THE LOCAL GOVERNMENT CONCEPT TO PROTECT THE VALUE OF COMMUNITY CULTURAL TRADITIONS (PARIAMAN WEST SUMATRA) IN REGIONAL REGULATIONS

a Yenny Febrianty, b Edi Rohendi, c Asmak Ul Hosnah, d Mustika Mega Wijaya

ABSTRACT

Objective: This study aims to look at the local government's public policy analysis so that it becomes a rule and see the regulations' efforts in protecting the values of traditional culture.

Method: The research method is part of the methodology. The types of data employed in this research approach are primary data and secondary data. Field research was used to collect primary data. Primary legal resources, legal secondary sources, and tertiary legal materials comprise the secondary data. Comprehensive interviews and witnessing participants were employed to obtain data for this study. Participatory observation is the process of being involved in specific activities aimed to observe communities as well as their condition. Data analysis was carried out through interpretive case study narratives. This research was done in Pariaman City and Padang Pariaman Regency of the West Sumatera Province. Within the two chosen areas, were 4 villages selected, which became the parameter for the custom of Bajapuik marriage traditions through the cultural principle of Salinga Nagari. The 2 villages located in Pariaman City are Angkek Padusunan IV Village and Kurai Taji Village. In Padang Pariaman District, Nagari Gunung Padang Alai and Nagari Kudu Ganyang was chosen as the research location.

Results: The Pariaman Regional Government must establish a Regional Regulation on Cultural Preservation as Local Wisdom so that the Regional Regulation on Cultural Protection as Local Wisdom is an apparent consensus to the ideal concept of preserving cultural traditions' values in the Pariaman community.

Keywords: local government, regional regulations, cultural tradition values, tradition.

Received: 01/05/2023
Accepted: 27/07/2023
DOI: https://doi.org/10.55908/sdgs.v11i3.434
O CONCEITO DE GOVERNO LOCAL PARA PROTEGER O VALOR DAS TRADIÇÕES CULTURAIS COMUNITÁRIAS (PARIAMAN WEST SUMATRA) NOS REGULAMENTOS REGIONAIS

RESUMO

Objetivo: Este estudo tem como objetivo analisar a análise de políticas públicas do governo local para que se torne uma regra e veja os esforços da regulamentação na proteção dos valores da cultura tradicional.

Método: O método de pesquisa faz parte da metodologia. Os tipos de dados utilizados nesta abordagem de investigação são dados primários e dados secundários. A pesquisa de campo foi usada para coletar dados primários. Os recursos legais primários, as fontes secundárias legais e os materiais legais terciários compõem os dados secundários. Foram realizadas entrevistas abrangentes e testemunhos dos participantes para obter dados para este estudo. A observação participativa é o processo de envolvimento em atividades específicas destinadas a observar as comunidades, bem como a sua condição. A análise de dados foi realizada através de narrativas de estudo de caso interpretativo. Esta pesquisa foi feita na cidade de Pariaman e na região de Padang Pariaman da província de Sumatera Ocidental. Dentro das duas áreas escolhidas, foram selecionadas 4 aldeias, que se tornaram o parâmetro para o costume das tradições matrimoniais bajapuik através do princípio cultural de Salinga Nagari. As 2 aldeias localizadas na cidade de Pariaman são Angkek Padusunan IV Village e Kurai Taji Village. No distrito de Padang Pariaman, Nagari Gunung Padang Alai e Nagari Kudu Ganyang foram escolhidos como o local de pesquisa.

Resultados: O Governo Regional do Pará deve estabelecer um Regulamento Regional sobre a Preservação Cultural como Sabedoria Local, de modo que o Regulamento Regional sobre Proteção Cultural como Sabedoria Local seja um consenso aparente para o conceito ideal de preservar os valores das tradições culturais na comunidade pariamense.

Palavras-chave: governo local, regulamentos regionais, valores de tradição cultural, tradição.

1 INTRODUCTION

Public international Law tends to move from national action through the bilateral treaty level to the formation of regional and global level treaties and regulations (Radzivill et al., 2018). In the era of decentralization (Akita et al., 2021; Indrayani et al., 2021), namely, the switch of government power from central-based to autonomous regions following the principles of autonomy, districts, and municipalities have many responsibilities related to managing their natural resources. The constitution and laws and regulations (Shuaib & Tumay, 2019) provide obligations to local governments to uphold human rights, especially minority rights (Moradi, 2018), to protect and respect customary law community units. In development, trust in the government as an organization within a country is important for progress, welfare, and cultural society (Utomo et al., 2023). The government has a role in protecting or maintaining the sustainability of the traditional values of indigenous peoples from aspects of Indonesian national Law and the legal ideals.
of Pancasila (Astara et al., 2020; Nicholas, 2021). In the context of optimizing the role of the central government, the existence of a local government (Van Genugten et al., 2020) is indispensable to ensure such protection. Along with the implementation of regional autonomy policies (Handayani et al., 2019; Tan, 2019), the regions' active engagement becomes vital in carrying out measures to enhance community welfare, which is fundamentally a governmental purpose specified by the constitution. One way is to work to conserve, respect, and strengthen indigenous peoples and traditional institutions in the region (Ndaumanu, 2018).

The regional government as defined by Law No. 5 year 2017 as, “the management of government affairs by respective regional government and its people’s representative council in accordance with the principles of autonomy and assistance tasks with the principles of autonomy as wide as possible in the system and principle of the Unitary State of the Republic of Indonesia”. Protection and respect for indigenous peoples (Fuentes, 2017; Hidayah et al., 2018; Rahail et al., 2018; Wamafma et al., 2019) Customary institutions may be put in place only if local governments play a role in supporting policies via a policy parallel with the regional development programmes in every sector of an already-existing regional apparatus organisations. It is only conceivable may the local government changes it into a regional legal product, namely the Regional Regulation (Perda). The basic principle of law formation is that it must not conflict other laws and regulations that have a higher position. Stated in article 18 Paragraph 6 of the 1945 Constitution of the Republic of Indonesia, the Regional levelled government holds the authority to specify laws and regulations carrying autonomous and assistive functions.

The need for a concept of protecting values in the cultural traditions of a region can be done by restoring the noble values contained in the region's cultural traditions. The government has the task of advancing Indonesian national culture (UU No 5 Tahun 2017) by ensuring that people have the right to uphold and enhance their cultural beliefs, as outlined in Article 32 of the Republic of Indonesia's 1945 Constitution. It is very necessary to advance the national culture. Local Government policies protect the value of cultural traditions to carry out the orders of related laws and regulations, namely Law No.23 of 2014 concerning Regional Government and Law No.5 of 2017 concerning the Promotion of Culture. Article 32 of the 1945 Constitution of the Republic of Indonesia mandates the state to promote national culture composed of regional cultures. Then Article 12 paragraph (2) letter p of Law No.23 of 2014 stipulates that culture is part of
mandatory government affairs unrelated to basic services. Furthermore, Article 5, letter c of the Law for the Advancement of Culture stipulates that one of the objects of promoting culture is customs. In the Law for the Advancement of Culture, local governments are also given to mainstream culture by making cultural ideas in the regions.

Thus, efforts to maintain local wisdom in Indonesia from globalization, society, and local government (state) play an important role. The state needs affirmation in government rules or regulations, regulations, in-laws, and regulations at the regional level regarding globalization, which must be anticipated by the development of local wisdom values (Utami et al., 2020) as the basis for people's footing in carrying out their lives. The assumption of this research is a shift in values from cultural traditions in the Pariaman community. Hence, moving toward the idea of protecting the cultural traditions and values of the Pariaman community. The Regional Regulations made by the Pariaman Regional Government are a concrete form of the Regional Government's role in protecting the traditional values of the Pariaman community. This study aims to look at the analysis of local government public policies so that they become a rule and see regional regulations' efforts to protect the values of cultural traditions.

2 METHOD

This study incorporates a qualitative method into the flow of non-doctrinal or empirical research. This research is also included in socio-legal research, which uses multidisciplinary methodologies in determining how the law may be used effectively in society. The focus of this study is the process of gathering data in the field. Further analysis is carried out after the activities, programs, policies, operations or initiatives have been fully implemented. This is intended not only to assess whether objectives have been achieved and whether unintended consequences have been present but also to ensure that the necessary conclusions have been drawn (Fedchenko et al., 2023). The researcher and the item under investigation have a parallel connection. Relying on both primary and secondary data, the preliminary data in the form of empirical data, that is in the mind that underlies the behavior of informants. This data was obtained through interviews with sources or informants who were determined by snowball (Etikan, 2016), ranging from regional heads, Nagari heads, heads of villages, kepalo mudo, urang tuo, bundo kanduang, and customary law communities of West Sumatra Province and indigenous peoples in the Pariaman area (Pariaman City). Legal primary sources, legal secondary sources, and legal
tertiary sources make up secondary data. Statutory rules are the main source of law. Primary legal materials in research are the 1945 Constitution of the Republic of Indonesia and other laws and regulations that abide. Secondary legal materials serves as an explanations for primary legal materials, in the form of publication on law, such as books, magazines, research results, and journals relevant to local wisdom-based cultural traditions. In terms of tertiary legal resources, useful resources like dictionaries and encyclopedias are utilised. This study also makes use of non-legal sources, specifically books on politics, economics, philosophy, and culture, to assist and enrich the discussion. Following the research approach mentioned above, data mining was carried out on the Pariaman community (Pariaman City).

3 RESULTS AND DISCUSSION

3.1 ANALYSIS OF LOCAL GOVERNMENT PUBLIC POLICY SO IT BECOMES A RULE

The concept of protecting the value of cultural traditions (Alshehaby, 2020) of the Pariaman community in the community's agreement with customary institutions and local governments, Easton observes political life as a network of interactions of human behavior and a system. In line with the system theory, it explains that policy results from the conversion of inputs in the form of needs and support that were processed by political systems that abide to create decisions also named as an output (Winarno & Admojo, 2014). From the interviews, it was found that the cultural traditions of the Pariaman people, which are hereditary traditions from the Pariaman people's ancestors, contain noble values in life. So if in protecting the values of these cultural traditions, local government policies as public policies are needed to accommodate and implement the noble values of cultural practices for their preservation. In formulating a public policy, the establishment of regional regulation can be accommodated as a concrete form of cultural protection by the regional government regarding the value of cultural traditions in the Pariaman area. This policy focuses on (input) demands, supports, and originates in the Pariaman community's traditional traditions, resulting in (output) a public policy in effort for the local government to preserve traditional values to ensure that the effect of globalization will not minimize them. Lutskyi et al., (2020), said “Positive law is a key factor in legal awareness will apply effectively if it is in line with the laws of the community”.

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In aims to protect the value of cultural traditions in the Pariaman community should according to the justification that can be accounted. The basis is the basic value of law, which is justified from a philosophical side, justified from a juridical side, and justified from a sociological perspective. The results of interviews based on this can be seen in Table 1.

Table 1. Interview Results About the Concept Foundation for the Protection of Cultural Tradition Values (Febrianty, 2020)

<table>
<thead>
<tr>
<th>Philosophical Foundation (Contained values)</th>
<th>Philosophical Foundation (Contained values)</th>
<th>Juridical Foundation (Legal basis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The noble values of every meaning contained in the traditional traditions of the Pariaman people. Example: The role of <em>ninik mamak</em> is weakening</td>
<td>• There is a shift in values in applying the values of cultural traditions to indigenous communities as an effect of globalization.</td>
<td>• Article 188 paragraph 2 of the 1945 Constitution</td>
</tr>
<tr>
<td>• <em>Adat basandi syara’, syara’ basandi kitabullah</em></td>
<td></td>
<td>• Article 52 paragraph 1 of the 1945 Constitution</td>
</tr>
<tr>
<td>• Mutual cooperation and family values</td>
<td></td>
<td>• People’s Consultative Assembly Decree No. III of 2000 concerning Sources of Law and Order of Legislation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Law no. 1 of 1974 concerning Marriage</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Article 67 of Law no. 39 of 1999 concerning Human Rights</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Law No. 23 of 2014 concerning Regional Government</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Law no. 5 of 2017 concerning the Advancement of Culture</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Regulation of the Minister of Home Affairs No. 52 of 2007 concerning Guidelines for the Preservation and Development of Customs and Socio-Cultural Values of the Community</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Article 1 point 4 Regulation of the Minister of Home Affairs No. 52 of 2014 concerning Guidelines for Recognition and Protection of Indigenous Peoples</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Regulation of the Minister of Home Affairs No. 5 of 2007 concerning Preservation and Development of Customs</td>
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<tr>
<td></td>
<td></td>
<td>• Minister of Home Affairs</td>
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</tbody>
</table>
The basis for the formation of laws (Atmaja et al., 2020) must be seen from the technical side of the formation of laws and must be reflected in law considerations. In this consideration, laws should contain good legal norms, which are the basis for the validity of the law, namely the philosophical, sociological, political, juridical, and administrative. Good laws or regulations (Alimbekova et al., 2019) are those that raise all inspirations within society to develop existing cultural globalizations whilst still adopting all noble values and cultural identities as local wisdom strengthening the rights of indigenous peoples (Eichler, 2019; Fierro, 2019; Skutnabb-Kangas, 2012) with mechanisms for special protection and direct participation in benefits, referring to the framework of protecting, respecting and restoring to reduce the detrimental consequences of the distribution of sovereign power.

### 3.2 REGIONAL REGULATIONS AS A CONCRETE FORM TO PROTECT CULTURAL TRADITIONS BY REGIONAL GOVERNMENTS

Based on the 1945 Constitution of the Republic of Indonesia Article 1 Paragraph (1), Article 18 Paragraph (1), with the exception of government matters, which are deemed by law to be the Central Government’s concerns, regional governments are given the greatest amount of autonomy feasible in the administration of regional government. In the context of implementing extensive regional autonomy, Regional governments have

<table>
<thead>
<tr>
<th>Regulation No.39 of 2007 concerning Preservation and Development of Regional Culture</th>
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<tbody>
<tr>
<td>• Article 7 paragraph 1 and Article 16 of the Regulation of the Minister of Home Affairs No.44 of 2016 concerning Village Authority</td>
</tr>
<tr>
<td>• Village Minister Regulation No.11 of 2019 concerning Priority for the use of Village Funds</td>
</tr>
<tr>
<td>• Regulation of the Minister of Home Affairs No. 18 of 2018 concerning Village Community Institutions and Village Institutions</td>
</tr>
<tr>
<td>• West Sumatra Regional Regulation No. 6 of 2014 concerning Strengthening Customary Institutions and Preserving Cultural Values</td>
</tr>
</tbody>
</table>

Source: Prepared by the Author (2020)
the authority to enact regional regulations and other rules in order to carry out autonomy and co-administration functions (Zarkasi, 2010). In the implementation of regional autonomy, there are two legal products that a region can make, one of which is regional regulation. A region's autonomy rights are concretely implemented through the authority to enact regional regulations (Perda), and vice versa. Regional regulations becomes a way to implement regional autonomy. After the joint approval of Regional People's Representative Council (DPRD) gets accepted, the Regional Head stipulates regional regulations to implement autonomy owned by the province/regency/city and assistance tasks. Perda is an expansion of more complex laws and regulations, considering the characteristics of each region. Regional regulations made by one region may not conflict with regard to the general interest and/or stricter rules and regulations and only have binding power after being promulgated and published in the regional gazette.

Regional Regulations are defined as Province Regulations and/or Regency/Municipal Regional Regulations in accordance with Article 1 Number 10 of Law Number 32 of 2004 concerning Regional Governance. Articles 136 to 149 of Law No. 32 of 2004 govern additional provisions relating to this regional regulation to implement regional autonomy within the unitary state of the Republic of Indonesia. Based on the interview results, it was found that the Pariaman Regional Government plays a role in maintaining the sustainability of traditional traditions, especially the marriage tradition (Table 2).

Table 2. The role of the Pariaman Regional Government in preserving traditional and cultural values in Pariaman City and District (Febrianty, 2020)

<table>
<thead>
<tr>
<th>Role</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facility</td>
<td>Facility the Minangkabau Natural Customary Density Institute (LKAAM) and bundo kanduang during work meeting, discussing about marital customs and cultures (setting the color of wedding clothes, setting the color of the tent and aisle), ninik mamak and bundo kanduang clothes, budgeted from village funds, and the implementation of batagak gala at least ten penghulus who will be crowned</td>
</tr>
<tr>
<td>Social Institution</td>
<td>Strengthening Social Institutions such as Kerapatan Adat Nagari (KAN) LKAAM and bundo kanduang through capacity building by trainings that are carried out starting at the village, city, and district levels. This aims to increase knowledge as well as expertise through collaborative studies done every year both within and outside of the region. The building of KAN offices in each Nagari, acquisition of wedding party equipments in every (such as Tabia, Tirai, Carano, Kampil Siriah, Tambah Tasa) obtained from village funds supported by the Pariaman Mayor’s Regulations, and proposing mayoral regulation regards to village authorities in preserving local institutions and wisdoms</td>
</tr>
<tr>
<td>Regulation</td>
<td>LKAAM is tasked with formulating a draft regional regulation to preserve local wisdom. The village administration is directed to create village</td>
</tr>
</tbody>
</table>
The Pariaman regional government is based on the Minister of Home Affairs Regulation Number 52 of 2007 concerning Guidelines for the Preservation and Development of Customs and Socio-Cultural Values. The community has implemented a number of policies aimed at assisting customary institutions and other community institutions in Nagari as well other villages/outputs in the Pariaman area. Through Regional Regulations, the government had also practiced laws regulating Social Cultural and Religious Values, like the Perda for Maghrib Koran, 12 years of compulsory education, Mandatory Reading and Writing of the Quran (Perda Pariaman No. 6 of 2009), and Regulations on Order. Socio-Cultural Values of the Community (Perda Number 10 of 2013, concerning prevention, enforcement, eradicating community diseases and immorality).

The results of the interviews in table 1 can be explained that the Regional Government of Pariaman City is trying to gradually and continuously find solutions for the development and preservation of customs and maintain and develop the sociocultural values of the community. Problems that occur in the community include: (1) the low utilization of religious facilities such as mosques, as a place of worship is only used as a place for wired, recitation, and ritual events. Whereas the mosque is a sacred and spiritual component (Zhuzey et al., 2020) that can be used as a means of information, education center, economic empowerment, health center, and other social activities; (2) the lack of young people who understand and practice religion and the Adat Basandi Syara' Syara' Basandi Kitabullah (ABS-SBK). his is due to the lack of regeneration and nurturing of the younger generation in religious education and education regarding adat. Weak implementation of ABS-SBK as a result of the existence of alim ulama, ninik mamak dan cadiak pandai (Tali Tigo Sapilin) is currently decreasing in number and will disappear over time; (3) the lack of functions of alim ulama, ninik mamak, cadiak pandai caused by the lack of knowledge possessed by alim ulama, ninik mamak, cadiak pandai which has an impact on the underappreciation of mamak by kamanakan and society. Ninik Mamak serves to protect the community to protect and develop Minangkabau customs and its culture with the philosophies of indigenous Adat Basandi Syara’, Syara’ Basandi Kitabullah; (4) the lack of role in the function of customary institutions due to unclear...
regulations governing the role of ninik mamak in Nagari/village and LKAAM as well as limited human resources and facilities owned by each of the said traditional institutions.

The interviews also found that traditional institutions such as LKAAM respond to changes in social and cultural values due to globalization as the toughest challenge for ninik mamak in the Nagari because these changes will undermine the customs and culture fostered and developed within the community. The attitude of the community in forming a dominant culture in the society (Pishghadam et al., 2021) into customs that grow and develop in the community has become a guide for the community in carrying out their daily activities. Changes and shifts in traditional and cultural values are inseparable from advances in technology and information. LKAAM, as a traditional institution, has made efforts to preserve customs and culture in every Nagari.

To protect the culture of the people (Sazhniev & Sułkowska, 2020), especially the value of cultural traditions (Hatzikidi et al., 2021) Regional regulations, particularly Regional Regulations, are required in the Pariaman community. From the results obtained from interviews with multiple sources about the particular aspect of the local government's take in ensuring the preservation of Pariaman culture, an informant from the Pariaman indigenous community implies the establishment of a regional control such as the Regional Regulation on the Protection of Pariaman Indigenous Culture as a Local Wisdom. In a particular setting, development strategies are determined by how various constituencies mobilise their superior standing in relation to the surrounding formal and informal institutional frameworks, such as city autonomy, regional identity, and prevalent norms and customs (Jakola, 2019). The opinions of the community are shown in Table 3.

Table 3. Interview results regarding community recommendations for local governments to protect the culture of the Pariaman indigenous people as local wisdom (Febrianty, 2020)

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Opinions on the Protection of Pariaman Culture and Customs</th>
<th>Recommendations / Suggestions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly agree that if the traditions and local wisdom that exist in Pariaman are strengthened by local regulations so that the existing Customs and culture that are already in place in the community are preserved, the role of ninik mamak in society is recognised by the local government because what they have done were all purely based off group initiatives, and there is an enhancing of the function of ninik mamak in protecting the local culture passed down from era to the next.</td>
<td>Regional Regulation on the Protection of Community Culture and Customs</td>
</tr>
<tr>
<td>2</td>
<td>If the Regional Government has strengthened the current local wisdoms by implementing regional regulations, in that way it would also boost the ties</td>
<td>Regional Regulations (village regulations or Nagari regulations for mutual adat Nagari) or City / Regency Regional Regulations</td>
</tr>
</tbody>
</table>
between *tali tigo sapilin*, *tungku tigo sajarangan* in the implementation of customs and culture

<table>
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<th></th>
<th>3</th>
<th>Strongly supports the existence of a Regional Regulation that regulates local wisdom to strengthen the role of <em>tali tigo sapilin</em>, <em>tungku tigo sajarangan</em> in society so that existing traditions are not lost and their sustainability is maintained in the Pariaman community.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>Strengthening the role of <em>ninik mamak</em> and protecting current partnerships, which are <em>tali tigo sapilin</em>, <em>tungku tigo sajarangan</em>, through Regional Regulations are important to safeguard local wisdoms and traditional value that imply. The Regional Regulations also maintain the sustainability present through socio-cultural values in the traditions.</td>
</tr>
</tbody>
</table>

Regional Regulation on Local Wisdom

Regional Regulation on Protection of Culture and Customs of the Pariaman Community

Source: Prepared by the Author (2020)

From table 3, it can be explained that prior to the Regional draft Regulation was submitted to the DPRD, it was from the executive (local government). The regional regulations must have a strong basis (Misdyanti & Kartasapoetra, 1990). This basis may be referred to as the initiative's foundation since it is the primary rationale utilised to thoroughly explain the creation of regional legislation. The initiative basis is a norm for assessing the extent and scope of draught regional rules' material boundaries, as well as a standard and guidance in the formulation of draught regional regulations. The initiative's foundation can also give guidance so that the content produced does not contradict the nation's concept, current laws and regulations, or other positive legal rules. Hence it is supported both philosophically, juridically and politically. Several regional regulations have been stipulated by the regional government and the legislature regarding the procedures for community life and the customary order of Salingka Nagari. However, until now, it has not been applied in the best way possible. The government, religious authority, traditional institutions, and youngsters are all to blame. (*Tali Tigo Sapilin, Tungku Tigo Sajarangan*).

4 CONCLUSION

To become a rule, local government public policy analysis uses various research and assessment methods to produce relevant policy information for problem-solving. The process of public policy evaluation is a set of analytical activities that are carried out in the context of political activity. These political actions are manifested in a variety of ways, namely setting the course, policy creation, policy adoption, policy execution, and policy evaluation. Meanwhile, issue formulation, projections, policy proposals, tracking, and
policy assessment are intellectual tasks. As for what needs to be considered in the formation of Regional Regulations to protect Pariaman customs and culture, there is social recognition from the Pariaman indigenous people about a custom and culture as local wisdom, legality in forming regulations of a Regional Government regulation that protects customs and culture that exist in the midst of society, and input suggestions or opinions. The Pariaman Regional Government’s efforts to preserve cultural traditions are manifested in the Regional Regulation.

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