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# Forms of change and institutions that affect changes in village regulation policies to become traditional villages in Siak Regency, Riau Province

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**Abstract**--This research aims to identify the kind of change and the institutions that impact the transformation of village ordinances in traditional villages. This research employs a qualitative approach. In this study, researchers gathered information from research informants. Those who know and are directly involved in changing the policy on village regulations to become traditional villages are the Chair of the Siak Regency Regional People's Representative Council for the 2014-2019 period, who is the head of the institution that participates in discussing the regional regulations for determining traditional villages, and members of the Siak Regency People's Representative who become the chairman of the special committee. According to the findings of this research, the type of change is a change in village nomenclature, village government administration instruments, and the village administration system. Additionally, the

Regional Government, the Regional People's Representative Council (DPRD), Political Parties, Traditional Institutions, Siak Regency Malay Traditional Institutions, and Village Traditional Institutions influence policy changes in traditional villages.

**Keywords**---Village, Traditional Village, Policy Change

## **Introduction**

The author studies Siak Regency Regional Regulation 2 of 2015 on Traditional Village Designation. This regional regulation is a transition in village regulation rules into traditional villages. Dynamism signifies change [1] [2] [3]. The author wishes to examine the shape and content of policy dynamics from the shift in village rules into traditional villages and the elements that impact these policy changes.

The Siak Regency Regional Regulation Number 2 of 2015 concerning the Designation of Traditional Villages is a policy development from Law Number 6 of 2014 concerning Villages, which allows for the formation of traditional villages and changes in village regulations at the implementation level in the village from village to traditional village. Law No. 06 of 2014 concerning Villages governs village governance in Siak Regency. Legislative changes cause policy changes, and legislation changes emerge from a policy process [4]. This research focuses on Siak Regency Regional Regulation Number 2 of 2015 addressing Traditional Villages.

Regional and community leaders impact policy changes [5] [6] [7]. Changing the village's regulations to become a traditional village should be done first, then the village's status decided. Changing policies to resurrect ancient values and customs takes time. Changing village arrangements into traditional villages requires active engagement in policymaking and community support.

Siak Regency Regional Regulation No. 2 of 2015 concerning Village Determination was produced using the theory of policy change to observe how the policy of establishing a village as a traditional village in Siak Regency, Riau Province, works. The author adopts [8]'s theory of policy change, which claims that policy changes in stable situations are impacted by four "I" elements (institutional). Second, idea(s). Fourth, people. Then add a time dimension [9]. Researcher idea: Policy Change Participation [10]. This research topic complements Peters' theory, and its outcomes should support [8]'s theory of policy change.

The author's examination of village regulation in a traditional village in Siak Regency focuses on how the policy evolves, its content, and the variables that impact its creation. Before analyzing the policy's aspects, the author investigates the policy process that transforms communities into traditional villages. The process began with Law Number 6 of 2014 concerning Villages, which allowed the chance to construct a traditional village. The Siak Regency Government then called for cooperation from the Siak Regency Malay Traditional Institute and

made an academic research of the village's development, customary law, then construct a regional rule for the DPRD.

## **Methods**

This study uses qualitative methods. The nature of qualitative research: the focus is on process, understanding, and meaning; the researcher is the main instrument of data collection and analysis; the process is inductive; and rich descriptive products [12]. This study uses qualitative methods with the understanding that qualitative research is used to examine and understand the meaning ascribed to social or humanitarian problems [13]. Qualitative methods can be central to efforts to reframe dominant narratives, which seek causal pathways and from individual-level problems, to a view that also considers individual and societal levels of power and resources, that is active in responding to, and transforming, systemic, broad-based problems [12].

## **Resources**

Researchers employed informants in this investigation. These informants may help researchers. The informants are those who know and are directly involved in changing the policy on village regulations to become traditional villages, namely the Chair of the Siak Regency Regional People's Representative Council for the 2014-2019 period, who heads the institution that discusses regional regulations for determining traditional villages, and members of the Siak Regency DPRD who become the chairman of the special committee for the formation of traditional villages.

Data collecting must be done appropriately. Because data collecting is the objective of research, it's strategic. Data collecting must go from broad to particular [11]. According to the research's scope, informants' information is collected. This study obtains primary data in natural circumstances via observation, in-depth interviews with informants, documentation, and focus group discussions. In phases, data was collected by visiting the study site and interviewing informants.

## **Results and Discussion**

### **Changes in the Village Administration System**

Traditional Villages have more dominating origin rights than Villages since they were founded as a community with a customary law system. Traditional Village is a customary law community unit with territorial borders and a territorial cultural identity empowered to govern and manage Village community interests based on origin rights. Genealogical, territorial, and/or genealogical and territorial combinations establish customary law community entities. This legislation regulates the genealogical-territorial customary law community unit. The state supports customary law community units and their traditional rights as long as they are alive and in conformity with community development and the Unitary State of the Republic of Indonesia's ideals. This legal unit impacts customary village government. Customary village government must be founded on the

original framework, retain traditional identity, and manage communal issues using customary norms. The Siak Regency Regional Regulation Number 2 of 2015 about the Determination of Traditional Villages stipulates eight traditional villages. The authors give the names of traditional villages before and after being designated in the accompanying table.

Table 1. Number and Name of Traditional Villages in Siak Regency, Riau Province

| No | Village Name         | The name of the traditional village   | District               |
|----|----------------------|---------------------------------------|------------------------|
| 1. | Lubuk Jering Village | adat lubuk Jering Village             | Sungai Mandau District |
| 2. | Tengah Village       | Adat Tengah Village                   | Mempura District       |
| 3. | Kuala Gasib Village  | Adat Kuala Gasib Village              | Koto Gasib District    |
| 4. | Penyengat Village    | Adat Asli Anak Rawa Penyengat Village | Sungai Apit District   |
| 5. | West Minas Village   | Adat Sakai Minas Village              | Minas District         |
| 6. | Mandi Angin Kampung  | Adat Sakai Mandi Angin Village        | Minas District         |
| 7. | Bekalar Village      | Adat Sakai Bekalar Village            | Kandis District        |
| 8. | Libo Jaya Village    | Adat Sakai Libo Jaya Village          | Kandis District        |

Source: Siak Regency Village Community Empowerment Office 2019

Following is the author's analysis and interpretation of the dynamics of village regulation policies into traditional villages in Siak Regency, Riau Province with the issuance of Siak Regency Regional Regulation Number 2 of 2015 concerning the Determination of Customary Villages, a change in policy on village regulations to become traditional villages with the theory put forward by [8] that policy changes in conditions of stability are influenced by four "I's (institutional). Second, idea(s). Fourth, people.

### **Institutions Affecting Policy Changes**

The Siak Regency regional government and the Regional People's Representative Council are equal partners in regional government management. Two entities discussed regional regulatory drafts. The Siak Regency Regional Government and the Regional People's Representative Council discussed the Draft Regional Rule Number 2 of 2015 without any dispute and authorized it for stipulation as a regional regulation. The Siak Regency Government and DPRD have similar views on promoting the tourist industry based on local village features and protecting community values.

Government institutions dominate the dynamics of these policies since they are regional party leaders and have a basis of traditional community leaders. It affects other institutions. The author illustrates how the dominating role enters the scene, as seen below.

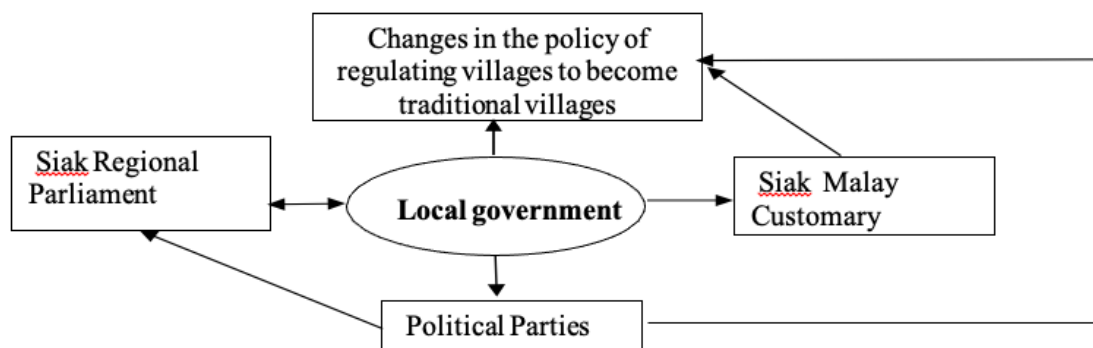


Figure 1. Institutions that play a role in changing the policy of regulating villages to become indigenous villages in Siak Regency  
Source: 2022 researchers

From this figure, it is known that the Siak Regency Regional Government as an institution has a dominant role in determining traditional villages in Siak Regency. Local governments can influence the Siak Regency Regional House of Representatives, Political Parties and Traditional Institutions to facilitate proposals for changing the name of a village to a village and changing village arrangements into traditional villages through the formation of regional regulations. To see the role of each institution in the dynamics of the policy of village regulation to become a traditional village in Siak Regency, Riau Province, the following authors explain the role of each of these institutions.

### Siak District Government

In Peters' view that the government can make laws to be proposed to congress in policy changes. In this study, it is in line with Peters that the draft regional regulation on changing the name of a village to a village and changing a village into a traditional village is prepared and proposed by the local government to the Regional People's Representative Council to be discussed and set into a regional regulation. This is in accordance with what Alfedri said:

*"With the opportunity from Law Number 6 of 2014 concerning Villages, which provides opportunities for the formation of traditional villages, the local government prepares a draft regional regulation starting with changing the village name to Kampung, which applies to all villages, and regional regulations for determining the village to be a traditional village for eight) the villages that we designate as traditional villages. Traditional institutions recommended the traditional village. The regional administration prepares and formulates this rule, which is subsequently considered by the Siak Regency Regional People's Legislative Assembly." (Interview with H. Alfadri)*

From the interview above, it is understood that the draft local regulations for the determination of traditional villages have the support of traditional institutions and were formulated by the local government. The support from the Malay Traditional Institute of Siak Regency has become a spirit for the local government to draft a regional regulation regarding the determination of traditional villages. After the draft was prepared by conducting a study and receiving support from

the Customary Institution and support from the village community who wanted to be designated as a traditional village, the draft regional regulation was submitted to the Siak Regency Regional House of Representatives. As stated by Budi Yuwono:

*“After the 2014 Villages Law, traditional villages may be formed. The local administration considered changing the village's name and agreement with the Siak Malay traditional institution immediately. With customary institutions' consent, we rapidly provide information to villages via subdistricts. Every procedure we go through, including socializing, asking traditional institutions for opinion, and participating in the field, strengthens the resources we will assemble and use to build regional rules. The local administration consulted the Malay customary institution (LAM) of Siak Regency while determining traditional villages. Regional government offers a draft regional regulation to DPRD.”*

The socialization was carried out by involving the Camat, traditional leaders and traditional institutions. At the sub-district level, each village was invited and submitted a plan for the formation of a traditional village. For villages that want to be established, they are then asked to compile a profile document of a traditional village and a letter of support from the village. This process was passed by the village government by conducting deliberations with village community leaders involving elements of the village government, BPD and traditional leaders. This is in accordance with what was conveyed by Hendra who stated:

*“After obtaining orders from the Regent, we arranged a conference inviting all communities in the Minas sub-district. This was done to publicize the transformation plan and map out which communities in Minas Sub-district meet the law's requirements to be classified as traditional villages. In Minas District, two settlements have been classified as traditional villages: West Minas and Mandi Angin. We socialize with local leaders and traditional leaders.”*

With the plan to change the name of the village into a village and change the setting of the village to become a traditional village, the sub-district government immediately held a coordination meeting with villages in the sub-district in order to accelerate the formation of traditional villages, especially in identifying villages that would be designated as traditional villages and getting support from the village government, and community leaders. The same thing was conveyed by the head of the village community empowerment service, Budi Yuwono, who said that:

*“The initial discourse of a policy change that changed the village name to a village and changed the village to a traditional village from the Regent of Siak, we were called to discuss this with the Malay traditional institution of Siak Regency and then conduct a study and outreach to villages by involving the role of the sub-district head. After socialization, the village authority creates a traditional village profile and a declaration of support.”*

From the conversation, it's clear that the local administration of Siak Regency has

a big part in converting the village's name and setting into a traditional one. This function may be shown through promoting Law Number 6 of 2014 concerning Villages, which allows for the establishment of traditional villages, and Siak Regency's aim to create traditional villages. Second, suggest customary villages in the draft regional rules. This identifies a traditional village. Local government includes Village Community Empowerment Service, Camat, traditional institutions, and community leaders in this identification. Third, create regional laws on traditional villages to advise local governments and communities. According to Azmi:

*“The initiative to convert Siak Regency's villages into traditional villages is part of the Village Community Empowerment Service, which has been renamed. The service compiles a survey of traditional village institutions and traditional villages, then drafts regional laws for defining customary villages, socializes communities, particularly those that will be classified as traditional villages, and consults traditional institutions for feedback”.*

From the interview findings, it is clear that the Regional Government of Siak Regency, especially the Regional Head, the Village and District Community Empowerment Service, plays a role in the dynamics of village regulatory policies in Siak Regency, which transforms villages into traditional villages. This function may be determined by studying traditional villages, distributing plans for traditional village creation by engaging traditional institutions and the sub-district administration, and creating regional laws for defining traditional villages and recognizing traditional villages.

### **Siak Regency Regional People's Representative Council (DPRD)**

Paragraph 236 (2) says DPRD drafts regional regulations with regional head approval. The RPRC debates and implements regional rules. The DPRD may develop the regional rule as a council initiative or a regional government request. According to Peters 1996, congress (the legislature) has different interests in its two chambers and multiple committees [8]. A tug of war between interests may slow policy developments. Policy proposals may create debate, making them tougher to offer. It may delay government policy.

Regional Regulation No. 2 of 2015 on Traditional Villages underlines the Siak Regency Regional People's Representative Council's involvement in modifying village layouts. The Siak Regional House of Representatives advocates creating a traditional village to preserve local knowledge. Siak Regency was an Islamic power. Regional rules discuss and approve this institution's strategy. Even DPRD factions approve.

*“Local government drafts this regional regulation. Siak Regency and the DPRD both want to construct traditional villages while discussing this regional rule. In the research, there were no disagreements amongst political party groups in the council; they unanimously favored designating the community as a traditional village”.*

From this interview, it can be seen that the Siak Regency Regional People's Representative Council as an institution is actively involved in the dynamics of village regulations into traditional villages in Siak Regency by providing input and

views in the discussion of regional regulations which were later stipulated as Siak Regency Regional Regulation Number 2 of 2015 concerning Determination of Traditional Villages. The input submitted is so that the regional regulations that are drawn up can maintain and preserve traditional values and support the tourism sector in Siak Regency. This was conveyed by Syamsurizal who said that;

*“The Siak Regency Regional House of Representatives approved renaming the community and establishing a traditional village. We support the institution because it aims to enhance and maintain traditional values so they don't go out. The creation of this traditional village may boost tourism in Siak Regency, both locally and among Riau Province and overseas populations. This input strengthens traditional leaders in customary village governance and develops local knowledge.”*

According to the interview, the Siak Regency Regional House of Representatives favors renaming the community and declaring it a traditional village. This regional rule is a priority till the plenary stipulation. Siak Regency DPRD's cooperation is crucial for transforming communities into traditional villages. The Siak Regency Regional People's Representative Council plays a role in changing the policy of village regulation into a traditional village in Siak Regency by providing support, input, and being active in the discussion of the draft regional regulation by making it a priority to be discussed with the government.

### **Political parties**

Political parties have a vital and dominating role in policy development, according to Peters 1996 [8]. This study contradicts Peters' claim that political parties can't influence local administration since majority-voting parties like Golkar and PAN in Siak Regency are led by regional leaders. Regional heads persuade political parties to support regional regulatory plans. Local governments employ political parties to persuade DPRD members.

Alfredri, Chairman of the Riau Province PAN Party, told the researcher:

*“In the discussion of a regional regulation as mandated by law, of course, it can be proposed by the regional government and it can also be the initiative of the DPRD. In the case of the determination of the village to be a traditional village, the draft regional regulations are drawn up by the regional government of Siak Regency. The draft is submitted for further discussion between the DPRD and the regional government. Prior to the discussion, of course, this draft received responses and input from each faction in the DPRD. This is where we are also part of the regional government and also as the head of a political party asking our friends in the DPRD to approve this draft and then to discuss it and set it as a regional regulation. Alhamdulillah, the discussion process went quickly and in principle it was approved by all factions in the Siak Regency DPRD”*.

Referring to the theory put forward by [8] that government institutions or institutions are the dimensions of policy change and political parties that play a role in influencing the two separate government institutions to change a policy. When it comes to changing the policy on village regulation to become a traditional village in Siak Regency, the three institutions are the regional government, namely the Siak Regency regional government, the Siak Regency Regional People's

Representative Council, and Political Parties that influence each other but are dominated by the regional government. The researcher's findings are that in the context of changing the village regulation policy to become a customary village in Siak Regency, there is the involvement of traditional institutions, namely traditional institutions.

### **Customary Institution**

A village customary institution is a social institution formed in a certain customary law community with legal areas and rights to assets within the customary law area, and has the right and authority to regulate, manage, and resolve various problems of village community life related to customs. and applicable customary law [14]. Thus, it is understood that customary institutions have the authority within the customary law area to regulate and manage the community related to customary issues. The role of customary institutions is needed by local governments because structurally customary institutions can contribute to convincing indigenous peoples, traditional leaders at the village level.

The traditional institutions that play a role in the formation of traditional villages in Siak Regency are the Malay Customary Institutions of Siak Regency and the Traditional Villages Traditional Institutions. Customary institutions are institutions that are formed through local regulations as partners of local governments in the administration of local government. As for the traditional institutions in this study, there are levels, namely the Malay customary institutions of Siak Regency and the Village Customary Institutions.

### **Siak Regency Malay Customary Institution**

The Malay Traditional Institution of Siak Regency is a traditional institution that plays an active role in providing support for changing village arrangements into traditional villages. This is in accordance with what Alfredri said that:

*“After the issuance of Law Number 6 of 2014 concerning Villages which provided opportunities for the formation of traditional villages, the local government immediately discussed this with customary institutions to ask for input from LAM, and customary institutions supported and were active with local governments to realize the idea of forming traditional villages”.*

Every procedure passed, whether socializing, asking for feedback from traditional institutions, and participating in the field, asked customary institutions to nominate communities to be classified as traditional villages to enhance the materials accumulated and then formulate regional rules. The local administration consulted the Malay traditional institution (LAM) of Siak Regency while identifying traditional villages.

The researcher outlines traditional institutions' involvement below. Customary institutions help transform villages into traditional villages and are engaged in all phases of the strategy. This engagement influences indigenous peoples, traditional leaders, and the local government to construct traditional villages and

administer the process according to Siak Regency's interests. The researcher highlights the importance of village traditional institutions, which help transform communities into traditional villages.

### **Village Customary Institutions**

The Village Customary Institution prepares a profile of customary institutions and customs systems. The local government receives the profile and written endorsement. The customary village institution was first named a village customary institution. These traditional institutions promote traditional communities and aid local administrations. The researcher's conversation with Alit found:

*“Customary institutions are involved in preparing the adat profile and convincing the community to support the adat village. Moreover, the native village of this swamp child is more native. Uapara adat is still used in community activities such as weddings, hunting, child birth ceremonies and traditional medicine. Traditional institutions are actively involved in the village to encourage the formation of traditional villages. The benefits of changing village arrangements into traditional villages are that customary institutions are recognized for their role in running traditional village governance. Including in the resolution of social problems, disputes between residents, land conflicts. There is also an acknowledgment of customary ulayat land”.*

This interview shows that traditional institutions are transforming settlements into traditional villages. Traditional institutions' involvement in profiling traditional villages and socializing them to the community encourages the development of traditional villages via regional rules and conveys support for altering formation policies. Before the customary village was created, traditional institutions were developed. The Inner representative chooses the adat institution's leader from the typical institutional framework. This customary institution gathers the customs profile, including the form and structure of traditional institutions based on the original structure, for the customary village administration.

In this study, the researcher also put forward a statement submitted by Darussalam which stated that:

*“The involvement of our traditional stakeholders in turning this village into a traditional village is to make a proposal for a traditional village. We had several meetings, including with the traditional village of periodically, as a result of the agreement we wrote to the local government to designate the Mandi Angina village to become a traditional village. Then we set up a traditional institution, consisting of a traditional leader, traditional treasurer, religious leaders, section for culture and traditional arts. As a condition we apply for a traditional village”.*

According to the interview, the village customary institution is a traditional entity founded by the community that changes the village regulatory policy in Siak Regency. Traditional institutions, socializing the traditional village, and establishing a customary profile are required to construct a traditional village. The local customary institution also proposed making the village traditional. Traditional elders draft the documentation for transforming settlements into

traditional villages. This village-level customary institution may persuade the community and village administration to favor developing a traditional village. A customary leader chosen by the tribes or customary density leads the local customary institution. Native leaders have a great effect on indigenous peoples, particularly in their traditional tribes.

Table 2. The number of institutions that influence the determination of indigenous villages in Siak Regency

| No | Institution Name   | The role of the institution   |
|----|--|---|
| 1. | Siak Regency local government  | <ol style="list-style-type: none"> <li>1. Drafting local regulations,</li> <li>2. Carry out socialization through the Subdistrict,</li> <li>3. Identifying villages to be designated as traditional villages,</li> <li>4. Discussing together with the DPRD the draft regional regulations for changing the name of the village to become a village and the determination of customary villages,</li> <li>5. Then convince other institutions to support policy changes.</li> </ol> |
| 2. | Regional People's Representative Council of Siak Regency             | <ol style="list-style-type: none"> <li>1. Approve and amend the design of local regulations for the establishment of customary settlements,</li> <li>2. Provide input on local regulations to be established.</li> </ol>  |
| 3. | Political parties in siak regency                                    | <ol style="list-style-type: none"> <li>1. Providing support for draft local regulations,</li> <li>2. Convincing the DPRD to make the discussion of policy changes a priority scale.</li> </ol>  |
| 4. | Siak Malay Customary Institutions and village customary institutions | <ol style="list-style-type: none"> <li>1. Provide input on the draft regional regulations for the determination of customary villages,</li> <li>2. Socializing the plan for the determination of indigenous villages,</li> <li>3. Proposing a village to be designated as a customary village,</li> <li>4. Profiling traditional villages of indigenous villages.</li> </ol>  |

Source: Researcher Processed in 2022

From the table above, it can be seen that each institution has a role in the dynamics of village regulation policies to become traditional villages in Siak Regency. Each of these institutions is interconnected and influences each other, but is dominated by the local government of the Siak Regency so that the proposed policy change for village regulation into a traditional village can be implemented according to what was proposed by the government without any delay from other institutions.

## Conclusion

Based on the results of the study, the conclusion of this research is that there are 2 forms of changes in the form of changes in Sial district, Riau province, namely changes in village naming and village administration devices and changes in the village administration system. The result of changing the name of this village is based on the agreement of several local institutions. Some of the names of the villages that have changed are Lubuk Jering Village to Lubuk Jering traditional village, Middle Village to Central Traditional Village, Kuala Gasib Village to Kuala Gasib Traditional Village, Penyengat Village to Be the Original Traditional Village of Rawa Penyengat Children, West Minas Village to Sakai Minas Traditional Village. , Mandi Angin Village became Sakai Mandi Angin Traditional Village, Bekalar Village became Sakai Bekalar Traditional Village and Libo Jaya Village became Sakai Libo Jaya Traditional Village. Furthermore, there are several institutions that influence the change in policy on village regulations to become traditional villages in Siak Regency, Riau Province, namely the Siak Regency Regional Government, the Siak Regency Regional People's Representative Council (DPRD), political parties, traditional institutions, Malay traditional institutions in Siak Regency and village customary institutions.

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