

Dynamics in the Formation of Indigenous Village in Kuantan Singingi District of Riau Province

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Abstract— Indonesian Legislation No. 6 of 2014 on Village gives an opportunities to each region to rename a village conforming to its cultural characteristics that grow and thrive on that site. Ever since Village Legislation passed in 15 January 2014, The Central Government gave 1 year to all region/city in Indonesia to form an Indigenous Village. The Central Government through Ministry of Internal Affairs have set a time limit for proposed Indigenous Village until 15 January of 2015. Nevertheless, majority of region/city in Riau Province did not registered their villages in order to form Indigenous Village, this also include the Region of Kuantan Singingi. This setback caused by several reasons, firstly there is no regulation on Provincial level that can be a guidance on the application of Indonesian Legislation No.6 of 2014. Secondly, the time limitation that Central Government set was too short due to the forming of Indigenous Village in Kuantan Singingi District just start two months before the time limitation being set. Thirdly, there are differences in perception between District Government, DPRD and community in viewing the existence of Indigenous Village from who will be better at managing the administration and acknowledgment of Ulayat Rights. Fourthly, there is lack of socialization and assessment done by Province Government and District Government regarding the formation of Indigenous Village in Kuantan Singingi District.

Keyword: Village, Indigenous, Dynamic, Ulayat Rights.

I. INTRODUCTION

The village is the lowest government or the local entities of the system of government in Indonesia, which has territorial boundaries, there are people who inhabit and customs became the basis of management. Village and local government in Indonesia is very dynamic since the colonial to post-reform era. Likewise, the laws and regulations of the government that are the parent of the village administration have taken place in the process of refinement and change.

The village is defined as the Village and Indigenous Village or called by another name is the legal community unity that has the territorial boundaries to regulate and administer government affairs, the interests of local communities based on community initiatives, rights of origin, and / or traditional rights recognized and respected in the system of government of the Unitary State of the

Republic of Indonesia. The Village Act recognizes the autonomy of the village. Village Autonomy is defined as giving opportunities to grow and develop following the development of the community itself.

In practice the system of village governance in Indonesia is not uniform. The existence of *gampong* in Aceh, *nagari* in West Sumatra, *clans* in Palembang, and *banjar* in Bali show another color of village government. Towards uniformity initially generated a lot of controversies and making the village become far from self-sufficient. With the recognition based on the origin can restore the independence of the Village in the administration of governance, public development and development of custom, community and community empowerment more systemic, integrated, effective and effective.

Since the Legislation No. 6 of 2014 on Village enacted on January 15, 2014, the central government gave one year in all districts /cities in Indonesia to establish indigenous villages. This provision clearly stated in the law, namely Article 116 paragraph (3). "Determination of Village and Indigenous Village is maximum 1 (one) year since the law is enacted."

Based on the above provisions, the central government through the Ministry of Internal Affairs has given the deadline for proposing custom villages up to January 15, 2015. But many districts/cities in Riau Province in particular do not register villages in their areas to be established as customary villages. One of them is Kuantan Singingi who are still doing the assessment and identification of origin of the village's rights are set to be the Indigenous Villages.

Kuantan Singingi Regency is also known as *rantau* Kuantan or as an overseas area of Minangkabau people (*Rantau nan Tigo Jurai*). Based on the history of the Kingdom of Kandis in Kuantan earlier established in the 7th century AD than the *Pagaruyung* kingdom in *Minangkabau* which is established in the 14th century AD. Since there are many traditions still maintained by the Kuantan Singingi community, it would be an opportunity for the formation /re establishment of several villages into Indigenous Village. With the declaration of the Village into Indigenous Village in Kuantan Singingi Regency certainly gives a big influence for the preservation of customs and

the development of regional potential. However, due to the dynamics in the process of determining the village into Indigenous Village in Kuantan Singingi District so that the District Government and related stakeholders did not succeed in establishing Indigenous Village in Kuantan Singingi Regency until the deadline has been set. Based on the above problems, it is interesting to study the Dynamics of Establishment of Indigenous Villages in Kuantan Singingi Regency, Riau Province.

II. FORMULATION OF THE PROBLEM

Based on the background that has been described above, can be formulated problems in this paper are: How the dynamics of the formation of Indigenous in Kuantan Singingi Regency?

III. THEORETICAL FRAMEWORK

1. Village Autonomy

Historically the village was the forerunner of the formation of political and governmental society in Indonesia long before the nation state was formed. Similar social structures of the village, indigenous peoples and others have become social institutions that have a very important position. The village is an autonomous institution with its traditions, customs and laws as well as relatively independent. This is indicated, among other things, by the high level of diversity that the village may be the most concrete form of the nation [Haw Widjaja. 2012, Village Autonomy is Autonomous Original, Spherical and Whole. Jakarta; PT Raja Grafindo Persada. P. 4].

In line with the presence of the modern state, the independence and ability of the village community began to decline, this condition is very strong seen in the New Order government where based on the Legislation No. 5 of 1979 centralized, bureaucratized and uniformed village governance, regardless of the plurality of indigenous peoples and indigenous governments. This law is then reflected in almost all central government policies related to the Village.

Widjaja stated that village autonomy is a genuine, round, and whole autonomy and is not a gift from the government [Ibid ., P. 165]. Instead the government is obliged to respect the original autonomy possessed by the village. As a legal community unit which has its original structure based on privilege, the village can perform legal acts both public law and civil law, possessing wealth, property and can be prosecuted and prosecuted in court. With the issuance of the Legislation No. 22 Year 1999 which is then enhanced by the issuance of the Legislation No. 32 Year 2004 regarding Regional Government provides a strong foundation for the village in realizing "Development Community" where the village no longer as administrative level or subordinate area but instead as "Independent Community" "ie the village and its people are entitled to speak for the benefit of the community itself.

Villages are authorized to manage their villages independently including the social, political and economic fields. With this independence is expected to increase the participation of villagers in social and political development. For the village, the autonomy is different from the autonomy owned by the provincial as well as the regency and municipal areas. The autonomy of the village is based on its origins and customs, not on the authority of the Government. The recognition of village autonomy, Taliziduhu Ndaha explains the following [Taliziduhu Ndaha. 1997. Community Development Preparing Society Take off. Jakarta: Rineka Cipta. P. 12.]: a. Village autonomy is classified, acknowledged, fulfilled, trusted and protected by the government, so that the dependence of the village community on the "generosity" of the government can diminish. b. The position and role of the village administration is restored, restored as it was or developed so as to anticipate the future. Village autonomy is the right, authority and obligation to regulate and manage own government affairs and interests of the community based on the rights of origin and social-cultural values that exist in the community to grow and develop following the development of the village. Government affairs based on the origin of the village, the matters which are the authority of the Regency or City government are handed over to the village.

2. Village and Indigenous Village

When discussing "Village" then at least will lead to three kinds of interpretation or understanding. First, the sociological sense describes a unity of a society or community of people living and living in an environment where they know each other well and their life style is relatively homogeneous, and much depends on the goodness of nature. Second, the economic sense, the village as a community environment that seeks to meet the daily needs of what is provided by the natural surroundings. Third, the political sense, in which the "Village" as a government organization or power organization that has a certain political authority because it is part of the government of the State. Villages are often formulated as a unit of law society in power to organize self-government [Mashuri Maschab, 2013, Village Government Politics In Indonesia, Yogyakarta, Polgov. Hlm 1-3].

In the general explanation of the Legislation No. 6 Year 2014 on Villages is described as follows:

"Villages or so-called other names have characteristics generally applicable to all of Indonesia, whereas Indigenous Village or other named names have different characteristics from the village in general, mainly because of the strong influence of Tradition on local governance systems, the management of local resources, and socio-cultural life of the village community. Indigenous Village is in principle a legacy of local community-based community organization that has been maintained for generations who are still recognized and championed by the leaders and communities of

Indigenous Village in order to function to develop the welfare and social identity of local culture. Indigenous Village has the right of origin which is more dominant than the right of origin of the village since Indigenous Village was born as an indigenous community in the community. Indigenous Village is a unit of customary law community which historically has regional boundaries and cultural identity formed on the territorial basis authorized to regulate and manage the interests of the village community based on the right of origin. "

The village is a village or Indigenous Village or another name is a legal community unity that has territorial boundaries to administer and administer government affairs, the interests of local communities based on community initiatives, rights of origin, and / or traditional rights recognized and respected within system of government of NKRI. With the construction combining the function of self-governing community with local self-government, it is hoped that the unity of indigenous and tribal peoples who are part of the village area, are arranged in such a way as the Village and Indigenous Village [The Legislation No. 06 of 2014 on the Village. P 1-3]. Indigenous Villages and Villages basically perform almost the same task. While the difference is only in the implementation of the right of origin, especially concerning the social preservation of Indigenous Villages, the arrangement and management of customary territories, indigenous peace meetings, the maintenance of tranquility and order for indigenous and tribal peoples, and governance arrangements based on the original arrangement.

In Article 19 of the Legislation No. 6 of 2014 on the mentioned Villages, Villages have four authorities, including:

- a. Authority based on the right of origin;
- b. Local-scale village authority;
- c. Authority assigned by the government, provincial government, or district / city government.
- d. Other Authorities assigned by the Government, Provincial Government, or Regency / City Government in accordance with the provisions of laws and regulations.

Authority on the basis of the right of origin is the authority of a living heritage and on the initiative of the Village or the initiative of the village community in accordance with the development of community life. While the local authority of the village scale is the authority to regulate and manage the interests of the villagers that have been run by the village or able and effective to be run by the village or that arise because of the development of the village and the village community's Initiatives. These two authorities are the hope of making the village sovereign, independent, and personable.

Since the Legislation No. 6 of 2014 on Villages was adopted on 15 January 2014, the central government gave

one year to all districts / cities throughout Indonesia to establish indigenous villages. This provision is clearly stated in the law, namely article 116 paragraph (3). "Determination of Village and Indigenous Village is maximum 1 (one) year since the Law is enacted". Flow / mechanism of determination of Indigenous Village has also been arranged in Government Regulation no. 43 Year 2014 on Articles 29-31, starting from the village inventory stage and existing village assessments that can be established into Indigenous villages. Determination of Indigenous village is set forth in the draft of local regulations which have been agreed together in the plenary session of the Regency / Municipal People's Representative Council submitted to the governor to obtain the register number and to the Minister to get the village code. The draft local regulation that has obtained the register number and village code is set to become a regional regulation.

IV. RESEARCH METHODOLOGY

This research is a qualitative research which according to Denzin and Lincoln in Lexy J. Moleong is a research using natural setting, with the intention of interpreting the phenomenon that occurs and done by involving existing methods [Lexy J Moleong, 2007, *Qualitative Research Methodology*, PT Remaja Rosdakarya Offset, Bandung, p 23]. This research use case study so that the existing phenomenon can be expressed and analyzed more deeply from the target of research that is human, event, background and document. Thus the researcher can understand the various links that exist between the variables.

This research was conducted in Kuantan Singingi and Singingi Sub-districts with an analysis unit of Kuantan Singingi Regency Government and Singingi Hilir District Government. The reason for choosing the location is based on the phenomenon that started when the central government through the Ministry of Home Affairs has given the deadline for the proposed indigenous village until January 15, 2015 ago. But many districts / cities in Riau Province in particular do not register villages in their areas to be established as Indigenous villages. One of them is Kuantan Singingi District which until now still conducts assessment and identification of the right of village origin to be defined as Indigenous Village.

This research uses a qualitative approach with the technique of determining the informant that is with purposive technique. This means that in the context of this research informants are selected based on the authority they have and the involvement in the research problems studied.

Data collection techniques used in this study by using the following methods:

- a. In-depth interviews, this technique aims to get detailed information about the research problem.
- b. Document search, this method is used to complete the data from the first party ie from the research

informant so that obtained data and facts authentic in this research.

Data analysis in qualitative research according to Miles and Huberman is classified into 3 (three) techniques that [Miles, B. Mathew and Michael Huberman. 1992. *Qualitative Data Analysis Source Books About New Methods*. Jakarta: UIP. P 15-16]; first data reduction is the form of analysis that sharpens, classifies, directs, discards the unnecessary and organizes the data in such a way that the final conclusion can be taken. Second, the presentation of data that is gathering activities, compile information to give the possibility in drawing conclusions. Third, the conclusion drawn from the data obtained and analyzed using the relevant theory.

V. RESULT AND DISCUSSION

The Legislation No. 6 of 2014 concerning Villages provides an opportunity for each region to change the name of the village according to the cultural characteristics that grow and develop in their respective regions. In Government Regulation No. 43 of 2014 on the Implementing Regulation of the Legislation No. 6 of 2014, it also mandates that the administration of village government, will be adapted to local cultural conditions.

Customary village is the original structure that has the right of origin in the form of the right to take care of the territory and take care of the life of the customary law community. As for the purpose of the establishment of Indigenous Village is to revive the role of traditional leaders in the implementation of government, development and service to the community, which is caused by the more complex life order in the community as the influence of urbanization of the population from other regions. Indigenous villages have a function to organize the life of the community as a unity of the legal community related to customary law and culture and can be the basis for the smooth implementation of governance and development implementation. The formation of this traditional village aims to grant the widest possible authority to the Indigenous Village to safeguard customs, rights and rights of wilayat.

The formation of Indigenous Village is a golden opportunity for the regency/ municipality to establish a village to restore the dignity and dignity of its people. Opportunities and Potential of custom village formation based on potential;

1. Their Village Government
2. Their unity of Indigenous People
3. Their Customary Governance Institution
4. Their cultural heritage
5. Their arts and traditions that are still running

Since the Legislation No. 6 of 2014 on Villages was adopted on 15 January 2014, the central government gave one year to all districts /cities throughout Indonesia to establish indigenous villages. This provision is clearly stated in the law, namely article 116 paragraph (3).

"Determination of Village and Indigenous Village is maximum 1 (one) year since the law is enacted."

Determination of Indigenous Village is regulated in Government Regulation No. 43 of 2014 as a derivative to implement the Legislation No. 6 Year 2014 on Village governing the mechanism of a Village / Kelurahan can be defined as Indigenous Village, as set forth in Article 30 and 31 paragraph (2), Regulation Minister of Home Affairs No. 52 of 2014 concerning Guidelines for the Recognition and Protection of Indigenous and Tribal Peoples is published to facilitate the regions to conduct study and identification of the right of origin as the basis for the establishment of Indigenous Village. Under PP 43/2016 Article 35 states the Implementation of authority based on the right of origin by indigenous villages to at least include:

- a) Structuring the organizational and institutional system of indigenous peoples;
- b) Indigenous law institutions;
- c) Traditional tenure;
- d) Indigenous village land management;
- e) Ulayat land management;
- f) Agreement in indigenous village life;
- g) Filling the position of customary village head and custom village apparatus; and
- h) The tenure of the Indigenous village head.

Based on the above provisions, the central government through the Ministry of Internal Affairs has given the deadline for proposing custom villages up to January 15, 2015. But many districts / cities in Riau Province in particular do not register villages in their areas to be established as customary villages. One of them is Kuantan Singingi District which until now still conducts assessment and identification of the right of village origin to be established as Indigenous Village. There are several dynamics that occurred in the formation of Adat Village in Kuantan Singingi Regency such as :

1. The absence of a regulation at the Provincial Government level which guides the implementation of the Legislation No. no. 6 Year 2014 on Village and PP 43 year 2014 on Implementing Law no. 06 about the Village. So there is a sense of uneasiness in the formation of Village into Indigenous Village by Local Government of Kuantan Singingi Regency.
2. The deadline for the determination assessed by the actors involved in establishing Indigenous Village in Kuantan Singingi Regency is short, thereby reinforcing the doubt of the local government to establish the village into an Indigenous village.
3. Doubts are not only in the executive / local government level but also in the Kuantan Singingi Indigenous community related to the view of whether the village management will be better than the ordinary village before it is designated as Indigenous Village. This doubt has an impact on the duration of community follow-up to the questionnaire distributed by the local government related to the feasibility of the village into an Indigenous village.
4. The lack of socialization of the formation of Indigenous

Village conducted by the Regional Government.

5. Lack effort of identification of prospective village candidates to be Indigenous Village in Kuantan Singingi Regency

The dynamics of the formation of traditional villages are interpreted by the differences of perspective and conflict of interest from each of the actors involved in establishing Indigenous Village either from the local government, legislative, or community leaders and traditional leaders. In addition, the time constraint of formation also gives a big influence on the readiness of the region in conducting the study of Indigenous Village. Kuantan Singingi District only reached the stage of socialization of the formation of Indigenous Village in 2015 by the provincial government and in the middle of last year (2016) conducted the questionnaire dispatch by LAM Riau Province in cooperation with the Department of Community Empowerment and Village Riau Province to explore the values of preservation and development of customs and potential capable of being developed by indigenous peoples, this activity is correlated to the identification and assessment of Indigenous Village as mandated in Article 30 point b of Village Law. But there is no follow-up. The lack of quality proposals from the village government and the community for the formation of Indigenous also became one of the factors that caused the formation of Indigenous Village in Kuansing Regency. In addition, many argue that the formation of customary villages needs an in-depth assessment considering what kind of customary village is to be applied? What customs values still exist and will ultimately question what can be obtained by converting / forming a village into a traditional village.

There is an emphasis on issues where community initiatives and related initiatives such as village government and Lembaga Adat Melayu (LAM) Regency are still minimal and there are concerns about the demands for customary rights, including ulayat land as part of the right of origin. Although it is known that some local villages in Kuantan Singingi Regency have the potential to be converted or become Indigenous Village because of the history and customs peculiarities that are still maintained by the community. The Stages of Establishment of Indigenous Villages in Kuantan Singingi Regency stalled in the early stages before the identification and review process that examines the history, customary territory, customary law, property, and institutional or Indigenous governance systems.

In addition, the regulatory constraints in the Province that have not come out as the guidance of the implementation of the Legislation No. 6 Year 2014 on the Village also affects the cessation of the process of establishing Indigenous Village in Kuantan Singingi

Regency. This is influenced by the absence of special regulation related to Indigenous Village in the regulation Ministry Of Internal Affair. If the issuance of Regulation of Ministry of Internal Affair and Regulation at Riau Province level related to Indigenous Village which regulate the institutional formation of Indigenous Village, then the process of Indigenous village arrangement can be done. The Indigenous village arrangement can only be implemented if regulation has been made by regency either regulation or regent regulation governing the technical implementation of Indigenous. The regulatory vacuum from the central, provincial to district / city levels increases the vacuum of indigenous village formation.

Recently issued Permendagri No. 1 year 2017 on Village Arrangement, the scope of this regulation includes the arrangement of villages and indigenous village setting. Village Arrangement in the form of Village and Indigenous Village formation, elimination of Village and Indigenous Village and change of status of Village & The Village This regulation explains that the arrangement of indigenous village can be done by Central Government, Provincial Government and Regency/City Government. Village formation is applicable mutatis mutandis to the formation of Indigenous Village by the Government on top of it related to the formation of Indigenous Village, and the change of status of Indigenous Village. Based on Permendagri No. 1 of 2017 emphasizes that Provincial Bylaws serve as guidelines for District/Municipal Governments in determining district/ municipal regulations governing village governance, indigenous village development, indigenous village development and community empowerment of indigenous villages. While Regency / Municipal Regulation at least contains:

- a) Range of Indigenous Villages;
- b) Authority of Indigenous Village Chief;
- c) The appointment and dismissal of the Head of Indigenous Village and the village customary apparatus;
- d) Structure and working procedure of Indigenous Village;
- e) Indigenous Rules of Indigenous Villages; and
- f) Individual Village Property Management.

This new regulation is considered excessive in the customary village setting since the provincial government can have initiative to form Indigenous Village which in other legislations does not regulate it. In addition the most important thing is the establishment of criteria / main measure of establishment and establishment of Indigenous Village. The roles of each party should be properly mapped from the initiating party, the assigning party and the recording and registering party. Village Arrangement as mandated in the Village Law and Government Regulation no. 43 of 2015 underlines that Indigenous Village is established by the Municipal Government, evaluated by the provincial government and registered by Kemendagri. Based on the above explanation it can be drawn important points that still be a big PR related to the establishment and

structuring of Indigenous Villages. It affects the indigenous villages that have been determined by the Government of the City / City and will set the Village to Indigenous Village.

Following up the delay and opportunity of arrangement and establishment of Desa Adat mandated in the Village Law. Local Government with DPRD has made and conducted discussion of Ranperda of Kuantan Singingi Regency about Village Arrangement and Village Government. Where in it there are several clauses related to village changes into Customary Villages as in chapters 21 and 22 namely;

Paragraph 4

Village Change Being Indigenous Village

Article 21

- (1) The Government, the Regional Government may change the status of the Village or a combination of several Villages into Customary Villages on the initiative of the community.
- (2) The change of Village status to Indigenous Village as referred to in paragraph (1) takes into account the initiatives of village communities, origins, customs, socio-cultural conditions of the village community and the potential and potential of the village..

Article 22

Change of village status into custom village through mechanism and procedure as follows:

- a. There are community initiatives and agreements to change the status of villages into Indigenous villages;
- b. Community proposes change of status of village into Indigenous village to BPD and village head;
- c. BPD held a meeting with the village head to discuss the proposed community regarding the change of village status to Indigenous village, the agreement of which was set forth in the minutes of the BPD meeting on the change of village status into Indigenous village and further stipulated by village regulations on the plan of change of village status become Indigenaries villages and joint decisions of BPD and the respective village heads to change the status of villages into Indigenouris villages;
- d. Regulation of Village as meant in letter c, at least contains; name, area, administrative boundaries, population, number of hamlets, district maps, village potential, village facilities and infrastructure;
- e. Head of the Indigenous Village proposed the change of status of village into Indigenous village to Bupati through Camat in proposal form along with Village Regulation and news of BPD meeting result;
- f. Head of Village jointly proposes the change of

village status to Indigenous village to the Bupati in 1 (one) written proposal by enclosing mutual agreement;

- g. Camat provides recommendations and passes proposed changes in village status or a combination of several villages into custom villages to the Bupati;
- h. Bupati formed Team Change of village status or combination of several villages into custom village by considering the proposed document Changes in village status or a combination of several villages into customary villages,
- i. Team Change of village status to ad village as meant in letter at least consist of:
 - 1) Local Government in charge of Village Government, community empowerment, regional development planning, and legislation;
 - 2) Camat;
 - 3) Source form academia in the field of government, regional development planning, development, and social social; and
 - 4) Industrial institutions.
 - 5) Team of village status changes or a combination of several villages into Indigenous villages has the duty of verifying the requirements of changing village status or combining several villages into Indigenous villages.
 - 6) Verification as referred to in letter j in the form of administrative and technical verification.
 - 7) The result of the team to change the status of a village or a combination of several villages into Indigenous villages as referred to in letter j shall be poured into a form of recommendation stating whether or not a change of village status has been established or a combination of several villages into customary villages.
 - 8) In case of recommendation of change of village status or combination of several villages into pillage is proper, Bupati shall stipulate Local Regulation concerning Change of village status or combination of several villages into custom village.
 - 9) Further provisions concerning administrative and technical verification as referred to in letter k shall be governed by a Regent Regulation.

The stages of determining the Village to Adat Village are contained in Article 25-27 namely;

Paragraph 6

Determination of Rural and Indigenous village

Article 25

- (1) The Local Government shall conduct an inventory of the existing Village in its territory which has obtained the Village code.
- (2) The results of the village inventory as referred to in paragraph (1) shall be the basis by the Regional Government to determine the village and custom village in their territory.
- (3) The village and the traditional village as referred to in paragraph (2) shall be determined by the Regional regulations.

Article 26

- (1) Determination of the traditional village through the mechanism:
- (2) Identification of indigenous village; and
- (3) Deal of existing villages that can be defined as Indigenous villages.
- (4) The identification and assessment referred to in paragraph (1) shall be carried out by the provincial and district governments together with customary assemblies or other similar institutions.

Article 27

- (1) The Reagent shall designate customary villages that have met the requirements based on identification and review results as referred to in Article 26.
- (2) (Determination of indigenous village as referred to in paragraph (1) shall be set forth in the draft of regional regulation.
- (3) The draft of the regional regulation as meant in paragraph (2) which has been mutually agreed upon in the plenary session of the district council shall be submitted to the governor to obtain the register number and to the Minister of Home Affairs to obtain the village code.
- (4) The draft local regulations that have obtained the register number and village code as referred to in paragraph (3) shall be stipulated as a regional regulation.

In addition to following up the lack of legal support about the institutional arrangement, filling the description and the tenure of the Head of Indigenous Village mandated in the Village Act, the Government of Riau Province until the stage of making academic manuscripts Riau Province Ranperda of Institutional Structure, Filling the description, and Term Head of Indigenous Village. This academic manuscript is prepared to realize the certainty of law, orderly administration, orderly arrangement, in accordance with applicable legislation. But back again that this policy can not be valid given the absence of Indigenous Villages in Riau Province which registered Area Code of Indigenous Villages due to unfulfilled administrative requirements,

especially related to borders in two districts that have issued the Local Customary Rule Determination of Siak Regency and Rokan Hulu Regency. Synergy in the acceleration of the formation of Indigenous Village is done in the form of technical meetings and work meeting arrangements conducted in the Year 2016 by the Provincial Government through the Office of Community and Village Empowerment (DPMD) with District/Municipal Administration, Malay Customary Institution (LAM) Riau Province and LAM District / City.

VI. CONCLUSION

The Legislation No. No. 6 of 2014 concerning Villages provides an opportunity for each region to change the name of the village according to the cultural characteristics that grow and develop in their respective regions. Since the Village Law was passed on 15 January 2014, the central government has given one year to all districts / cities throughout Indonesia to establish indigenous villages. The central government through the Ministry of Home Affairs has given the deadline for proposing customary villages up to January 15, 2015. However, there are still many regencies / cities in Riau Province that do not register villages in their area to be designated as adat villages, one of them is Kuantan Singingi Regency.

The dynamics of the formation of traditional villages are interpreted by the differences of perspective and conflict of interest from each of the actors involved in establishing Adat Village either from the local government, DPRD, or community leaders and traditional leaders. In addition, the time constraint of formation also gives a big influence on the readiness of the region in conducting the study of Adat Village. Kuantan Singingi Regency only until the stage of socialization of the formation of Adat Village in 2015 by the provincial government and in the middle of last year (2016) carried out the dispatch of questionnaires as well as by LAM Riau Province in collaboration with the Department of Community Empowerment and Village Riau Province to explore the values of preservation and development of customs and potential which can be developed by indigenous peoples, this activity is correlated to the identification and assessment of Indigenous Village as mandated in the Village Law.

This delay is caused by; Firstly, there is no regulation at the Provincial Government level which is the guideline for the implementation of Law no. 6 Year 2014 on the Village. Second, the deadline for establishing Adat Village in Kuantan Singingi Regency is short, where the new process begins two months before the deadline. Third, the differences of perception between district government, legislative and the community in viewing the existence of Adat Village both in terms of better governance and the recognition of ulayat rights. Fourthly, the lack of socialization and assessment conducted by both Provincial

Government and District Government related to the Singingi Regency government in encouraging the acceleration of the establishment / change / status of the village into indigenous village.

Kuantan Singingi Regency Government responded to the opportunity and delay of determining Adat Village in its territory by making new policy until the stage of discussion of Ranperda about Village Arrangement and Village Government in which to discuss the stages in detail in shaping or changing the status of Village into Indigenous Village. While the Provincial Government in synergy with the Provincial LAM, the City / Regencies and several relevant stakeholders has made the review and academic draft of Raperda on the institutional arrangement, the filling of the jabaran, and the term of the Head of Customary Village that is mandated in the Village Law Article 109 in anticipation of a longer vacuum due to the Riau Province's regulatory vacuum linked to Indigenous Villages.

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