

Local Policy Synergy with Law Number 6 of 2014 Concerning Village in the Nagari Government in West Sumatera Indonesia

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Abstract

Aim: The Indonesian practice of decentralization is based on centralistic bureaucratic thinking, which ensures that all aspects of government, including governance structures, politics, institutions, law, and finance, are applied consistently across all levels of government. But there are significant differences between regions, so standardization is impossible. Reasons for this include the potential for conflict resulting from divergent perspectives on history, regional rights, religion, language, culture, politics, geography, economy, and ethnicity. The decentralization strategy is meant to create harmony between traditional knowledge and the Nagari Ministry's efforts to implement Community Law Number 6 of 2014.

Methodology: For this study, we opted for a qualitative, descriptive approach. Purposive sampling was used to select participants in the villages of Nagari Kapau, Nagari Minangkabau, Nagari Mahakarya, and Nagari Anduring in Indonesia's West Sumatra Province. In-depth interviews, surveys, and written research records were all used to compile the data. The data's reliability was checked using data aggregation methods in this probe.

Findings: The findings show that while the concepts of both the bottom-up and top-down Nagari governance model and Law Number 6 of 2014 can be accommodated in theory, in practice, the Mixing government model presents significant challenges.

Implications/Novel Contribution: This research supports the idea that Nagari public administration can easily incorporate conventional wisdom from the region. This research has also recommended that future scholars think about the bottom-up government model and the top-down government model that can create harmony between the interests of the community or citizens of the village and a government that is structured from the top (top-down) through Law number 6 of 2014 and other legislation. Many nations make similar attempts, and essential takeaways from this research could be applied to governments in the same region.

Keywords: Policy synergy, Strengthening customary values, Nagari government, West Sumatera, Law no 6 of 2014

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INTRODUCTION

Law No. 6 of 2014, about Villages, aims to reinforce the implementation of the Nagari Government based on local wisdom in West Sumatra by emphasizing the importance of traditional values. Nagari, West Sumatra, is where cultural norms are still respected and used in community governance (Raadschelders, Wagenaar, Rutgers, & Overeem, 2000). Some large modern and post-modern societies will find values, norms, and intrinsic meaning in the process of restudying and re-understanding religion and local wisdom in the hope that, at some point, there will be broad conformity of religious beliefs and local insight as traditionally understood (Zurnetti, Afrizal, & Mulyati, 2018).

These customs represent the original democratic principles upheld by native populations. Although adapting to shifting cultural and religious norms isn't a brand new issue in today's society, it is a significant one (Yunus, 2001). Chapter V, "Deployment of Village Government," is organized by the Village Government in accordance with article 24, "Organizing Village Government," using local knowledge in the same way that Law Number 6 of 2014 about Communities was issued. After nearly 32 years of uniformity based on Law Number 5 of 1974 with relation to Local Administration, in 1983, 453 Nagari were divided into 3516 villages and later reduced to 1700 villages (Wijaya & Ishihara, 2018).

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Some moderately sized and cohesive communities will rely heavily on religious beliefs and personal knowledge as traditionally defined to provide them with principles, morals, and an essential purpose (Malau & Akmal, 2020).

This research aimed to examine the effectiveness of applying the Synergy model of traditional values (local wisdom) and Law No. 6 of 2014 concerning villages in bolstering the deployment of the Nagari Administration in West Sumatra (Yonariza, Mutolib, & Yurike, 2020).

Leaders of indigenous and common communities need to appreciate historical traditions and modern and post-modern values (Lexy, 2002). Enhancing these indigenous principles, built and carried out by the circumstances of regions based on source protection and conventional rights in maintaining and attempting to regulate the goals of their societies (Marfayaldi, Daulay, & Ulfanora, 2020), is done in the hope of achieving a balance between shared beliefs and local autonomy in the management of the custom-based regional council.

This study's strength lies in its model for incorporating indigenous norms and practices into modern governmental structures, specifically in its application of Law No. 6 of 2014 on Villages to the management of the Nagari Government in West Sumatra. This law is a hybrid of state- and public-oriented legislation based on Naga customary law.

Law No. 6 of regulation Cities and towns that are purchased but still preserved to enhance the Nagari gov't's operation ensures that the Nagari Administration is carried out under the needs of the country's provenance, native customs, and traditions. As the primary focus of this research, the implementation of Law Number 6 of 2014, which is used in the management of the Nagari Government to improve the proper functioning of the Nagari Government, continues to shape norms in Nagari native groups (Putra, 2018). Among the conservative values held and protected are those related to the country's historical and cultural foundations, religious beliefs, and traditions of popular participation in government (Raadschelders et al., 2000).

The model's positive impact can be seen in how it facilitates the formulation, organization, and creation of reinforcement of traditional values that are integrated and juxtaposed with Law Number 6 of 2014 in relation to Communities in a democratic manner and win-win solution in the administration of the Nagari Government in West Sumatra (Silfia, Helmi, Noer, & Henmaidi, 2020).

METHOD

This research uses a qualitative (naturalistic) method. Hasbullah, Bambang, Abdul, and Khairul (2020) said that naturalistic, the field situation that is natural and in a natural setting, reveals the traditional values in the development of the model under study. For policy, classification is used: (1) bottom-up model; (2) top-down models; and (3) mixing models. The data collection used included public hearings, Focus Group Discussions (FGD), and in-depth and structured interviews to uncover this.

This qualitative analysis of the study seeks to comprehend the present situation, shared reality, and personal views (Chandra, Fauzi, Khatimah, & Wicaksono, 2021). This method can expose real-world occurrences and latent aspects, such as expressing and analyzing an act or phenomena to express the core of emotions, sentiments, and and thoughts in a specific sense (Fadhilla & Rahman, 2021).

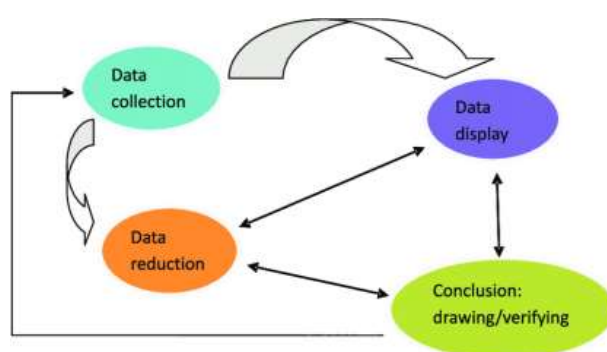


Figure 1. Research methodology

The purpose of this study was to state four steps of analysis of data. The following steps are 1) Data Collection; 2) Data Reduction; 3) Data Display; 4) Conclusion (Drawing/Verifying). To understand how to analyze the data, we developed a model for data analysis for better understanding.

The study was conducted at Nagari Kapau, Nagari Minangkabau, Nagari Maha Karya, Nagari Anduring in West Sumatra. In doing this survey, two facts are used, including primary and secondary data (Hoessein, 2009). Data analysis techniques use interactive models of analysis from Ibrahim and Yanti (2019), including data collection, data presentation, data reduction, conclusions, and data withdrawal/verification.

RESULTS AND DISCUSSION

The Minangkabau Indigenous Governance Model

The pattern of electing leaders or headmen at every level of the Minangkabau community is chosen based on deliberation and consensus. This depends on the system of government or *kelarasan* adopted by the community, which is arranged in a unique, specially called the "Lareh Koto Piliang and the Lareh Bodi Caniago or the Lareh Koto Nan Panjang" (Ilwan, 2016).

The Nagari Government Policy Model in establishing Nagari Regulations (Pernag) in West Sumatra, it can be explained that there are at least three sub-models (1) Bottom-up Policy Practice Model (2) Top-down Model Policy Practice (3) Mixing Model Policy Practices.

Kelarasan Bodi Caniago Governance (Model Bottom-Up)

Dt conceived the *Kelarasan Bodi Caniago*. Parpatiah Nan Sabatang. Regulations made by Dt. Nan Sabatang Parptiah is generally based on consensus and proper. In other words, it can be said that the way he compiled customary regulations is almost the same as the way the legislative body makes laws and regulations today (Jreisat, 2011).

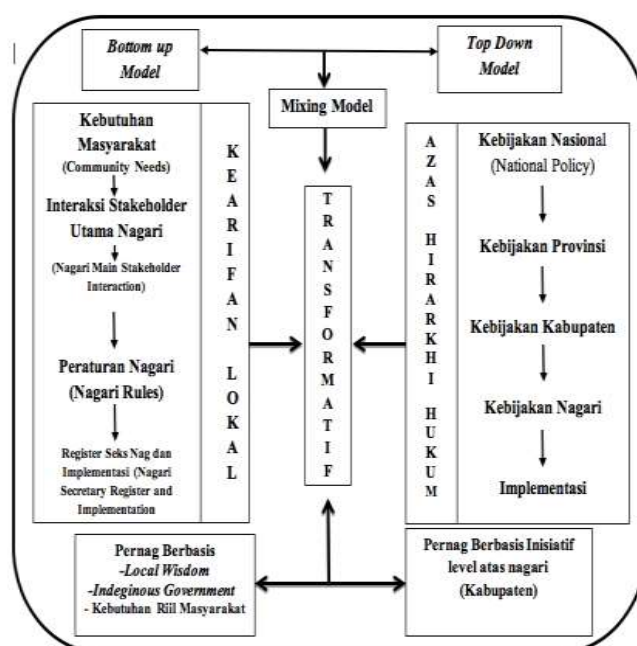


Figure 2. Research results

According to Lexy (2002) this system is the harmony of Bodi Caniago based on a sovereign village to the people. The motto is "coming out from earth" (bottom-up), meaning that the system used in government comes from "below", namely the people. In carrying out its leadership, direct headman to the people, there are no restrictions.

Bottom-up model, Marpaung, Hartono, Rusli, Erlina, and Pane (2008) said that this bottom-up model looks at policy from the perspective of social and political change because policies made by the government aim to make

improvements or changes in society as a target group. Marpaung et al. (2008) claims that four parameters must be addressed during the institutional capacity, namely (Sabatier, 1986):

1. Idealized policy, an idealized pattern of interaction between policymakers and the population sample with the goal of encouraging, influencing, and stimulating them to execute it

2. Target Audience is a subset of great opportunities who are considered to implement legislators' preferred group dynamics. They should be able to alter their behaviour patterns to the created strategy because they have a lot of impact (Rutgers, 2010).

3. Integrating Organizations, trying to implement entities or governmental administrative entities in charge of putting policies into action.

4. Environmental considerations or features in the society that impact policy execution (as well as historical, societal, industrial, and governmental considerations) (Sabatier, 1986).

The four factors listed above do not exist in isolation, but rather as a whole that impacts one another, therefore it often creates pressure for interaction or bargaining between the formulator and the policy implementer (Seftyono, Luthfi, Rahayu, & Alam, 2018).

Smith applies his computational foundation to a structure in which a strategy is being followed so that relationships between certain four elements produce shortfalls, stresses, and strains, leading to unpredictable interaction relevant to the education policies goals (Silfia et al., 2020). These connections may lead to the elimination of specific institutions, or they may be used as information to alleviate conflicts and reconnect to the network of engagement and organizational processes (Putra, 2018).

The model will receive good marks for accuracy and execution competence. Because the model assumes that policymaking does not follow a linear or method, it allows interactions to take place through a discussion or trading procedure to reach a compromise on the targeted group's execution. Therefore, the companies or units' preparation and competency when the strategy is applied are questionable (Widodo, 2001).

By using the ideas of Wijaya and Ishihara (2018) as expressed above, it seems that research is not possible using only one theory alone, because the theory presented shows the advantages and disadvantages of each. As also expressed by Sabatier (1986) that the top-down approach can be said to be more useful in making the beginning of the research, because of the extent and accuracy of theoretical development. Identification of certain variables and causal relationships increases the possibility of predictability. Whereas on the other hand, the bottom-up approach to substantive theory does not experience much progress and also does not get much improvement to make predictions (Deddiyas, 2013).

Kelarasan Koto Piliang Governance (Top Down Model)

If the community adheres to the Kelarasan Koto Piliang system, the title of ignorance is directly inherited by his nephew, with the term silih baganti or broken growing alternating. The Kelarasan Koto Piliang System is sovereign to the king, meaning that the ultimate power is in the hands of the Penghulu (leader). Therefore it is said to "titiak dari ateh" (point from above). Lareh Koto Piliang is more characterized by "aristocrates", where power is arranged in strata in stages with vertical authority (Affila, Afnila, & Armansyah, 2020).

All policies come from above, and the community is not included. As stated: in the proverbial "babarih nan papaek, nan baukua nan bacoreng, titiak dari ateh, turun dari tango, tabujua lalu, tabalintang patah". However, this does not mean that the compromising is not implemented (Catri, 2018).

The Minangkabau people in making decisions are always guided by the customary expressions of bulek aia karano pambuluah, bulek kato dek mufakat. (Indonesian. Round water in vessels, in words because of consensus). Pituah (fatwa) does not only apply to the Kelarasan Koto Piliang, but also to the Kelarasan Bodi Caniago. Moreover, applies in the daily lives of all members of the community (Hoessein, 2009).

In the Top-Down model, according to Sabatier (1986) a top-down approach is more likely to create comparative advantages in a situation where there is a dominant legislative (policy-maker) who is able to manage the situation. On the other hand, the bottom-up approach is more appropriate in situations where there is no dominant legislative capable of managing the situation but is more inclined to a large number of implementers without power dependencies or one of the parties interested in conducting research in the dynamism of the regional situation (Yunus, 2001).

Another illustration from the dilemma of the two models above is also shown by [Shivakoti \(2008\)](#) that the top-down model emphasizes responsibility, the main capital which is very important, but this factor cannot replace the element of responsibility in policy implementation. If the respondent does not get enough attention, there will be obstacles that confront the implementer, especially in having alternative technology to accomplish the aim. Conversely, the main basis of implementation activities, there may be only a few obstacles encountered, but it is possible for the implementer to replace the policy objectives with other objectives ([Yulika, 2011](#)).

The discourse from the theory described above illustrates that the policy implementation process is a combination of responsibility and trust. In this research, the synthesis model is used, because separating responsibility and trust gives the impression that there is no single model of policy implementation that can really guarantee the success of effective policy implementation ([Rutgers, 2010](#)).

Governance of Lareh Koto Nan Panjang (Mixing Model)

Kelurahan Koto Nan Panjang adheres to the two traditional systems. This means that the system chosen is suitable for local conditions, but does not come out of the Koto Piliang and Bodi Caniago systems. Kelurahan was led by Datuak Bandaro Kayo. His job as a peacemaker should there be a dispute between Datuak Bandaro Putih on the Tarab River (Koto Piliang) with Datuak Bandaro Kuniang (Bodi Caniago). He is not from the harmony of Koto Piliang or Bodi Caniago, but is based between the two ([Putra, 2018](#)). In the adat saying:

“Pisang sikalek-kalek utan = Pisang kelat-kelat hutan, Pisang simbatu nan bagatah = Pisang tembatu yang bergetah, Bodi Caniago inyo bukan = Bodi –Caniago dia bukan Koto Piliang inyo antah = Koto-Piliang dia entahlah”

Province, Regency/City, and Nagari Affairs

According to the findings of this study, not all traditional values are maintained and utilized in the Nagari Govt's deployment. Nagari government is founded on indigenous knowledge and adheres to the principles of self-governance strategies, which are consistent with the logic of decentralization initiatives. The value of decentralization for politics and communities is assessed from a political perspective ([Sabri, Suhatman, & Nasfi, 2021](#)).

In-Law No. 32 of 2004 Article 13 paragraph 1 states that the mandatory functions which are the regional government's ability covers matters on a state scope, such as; a). management and preparation for growth; b). design, use, and monitoring of space; c). establishing public order and maintaining social stability; d). availability of essential services and resources; e). Managing the health-care industry; f). Improving education and distributing developing human assets are two of the most important things that can be done; g). prevention of cross-regency/city societal issues; h). cross-regency/city assistance for finding work; i). Small and medium enterprises, collaborative developmental initiatives, including cross regency/city; j). regulation of the surroundings; k). defense services including district/city traffic; l). Legal registry and demographic monitoring; m). Basic administrative functions provided by the government; n). Services for financial administering, particularly cross-border transactions/city; o). other basic services that cannot be implemented by the district/city; p). other mandatory affairs mandated by statutory regulations ([Rizaldi, Ariany, & Putri, 2021](#)).

Whereas the authority of the Regency/City Regional Government Article 14 paragraph 1 of Law no. 32 of 2004 which includes 16 mandatory affairs; ([Oktorie, 2017](#)) a). Management and preparation for growth; b). Design, use, and monitoring of space; c). Establishing public order and maintaining social stability; d). Availability of essential services and resources; e). Managing the health-care industry; f). Improving education and distributing developing human assets are two of the most important things that can be done; g). Prevention of cross-regency/city societal issues; h). Cross-regency / city assistance for finding work; i). Small and medium enterprises, collaborative developmental initiatives, including cross regency/city; j). Regulation of the surroundings; k). Defense services including district/city traffic; l). Legal registry and demographic monitoring; m). Basic administrative functions provided by the government; n). Services for financial administering, particularly cross-border transactions/city; o). Other basic services that cannot be implemented by the district/city; p). Legal rules impose additional obligations ([Nabila, 2021](#)).

In article 13 of the Constitution of Pakistan, it is defined as follows: "Elective public affairs are those governmental affairs that have the ability to strengthen the wellbeing of the society in conformity with the

provisions, distinctiveness, and outstanding possibilities of the concerned area, such as mining, fisheries, agriculture, forestry, and tourism" (R. Indonesia, 2004).

According to West Sumatra Regional Regulation Number 2 of 2007 article 8 states that Nagari's authority includes; (Bray, 1994) a). Existing governmental affairs are based on Nagari's ancestry original rights; b). The Regency's administration is in charge of government relations which arrangements are submitted to Nagari; c). Government, State Government, and/or Region/Metropolitan Govt. founder responsibilities; d). Other Government Affairs by Laws submitted to Nagari (Muluk, 2009).

Whereas 9 states are (1) Handing over the happiness of government affairs which is the authority of the Regency/City which is surrendered to the Nagari Government is a government affair that can directly improve services, participation, and initiatives which aims at the welfare of the Nagari child. (2) The transfer of authority from the Regency/City to the Nagari Government as referred to in paragraph (1) shall be regulated in the Regulations of the Regent/Mayor as implemented by the District Government of Tanah Datar with the issuance of Regional Regulation No. 8 of 2008 concerning Nagari (Frimadani, Yonariza, & Yuerlita, 2020).

Article 4 of the regional regulation states that Nagari's authority covers: government affairs consisting of a). Existing governmental affairs are based on Nagari's ancestry original rights; b). The Regency's administration is in charge of government relations which arrangements are submitted to Nagari; c). Government, State Government, and/or Region/Metropolitan Govt. founder responsibilities; d). Other Government Affairs by Laws submitted to Nagari; (c). economic affairs; (d). peace and order affairs:

Law Number 6 of 2014 Concerning Villages

Essentially, Law No. 6 of 2014 concerning villages provides an opportunity for the culture of local communities to be used in the village or Nagari governance. Thus the village actually has the opportunity to practice a model of governance that is appropriate to the local culture and culture. In this case, the Minangkabau model of governance is known as the democratic Government Model. Community and community participation in their needs in community life has long been accommodated in cultural structures (Nabila, 2021).

Towns and local administrations have a wonderful chance to address their essential necessities under Law 6/2014. Nevertheless, responsibility must be strengthened by promoting active collaboration between stakeholders in the oversight of its performance (Shivakoti, 2008). The decentralization of regional agencies and funds under Law 6/2014 gives villages more authority. Districts are no longer completely reliant on regional administrations to provide their fundamental requirements, and they can participate directly in land reform under Law 6/2014. Villages government and rural areas become players with major roles in growth as a result of Law 6/2014, which requires strong community engagement in cooperative project development (Shivakoti, 2008).

The strategy, execution, and mechanisms of control in land reform entail significant community engagement in judgment through political village councils (Widodo, 2001).

There is a traditional structure that requires one village to have four tribes and this is not owned by the village government anywhere in Indonesia. Then the traditional structure called the tribe is led by the headman, meaning there are four headmen in a Nagari. If there are no four tribes, the Nagari must not stand alone. Nagari comes from Koto, and Koto comes from Taratak. If a tribe in an area only has three or two tribes, then that area is called Koto Taratak. Not given Nagari status. Nagari has Nagari territory rights and tribal territorial rights regarding land. This means that there are no tribes who do not have land in the Nagari. The oldest or the first tribe to occupy the Nagari determine the course of government.

The tribal structure to the bottom consists of clans, paruik, and seibu. So, the traditional structure is stretched from the bottom to the tribe to the Nagari following the mother line which is often called the Matriakhat. This is a peculiar structure of the Nagari tribe that still applies today. Finally, Law No. 6 of 2014 which dignified the cultural values of the community certainly respects the culture that developed in people's lives, if the diversity of the village or Nagari is given by this Act even by the 1945 Constitution. These two cultural tribes and matrices in the Nagari remain to be a way of life of a religious community.

Thus it can be said that Law No. 6 of 2014 still has the concept of a Village governance model that does not make the village community uprooted from its cultural roots as long as it is still alive and developing in the community. The culture in the Minangkabau tribe and matriakhat in the Nagari remains a way of life for the

people. Therefore, the appreciation of this law towards the culture of the community needs to be strengthened by making a conception of the Nagari government that is able to accommodate the bottom-up and top-down models of government (Wijaya & Ishihara, 2018).

There are two models of policy implementation, top-down and bottom-up (Sabatier, 1986). In practice, there is the possibility of a third model which is a mixing model. In the context of the Nagari Government in West Sumatra these three models are likely to occur. Because according to Sabatier (1986) as the originator of the theory of top-down and bottom-up models will be effective under 6 conditions, (a) if the objectives are consistent and clear so that they have evaluation standards and legal sources, (b) if the policy has a theory that is accurate to make changes, (c) if the organizational structure is legally structured to seek compliance for policy implementers and target groups, (d) if the implementers have the commitment and skills to implement in order to realize the policy objectives, (e) if there is support from groups interest groups and powers in the legislative and executive, and (f) if changes in socioeconomic conditions do not eliminate the support of groups and forces or weaken causal theories that support groups and powers or weaken causal theories that support these policies (Wijaya & Ishihara, 2018).

CONCLUSION

Based on the results of research and discussion, it can be concluded that the conception of the Nagari Model of administration that can accommodate the ideas of Law Number 6 of 2014 is a bottom-up government model and a top-down government model, and it is unlikely to practice the Mixing government model. The results of the research prove that the conception of the Nagari governance model is able to accommodate the ideas of Law Number 6 of 2014 as a bottom-up and top-down government model; however, it is hard to practice the Mixing government model. The implications of this study are that the implementation of local wisdom to Nagari public administration can be accommodated. The results of this study also has suggestions to the next researchers to concretize the bottom-up government model and top-down government model that can provide a situation of harmony between the interests of the community or citizens of the village with a government that is structured from the top (top-down) through Law number 6 of 2014 and other legislation. This study brought many new insights and focus areas for future legislations in the governance of local communities and decentralization.

Limitations and Future Research Directions

This research is limited to implementation of law No.6 in a specific province of Indonesia which makes its generalizability questionable. However it is a unique case to shed light on very important phenomenon and had opened many new avenues of future research. Comparative studies among various provinces of Indonesia and between ASEAN countries where such decentralization regulations has been implemented can benefit the field to grow and are recommended with larger data sets.

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