person is considered a person who is not customary in Minangkabau customs. Likewise, the obligation that must be carried out by Minangkabau people is to carry out Minangkabau traditional and cultural values which are sourced and guided by the teachings of Islam which are implemented in everyday life⁹.

In Minangkabau traditional and cultural values, the philosophy of "Adaik Basandi Syara' - Syara' Basandi Kitabullah" is then held by the Minangkabau people as a philosophy of life in concepts and behavior in life. Philosophy that comes from Islam as a guide to make life values form a strong character and how to behave Minangkabau people in living life and dealing with all the changes that occur. The content in the philosophy of Minangkabau customs and cultural values is then widely contained and found in various advice, proverbs and advice of Minangkabau customs and culture which are always held and used in traditional and social life¹⁰.

In the delivery or teaching of this philosophy, it is usually done in a surau which in fact is owned by every Rumah Gadang - (Minangkabau: "big house") or Rumah Bagonjong "house for the Minangkabau people" (Minangkabau: "spired roof house"). Surau is used as an education center for Minangkabau men both about customs, religion, sports,

arts, information on overseas life so that Minangkabau men become multi-professional. Even in surau education, science is in harmony with religion and religion so that it has high moral and intellectual values in addition to undergoing formal education in public schools or European schools. This surau is very much embedded in Minangkabau customs, a Minangkabau youth who has never lived or gone to a surau means that the youth is not a Minangkabau person. Even though in the development period, public schools were quite lagging and European schools continued to dominate, education at the surau still existed and never died. It is through this surau education that Minangkabau traditional and cultural values, honesty, leadership, and tolerance values are born. This can be realized because of the many elements of teachings in good surau, values, norms, behavior, artistic and traditional practices, tribal and nagari identities, solidarity, existence of leaders and leadership and social unity (Abidin, 2016)¹¹. In everyday life, the philosophy of "*Adaik Basandi Syara' - Syara' Basandi Kitabullah*" which is implemented in surau education in Minangkabau traditional and cultural values cannot be separated from the values that underlie the thoughts and actions of diplomats from Minangkabau, namely Mohammad Hatta, Sutan Syahrir, and Haji Agus Salim.

The first is Mohammad Hatta, who comes from a family with a surau background in Batu Ampar. In addition, Hatta received attention, especially guidance from his uncle who had left the basic values of understanding religion and culture strong in Hatta after the death of his father at the age of 8 while the trade knowledge he got from his mother thus formed Hatta who became a Minangkabau adherent of Islam and a respected economist¹². Then Sutan Sjahrir who comes from a Minangkabau family and is quite respected in Koto Gadang who since childhood has been instilled with Islamic religious values that shape the character of Sutan Syahrir who has a formidable personality, especially in overseas lands¹³.

Then Haji Agus Salim even though he could attend a Dutch school because his father was a Chief Prosecutor, Agus Salim had to carry out his obligations as a Muslim. Every day, Haji Agus Salim has to attend Dutch school lessons in the morning and has to study Islam in Surau at night. These traditional and cultural values are also obtained because of the strong Islamic background of Haji Agus Salim's family. Although there was a tendency that at that time Haji Agus Salim tended to get a lot of western values and culture because of his education in Dutch schools, the Minangkabau values and culture that were obtained and held were still obtained from surau education since children who never died even though they were dominated by western culture with the dominance of European schools¹⁴.

Guided by this philosophy, which is implemented through surau education, diplomats from Minangkabau, namely Mohammad Hatta, Sutan Syahrir and Haji Agus Salim, have extraordinary expertise and abilities in the diplomatic process in the struggle for Indonesian independence. Minangkabau traditional and cultural values attached to these national figures include Kato Nan Ampek (is a basic rule of communication for Minangkabau people), Silek (self-defense arts), Mufakaik (deliberation) and Marantau (to leave your home area to make a living, to go overseas). Through these values, it can be seen how the application of Minangkabau customary and cultural values is divided into 3 groups, namely language skills and diplomacy, compromise and decision-making, and time and place in diplomacy which will specifically describe case studies of three diplomats. Minangkabau origin are Mohammad Hatta, Sutan Syahrir and Haji Agus Salim.

3.2. Language Skills and Diplomacy

In the diplomacy process, language skills and diplomacy are important components to be able to understand diplomatic opponents in order to achieve the intended interests. Minangkabau's cultural values and customs then underlie the manner and behavior of Minangkabau diplomats to form a strong diplomacy pattern. Minangkabau diplomats are used to speaking words that uphold politeness towards the interlocutor who is bound by the rules of life. This rule is known as the kato style or word style which is divided into kato nan ampek terms or four styles as language procedures or manners in the language¹⁵.

The first is the Kato Mandaki style, which is the language used for people whose social status is lower than the interlocutor, for example, from young people to older people, subordinates to superiors, and students to teachers by using neat grammar, clear expressions and the use of substitute words. the first, second and third persons are special, for example, Ambo, inyak, uda, sir, etek, amai or uni. The second is the Kato Manurun style, which is the language used for people whose social status is higher than the interlocutor, for example, teachers to students and parents to younger people, using neat grammar but using shorter sentences and differences in special substitute words, for example wak-den or crew-den, crew-ang, wak-ang and crew-nyo. The third is the Kato Malereang style, which is the language used for people whose social status is the same and respects each other such as marital kinship relationships such as besan, in-laws, daughter-in-law, in-laws or respected people such as clerics, teachers or traditional leaders using neat grammar but use more figures of speech or innuendo

as well as differences in special substitute words such as wak-ambo or wak-mbo. The fourth is the Kato Mandata style, which is the language used for people of the same social status and are familiar with using common market language, incomplete, short sentences, and differences in special substitute words such as *Aden, den and inyo*¹⁵.

The rules of the kato style reflected in the kato nan ampek adopted by the Minangkabau people symbolize the self-esteem that the person has and measure a person's intellect. In the application of this kato style, the strategy of speaking or speaking refers to the concept of face (face), which means that it symbolizes the person's self-image, namely a rational person. In symbolizing this self-esteem and self-image, it must be maintained with the politeness of language. A new sentence is said to be true if we know who the speaker is, who the listener is and how the situation is being faced¹⁶.

In the application of kato nan ampek, the emphasis is on the value of politeness in the euphemism of the Minangkabau language. In KBBI this euphemism is a more subtle expression as a substitute for an expression that is felt harsh, which is considered detrimental or unpleasant. Disputes and divisions that occur due to issues that are not too important can be greatly reduced and avoided because of the smoothing of language speaking. Kato Nan Ampek is a hidden communication ability. A good key is how someone can communicate well, deliver correctly, and listen to what is conveyed correctly without hurting the feelings of others¹⁷. The value of the Kato style rules which are divided into Kato Nan Ampek is the provision of Minangkabau diplomats in conducting negotiations or diplomacy with other countries in the struggle for Indonesian independence.

This discussion starts from how the application of Kato Nan Ampek was carried out by Mohammad Hatta in the diplomatic process of the struggle for Indonesian independence. In diplomacy, Mohammad Hatta applied kato malareang when he achieved sovereignty both with the invaders and countries in the world in negotiations in Kaliurang by Indonesia with a commission of three countries, namely the United States, Australia, and Belgium. In these negotiations, Mohammad Hatta together with other Indonesian representatives talked about the areas under Indonesian control and emphasized sovereignty in the face of the colonialists. Of course, in this diplomatic process, Mohammad Hatta still had mutual respect and was reluctant with other countries in negotiations, but clearly and unequivocally conveyed his principles or attitudes as a nation in defending independence¹⁸.

The application of kato malareang was also reflected in the diplomatic process of the Round Table Conference led by Hatta. In these negotiations, the Indonesian Delegation encountered many obstacles and drained their energy and thoughts. This happened

because the resolutions proposed by Hatta were not accepted by the Dutch. In the process of holding the Round Table Conference, Hatta always adhered to the principles so it was difficult to give in to the Dutch attitude. Hatta's ability as an Indonesian delegate in the KMB was really a big challenge. However, with his expertise, Hatta was able to convey clearly and uncompromisingly the attitude of the Indonesian people. These attitudes included satire and Hatta's invitation in his speech on Independence Day to all members of the KMB to take their duties seriously and be serious in the conference process until it was finished. A country that must be paid by Indonesia. Then the attitude of the Dutch who refused to free West Irian, made Hatta insist on the liberation of West Irian until finally, he took the decision to postpone the discussion. With several ongoing negotiations supported by Hatta's expertise, most of Indonesia's interests can be realized and are able to convince other countries of Indonesia's struggle. Of course, Hatta's firm and principled attitude is reflected in his *kato malareang* with the use of polite and respectful language with diplomatic opponents, besides continuing to hold fast to the principles supported by Hatta's intellectual abilities in fighting for Indonesian independence¹⁸.

Sutan Syahrir used the *kato manurun* rule in rice diplomacy with India, which at that time was experiencing food shortages. In diplomacy with India, Sutan Syahrir shows solidarity between independent countries in aiding those in need. In his speech, Sutan Syahrir emphasized the position of the Indonesian people that although they do not have a surplus of rice, the people are still willing to give 500 thousand tons of rice to India which can be exchanged for textiles. Moreover, because of the solidarity has given by Indonesia, the PM of India was touched and became one of the first countries to recognize Indonesia's independence. Besides providing various medicines and textiles in return for giving rice by Indonesia¹⁹.

On the other hand, Sutan Syahrir applied *kato mandata* in diplomacy with countries in Asia in obtaining recognition of Indonesia's independence. In his speech at the Asian Relations Conference in New Delhi, Syahrir put forward solidarity between the newly independent countries and stressed not to join the disputed western and eastern blocs. Syahrir in his speech also emphasized that newly independent countries must be a bridge between the differences that exist in each country so that they can become one world unit. It was Syahrir's speech at the Asian Relations Conference that later became the beginning of the emergence of free and active politics and the non-aligned movement. Due to a very impressive speech, Syahrir at the conference received the nickname *enfant Cheri* from the Asian conference²⁰. Indirectly, the language skills in Syahrir's speech were able to embrace Asian countries which indirectly received

recognition of independence and even became one of the most respected countries in the Asian region.

Haji Agus Salim applied *kato mandata* in diplomacy with Egypt and several other Arab countries. This method is carried out by prioritizing the equality of Islamic identity and religion which emphasizes that Indonesia brought by Haji Agus Salim is a fellow Muslim who is only separated by distance and time from Arab countries. The use of *kato mandata* with the emphasis on "fellow Muslims" in diplomacy carried out by Haji Agus Salim has proven successful in convincing Arab countries that Indonesia is also part of them and *de facto* and *de jure* recognizes Indonesian independence which was carried out by Egypt, Palestine, Iraq, Lebanon, and Syria. Of course, the recognition of Indonesia's independence from Arab countries is needed to strengthen that Indonesia as a sovereign country has become part of the international community.

In addition, the use of *kato mandata* in diplomacy was also carried out by Haji Agus Salim in carrying out a diplomatic mission in India by attending the 1947 Inter Asian Conference. In a diplomatic mission to India, the *kato mandata* in question was how Haji Agus Salim was able to get the attention of the Indian people and actively meet and exchanged ideas with Indian leaders who emphasized a common destiny as a newly independent nation. In this diplomacy, Haji Agus Salim was able to describe how Indonesia's struggle to gain independence in addition to discussing social, economic, and cultural issues so as to convince Indian leaders and people that Indonesia is a brother in the fate that must be supported and assisted in the struggle for independence.

Another use of *kato nan ampek* used by Haji Agus Salim was also illustrated by the use of *kato mandaki* in various conferences, one of which was when submitting a resolution to the UN Security Council to resolve the problems of Indonesia and the Netherlands. The attitude of the Dutch who reneged on the Linggarjati agreement by carrying out military aggression because they did not accept the *de jure* recognition received by Arab countries made Haji Agus Salim carry out diplomacy to the United States and the United Nations Security Council. In this diplomatic process, Haji Agus Salim managed to break the Dutch argument and stated that the actions taken by the Dutch had violated the agreement. In addition, Haji Agus Salim managed to convince the United States and the UN Security Council that Indonesia needed assistance and depended on a bigger power as a superpower so that the United States and the United Nations felt needed and had to intervene in resolving the problems between Indonesia and the Netherlands.

3.3. Compromise and Decision Making

As a way of international diplomacy, compromise becomes a determination of attitude towards a decision to be taken. The community that is still strong in applying compromise to local values is the Minangkabau community. The Minangkabau community in the application of compromise is known as the Mufakaik Deliberation. Mufakaik Deliberation is a democratic system owned by the Minangkabau community. This Mufakaik Deliberation is joint decision-making to overcome the problems experienced together. There are several forms of implementation in Mufakaik Deliberations: (1) Deliberations are open and transparent²¹; is carried out in the Balairung in the form of an open custom hall, flat floor, and rectangular area. This is because the public can clearly see every decision-making process. (2) Penghulu has the same position and rights; is in the process of settlement in this hall, it is discussed until an agreement is reached that has gone through the democratic process. Such as the change of the old penghulu to the new penghulu which is appointed as a goal so that the penghulu is able to carry out their roles and obligations according to the mandate given (Christyawaty, 2010)²¹. (3) Differences of opinion are highly appreciated; Like the Minangkabau proverbs, basilang wood in the stove, disinan nasi manko ka cook, this can be interpreted where a difference of opinion is very important in achieving a goal in the deliberation.

In understanding the Mufakaik Deliberation, it is divided into two important systematics, namely the first is the principle of Saiyo Sakato. This principle is based on the Minangkabau proverbs, namely Saiyo sakato, Sahina samalu, Angko tango Sapikua Sajinjiang. The principle of Saiyo Sakato is a difference of opinion between individuals who are recognized in society but will find a way out by deliberation to reach a consensus. If a decision has been taken, if there is a consensus, it must be obeyed. As for the saying that Bulek aia dek pambuluah, Bulek kato dek mufakaik which means consensus must be unanimous and accepted by all parties. Then the second decision-making in the form of decision-making from the elders (penghulu shoots). This decision-making is mostly done by several Minangkabau tribes related to decision making because they are no longer able to find a solution.

This Mufakaik deliberation contains values that teach one to be firm in one's stance, submit to the leader, and bring the interests of the people (national interest) as the final result of the deliberation. A Minangkabau youth practicing values that are submissive and uphold a national interest brought in a deliberation must be fought for regardless of the results obtained, whether with a win-win solution, a win-lose solution or a lose-lose solution. It can be seen from the real form carried out by K.H. Agus Salim in

upholding the values of mufakaik deliberation in international diplomacy. Since Indonesia's independence in 1945, there are still many countries that have not recognized Indonesia's independence. This is what was then given the mandate to K.H. Agus Salim for diplomacy in conveying to other countries about Indonesia's independence. This interest then made K.H. Agus Salim leave for Egypt on March 16, 1947. So that this meeting finally made Egypt recognize Indonesia as an independent and sovereign country. The meeting between the two countries, it resulted in a form of diplomatic relations between Indonesia and Egypt which was signed on June 10, 1947 by the Ministry of Foreign Affairs by Mahmood Fahmi al Nokrasyi and K.H. Agus Salim as Deputy Minister of Foreign Affairs of Indonesia. After the recognition given by the Egyptian state, other Arab countries immediately showed their support for Indonesia (Hasits, 2014)²². In its development, K.H. Agus Salim succeeded in making Arab countries such as Syria, Lebanon, Saudi Arabia, and Yemen recognize Indonesia's sovereignty and independence¹⁹.

Diplomacy carried out by K.H. Agus Salim was also seen from the form of his struggle in applying to the UN Security Council regarding the problems faced between the Netherlands and Indonesia. K.H. Agus Salim and Sutan Sjarir made a request in an effort to fight for Indonesia's interests in recognition as a sovereign and independent country *de facto* and *de jure*. In a meeting at the UN Security Council, Indonesia disclosed data and facts regarding acts of aggression and attacks carried out by the Dutch. Thus, making the UN Security Council provides support to Indonesia in the problems carried out by the Netherlands¹⁹. The final result of the struggle carried out by K.H. Agus Salim and other diplomats is through the Renville agreement. In the Renville agreement, there are several points discussed, one of which is the formation of the United States of Indonesia (RIS)²³. With the formation of the United States of Indonesia, the Indonesian state was not divided, and indirectly the Dutch recognized that Indonesia was an independent country and had absolute sovereignty. The two-diplomacy carried out by K.H. Agus Salim can be said to be a win-win solution decision. It can be seen that from the diplomatic journey carried out by K.H. Agus Salim, it can be seen that the values of Mufakaik deliberation he has. Having these values which in the end became a diplomatic success carried out by K.H. Agus Salim in making countries recognize Indonesia as a sovereign country.

In addition, the most influential diplomat in Indonesia is Mohammad Hatta. Mohammad Hatta is a tangible form of the Minangkabau community's form of Mufakaik deliberation. Judging from the diplomacy he did in preparing and declaring the Proclamation of independence on August 17, 1945. Mohammad Hatta attended a meeting on the

transfer of Indonesian national sovereignty at the Round Table Conference (KMB) in the Netherlands. The meeting was held from 23 August 1949 to 2 November 1949 in The Hague, Netherlands. The Round Table Conference was attended by Indonesia, the Netherlands and Bijeenkost voor Federale Overleg (BFO). This Round Table Conference aims to end the dispute between Indonesia and the Netherlands. On November 2, 1949, this meeting resulted in several decisions, one of which was that the Netherlands handed over sovereignty to the United States of Indonesia (RIS) at the end of December 1949²⁴. So that on December 27, 1949, a ceremony was held for the signing of the text of the recognition and transfer of the sovereignty of the Republic of the United States of Indonesia in The Hague. Mohammad Hatta as the representative of Indonesia signed the manuscript together with the representative of the Netherlands, namely Queen Yuliana²⁵. The interest in independence was an Indonesian dream which was successfully carried out by Mohammad Hatta. With the struggle that was carried out by Mohammad Hatta, Indonesia was able to become an independent country and was recognized by the international community. By applying the values of Mufakaik deliberation, Mohammad Hatta is known as an important diplomatic actor in Indonesia.

The values of this mufakaik deliberation are also shared by this young man from Minangkabau, namely Sutan Sjahrir. Sutan Sjahrir is also a diplomat who carries out diplomacy with other countries in recognition of Indonesia as a sovereign country. In the early days of independence, Sutan Sjahrir carried out a collaboration between Indonesia and India. This collaboration is carried out as the basis of the needs between countries in meeting the needs of life as a global community. The two countries agreed to exchange two commodities from each country, namely diplomacy which agreed to exchange Indonesian rice for cloth and medicine from India. This cooperation is the right agreement considering India's food crisis and Indonesia needs cloth to increase its clothing needs. In the end, the rice and textile diplomacy carried out by the two countries became a form of good bilateral relations²⁶.

As a form of gratitude by Indonesia to India, the Indian government recognized sovereignty and independence over Indonesia by holding the Asian Relations Conference in New Delhi on 23 March to 2 April 1947. The purpose of this Asian Relations Conference was to gather support from Asian countries. in recognizing the independence of the Indonesian state. At that time, Sutan Sjahrir became Indonesia's representative at the conference and spoke about the problems experienced by Indonesia when the Dutch were very ambitious to re-colonize Indonesia. With the diplomacy carried out by Sutan Sjahrir, many Asian countries sympathized with the recognition of Indonesia's independence¹⁹. Of course, this success cannot be separated from the figure of Sutan

Sjahrir as an actor in diplomacy. Sutan Sjahrir's cooperation with India certainly has a national interest considering that Indonesia's interest at that time was the need for clothing plus the recognition of Indonesia's sovereignty by India. So that the interests of the two countries can be fulfilled and mutually beneficial (win-win solution). With the interests that Sutan Sjahrir brought to India as a form of the values of Mufakaik deliberation by conducting rice diplomacy.

In the decision-making process, the Minangkabau people are also taught about cultural values through Silek. Silek has a meaning, namely as an act of self-defense as a form of protection and resistance. The beginning of the development of Silek came from Minangkabau which was later developed by Advisor to King Sri Maharajo Dirajo, namely Dt. Suri Dirajo²⁷. This silek has values that can form the basis of a character based on the Minangkabau proverb "Raso dibaok goes up, pareso dibaok goes down" (taste/feelings are weighed with thoughts, checks/thoughts are weighed with feelings) (Zainudin, 2010)²⁸. Silek's moves are mostly resistance moves when the enemy deals the fifth blow. The resistance movement is carried out not for an attack but for protection or defense²⁷. So, it can be concluded that the Silek movement is a form of self-defense from a threat. Then it is represented in the form of leadership in Minangkabau youth to dare to act in every decision carefully.

The values contained in Silek then make the three important diplomat actors, namely K.H. Agus Salim, Mohammad Hatta, and Sutan Sjahrir dare to act in making a mature decision. This can be seen in their struggle to get other countries to recognize Indonesia as a sovereign state. Doing diplomacy with other countries is certainly not an easy thing, but thanks to the courage that exists in the three diplomats who have finally succeeded in realizing the ideals which are a national interest of Indonesia. Through these diplomats, the international community recognized Indonesia's independence de facto and de jure as an independent and sovereign country.

3.4. Time and place

International Diplomacy emphasizes diplomats' time and place in every diplomatic process carried out. Diplomats are required to have the ability to think critically in making decisions under certain conditions of place and time. These values are also contained in Minangkabau cultural values which teach about accuracy and determination of attitudes in certain conditions. Surau has shaped the character and industry of Minangkabau society and taught a Minangkabau culture known as Merantau. Merantau is a system that has been taught from generation to generation and is maintained

by the Minangkabau community as a representation of cultural values. Merantau is a combination of words consisting of "me-" and the basic word "rantau". Migrants can be defined as Minangkabau people who leave their hometowns in search of wealth, knowledge, and fame²⁹.

In Tsuyosi Kato's book entitled *Adat Minangkabau and Merantau*, it is divided into 4 characteristics that encourage Minangkabau men to migrate. (1) First, namely descent and formation centered on the maternal lineage (matrilineal). This means that when viewed from the matrilineal kinship system due to economic factors, namely the social structure based on the mother's lineage, married men have no power or authority at the wife's or mother's house. (2) The second is that the payuang and the paruik are matrilineal descent groups headed by men and have joint assets. In essence, assets such as material, land, agriculture, houses, and ponds are for the benefit of women who are the successors of a descendant. This means that men cannot enjoy wealth because the inheritance they have will fall into the hands of women. (3) The third factor is the pattern of residence in Minangkabau with a dual local pattern. This is meant to be a dual responsibility given to the husband, namely the responsibility of being a father who is responsible to his wife and being a mamak who is responsible to his nephews. (4) The fourth is that the highest power in the Payuang and Paruk units is in the hands of the Mamak. This is an assumption that wants to change the fate for the better. The increasing population and material lineal kinship system make most Minangkabau men go to new areas and have their own settlements²⁹.

Minangkabau people who migrate are certainly able to adapt to the new environment without leaving their identity as Minangkabau people. The Minangkabau proverb that is best known is "where the earth is stepped on, there the langik is upheld" which has a philosophical meaning and value in how Minangkabau people adapt, act and make decisions. In any place and time, Minangkabau people are able to emphasize the accuracy and ability to adapt in order to achieve a desired interest and need. This value is then very clear to the Minangkabau youth in adapting quickly and easily in adapting the culture of other people in other regions and countries. These values also teach Minangkabau youth to be quick and responsive to every threat they face.

This value of wandering then shapes the character of diplomats to carry out diplomatic missions to other regions or countries. One clear example is what was done by Mohammad Hatta. Mohammad Hatta launched his mission at a Round Table Conference in Deh Haag, the Netherlands. Mohammad Hatta went "migrate" to The Hague, the Netherlands with the important goal of resolving the dispute between Indonesia and the Netherlands. The Round Table Conference was held from 23 August 1949 to

2 November 1949²⁴. At the Round Table Conference, the Indonesian government sent its delegates to the meeting, namely, Mohammad Hatta (chairman), and 9 other members such as Mr. Mohammad Roem, Prof. Dr. Soepomo, Dr. Johannes Leimena, Mr. Ali Sastroamidjojo, Mr. Suyono Hadinoto, Dr. Sumitro Djojohadikusumo, Mr. Abdul Karim Pringgodigdo, Colonel T.B. Simatupang, Dr. Muwardi³⁰. The meeting closed on 2 November and the Netherlands agreed to surrender and recognize Indonesian sovereignty. On December 27, 1949, Mohammad Hatta came to the Netherlands in the implementation of the signing of the document recognizing and transferring the sovereignty of the United States of Indonesia to the Dutch representative represented by Queen Yuliana²⁵. Mohammad Hatta and this delegation²⁵ went on a trip that of course had a goal, namely, to gain Indonesian independence. By going to other areas and not forgetting his identity, Mohammad Hatta is an example of the practice of cultural values that exist in Minangkabau, namely "where the earth is stepped on, there the langik is upheld". With this principle, it became a success for Indonesia in carrying out its diplomacy in realizing its national interests.

One of the diplomatic actors who have Minangkabau values is the figure of K.H. Agus Salim. K.H. Agus Salim launched his goal of telling the world about Indonesia's independence. In 1947, K.H. Agus Salim along with other delegates from Indonesia flew to Egypt. Then K.H. Agus Salim and his entourage departed on March 16, 1947, for Bombay²². On April 10, 1947, K.H. Agus Salim arrived in Egypt. The destination to Arab countries is an Indonesian diplomatic mission in gathering advocates related to Indonesia's sovereignty and independence from Arab countries¹⁹. K.H. Agus Salim emphasized that his visit to Arab countries is also a form of friendship visit between fellow Muslims. Equality of identity and religion is one of the success factors of K.H. Agus Salim in his diplomacy in Arab countries. Until the arrival of K.H. Agus Salim received recognition from countries such as Egypt, Syria, Lebanon, Saudi Arabia, and Yemen¹⁹. The success of K.H. Agus Salim was certainly a form of Minangkabau cultural values. K.H. Agus Salim went to a foreign country with the aim of realizing Indonesia's national interest and not forgetting its origin, a value that is listed, namely "where the earth is stepped on, there the langik is upheld". With the values taught, K.H. Agus Salim succeeded in every diplomacy carried out at a certain time and place such as domestic or abroad.

One of the diplomat figures who launched his diplomacy in other countries, Sutan Sjahrir. Sutan Sjahrir carried out a form of cooperation for the first time, namely cooperation between Indonesia and India. The diplomacy carried out agreed on the exchange of two commodities from the two countries, namely Indonesian rice for cloth and medicines

owned by India. The cooperation carried out is necessary that is needed from the two countries. This diplomacy was carried out thanks to the ability of Sutan Sjahrir and his colleagues in Cirebon. Starting this cooperation, India recognized Indonesia's sovereignty and then held the Asian Relations Conference in New Delhi from March 23, 1947, to April 2, 1947. The Indian representative Jawaharlal Nehru invited Sutan Sjahrir as the representative of Indonesia to India to attend the Asian Relations Conference which aims to attract sympathy from Asian countries. In the recognition of Indonesian independence²⁶. The diplomacy carried out by Sutan Sjahrir certainly has values that are contained in Minangkabau cultural values where Sutan Sjahrir "migrates" to other countries. It can be seen from how India later accepted Sutan Sjahrir and invited him to the conference. This was then done by Sutan Sjahrir well to go to India with the aim of gathering support from other countries in the recognition of Indonesia's sovereignty and independence.

4. Conclusion

Minangkabau culture, there are traditional values of the Minangkabau people as a guide to life in the life of the Minangkabau society. These values are like the philosophy of "Adaik Basandi Syara' - Syara' Basandi Kitabullah" through surau education which is an education based on Islam as a way of life for the Minangkabau community. The education planted makes Indonesian diplomats always based on Islamic religious values and not doing things that are contrary to the Islamic religion. In addition, Minangkabau language values such as Kato nan Ampek which consists of Kato Mandaki, Kato Manurun, Kato Malereang, and Kato Mandata are language rules that are held by Minang people as a way of respecting the interlocutor. This value is certainly an important factor for Indonesian diplomats with good foreign language skills and use polite words in the diplomatic process with other countries. *Mufakaik* Deliberation is also a cultural value that is embedded in the life of the Minangkabau community. This value is a way of compromise or deliberation of diplomats in making a joint decision in realizing Indonesia's interests, namely the sovereignty of independence. Minangkabau's cultural values also influence the success of diplomats, namely Merantau. Migrating is a move to another place or area that has a specific purpose. In this case, diplomats go to other countries and carry out diplomacy with the aim to fight for Indonesian sovereignty. The study of International Relations regarding diplomacy and cultural values certainly has a strong relationship and can be seen by Indonesian diplomats. The Minangkabau values embedded in the body and soul of the Indonesian diplomats finally produced results in

line with the ideals of the Indonesian people, namely the recognition of the sovereignty of Indonesia's independence.

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