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STRENGTHENING AUTHORITY OF INDIGENOUS ACTORS POST-DETERMINATION OF KAMPUNG ADAT STATUS IN SIAK DISTRICTS

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ABSTRACT

Triple This study discusses the status of adat which has the power of formal law which gradually impacts on the addition and strengthening of political rights of traditional leaders. This phenomenon occurs in the Kampung Adat Sakai Minas, Kabupaten Siak. The community of the traditional village made a rule that the chief and must come from ethnic Sakai or who have blood ties with the Sakai community. On the other hand, there is a dichotomy of the political rights of people outside of Sakai Ethnicity. This study aims to analyze the strengthening of the authority of indigenous actors in Kabupaten Siak. This study uses a qualitative method. Analysis of data using emic based on the results of in-depth interviews and related documents. The results of the study showed that after the establishment of Sakai Minas Traditional Village status, customary actors experienced formal political authority (de jure) strengthening compared to before the establishment of traditional village status. Strengthening this authority comes from the interpretation of the Siak Regency Regional Regulation No. 2 of 2015 concerning the Establishment of Traditional Villages.

Keywords : *Authority, Traditional Leader and Indigenous Villages of Sakai*

INTRODUCTION

The study of indigenous peoples is becoming increasingly interesting in further study in the traditional village system after it was passed Law No. 6 of 2014 concerning Villages. This article focuses on changing the authority of traditional leaders/actors when determining the status of traditional villages. Previous indigenous peoples research has been carried out such as Arizona (2013), Zainudin (2013), Yarni (2014), Raja (2014), Zudan Arif (2014), Rauf (2016), Hr & Harakan (2017), Apriani (2018). The research conducted discusses the life of the community in general and has not touched on changes in the political authority of

indigenous leaders in the formal government system.

For this reason, further research is needed regarding indigenous peoples with a focus on studies of changes in the authority of customary actors starting from before and after being designated as traditional villages. The purpose of this study was to describe the authority of indigenous actors in Siak District after the establishment of the status of traditional villages. Determining the status of the traditional village has an impact on strengthening the authority of indigenous actors.

Customary actor authority has always been in the spotlight in the dynamics of the village government system in Indonesia.

Since Indonesia's independence until the reform era, the existence of indigenous actors has continued to change. Changes that occur are weakening and strengthening the authority of traditional actors. The weakening of the first traditional actor authority occurred in the New Order era where the government imposed Law Number 5 of 1979 concerning Village Government which uninformed village systems throughout Indonesia (Hr & Harakan, 2017). This arrangement has an impact on the dualism of the village government system as happened in West Sumatra and Bali (Apriani, 2018). The dualism of the government system results in a reduction in the authority of customary actors, namely only taking care of customary matters (informal). While the activities of the village government (formal) are in the authority of the village head.

Customary actor authorities have regained strength after the enactment of Law Number 6 of 2014 concerning Villages. This law regulates the traditional village system that allows customary actors to regain authority as before the New Order era. In the traditional village system, adat actors are given the authority to organize village governance in accordance with the customs of the community (Yarni, 2014). The involvement of indigenous actors is not just a matter of indigenous but also includes formal village regulation. Today's village government is considered as one of the political entities to support the development process for the welfare of the Indonesian people so that state recognition of traditional villages becomes important (Rauf, 2016).

To reinforce adat there are at least three steps that can be taken, namely to explore and record customary rules, strengthen customary institutions and finally assist the community by the government (Zainuddin, 2013). These three steps are accommodated by the Indonesian government through Law Number 6 of 2014 concerning Villages by providing opportunities for rural communities to choose to use the village system (ordinary) or traditional villages. Traditional villages and villages basically carry out almost the same tasks (Arizona, 2013). The only difference is in the implementation of origin rights, especially regarding social preservation. In the traditional village system, customary law

applies in the case of customary trials, customary land rights to the regulation of village head elections. As for ordinary villages, origin rights only apply to customary matters such as communal land rights. The arrangement of village head (ordinary village) election is carried out in accordance with general arrangements.

Research on indigenous villages has been carried out by several researchers such as Zudan Arif (2014) who argued that the customary law community unit established as a traditional village was basically carrying out the function of government (local self-government) with the existence of clear boundaries, government and other devices and added one of the other institutions in the life of customary law communities such as shared feelings, wealth, and customary government institutions (Arif, 2014). Other researchers discussing traditional villages are Muhammad Raja et al (2014). This study found that the application of customary villages is still constrained in an effort to re-explore the cultural values of people who have been eroded by time (Muhammad, Isril, & Febrina, 2017). So that a strong effort is needed to look for traces of past history. A similar study of attempting to re-explore tradition is Mukhtar (2017) who found that customary villages in Siak Regency were constrained by the existence of communities that did not carry out customs in their entirety and tended to have mixed with outside traditions (Mukhtar, 2017).

The traditional village system, which is considered as a form of recognition (recognition) of the rights of the origin of Indonesian society, is inseparable from criticism. One of the criticisms came from Asrinaldi (2017) who argued that traditional villages would give birth to traditional oligarchies that were contrary to democracy in Indonesia. Customary villages provide broad authority to traditional actors both traditionally and formally. With this traditional village system, the authority of customary actors can be returned according to the origin of the traditions of the community. Strengthening this authority has become one of the solutions to the separation of the functions of traditional actors in the administration of the village government system (Yunus, 2013). Nevertheless, the offer of the adat village was criticized that it was

not impossible that the customary village formed would give birth to a new traditional oligarchy in the administration of a system that contradicted Indonesian democracy (Asrinaldi, 2017).

The feared oligarchy is quite reasonable considering the history of the Indonesian people who used the system of leadership oligarchy at the village level. The meaning of the oligarchy in question is a form of government whose political power is controlled by a small group of people. In this case, the researcher highlights the dominance of one ethnicity in the composition of a multicultural society. As happened in Sakai Minas Traditional Village, Siak Regency. The village consists of five ethnic groups, namely the Sakai, Batak, Minang, Javanese, and Nias ethnicities. The population of Sakai is 30%, Batak 30%, Minangkabau 15%, Java 15%, and Nias 10%. The community in this traditional village is a researcher for two categories of residents, namely indigenous people and migrants. The indigenous people are ethnic Sakai and immigrants are ethnic Batak, Minangkabau, Javanese, and Nias. This division is to make it easier for readers to understand the dominance of community groups towards other groups.

By capitalizing on the status of traditional villages, traditional Sakai ethnic actors have the authority to formulate customary rules. One of the customary rules that are made is the requirement to become a prince (village head) must come from Ethnic Sakai (indigenous people) or who have blood ties (crossbreeding) with Sakai Ethnicity. This closes the possibility for people who do not have blood ties with Ethnic Sakai (immigrants) to become a leader. This is seen as a form of domination of indigenous people towards immigrants.

This phenomenon is a new problem in the discussion of indigenous village communities in Indonesia so that further studies are needed. Research on traditional villages as discussed previously only looks at the problematic application of traditional villages but has not yet discussed strengthening the authority of indigenous actors that have an impact on the traditional oligarchy of one group against other community groups. For this reason, the formulation of the problem in this study is how to strengthen the authority of

indigenous actors after the establishment of traditional villages. This study aims to explain and analyze the strengthening of the authority of indigenous actors in Siak Regency by using the concept of authority and the concept of traditional villages. Both concepts are used to guide researchers to explain the phenomena that occur.

Speaking of authority, according to Harold D. Laswell and Abraham Kaplan in the book power and society, authority is formal power. Those who have the authority have the right to issue orders and make regulations and have the right to expect compliance with these regulations (Budiardjo, 2013). In line with Laswell and Kaplan, David Easton also defined authority as the belief of the community that it was natural for him to accept and obey the authorities and fulfill the demands of the authorities. Both of these opinions refer to the understanding that authority is the obedience of members to leaders. This arrangement is divided into three typologies by Max Weber, namely traditional, charismatic and legal-rational (Paul, 1985). These three typologies come from different conditions, people trust a leader with a different foundation, leaders can be recognized based on the culture and traditions of the community (traditional) as well as a leader of the people, ethnicity and so on. Then leaders can also be recognized based on personal abilities that are not owned by others (charismatics) as well as scholars, shamans, and so on. Finally, a leader can be recognized based on the formal rules of the state (legal-rational) such as the village head, regent, governor, and others. From the three typologies of authority, they are reduced to two categories namely formal and informal authorities. Traditional and charismatic typologies fall into the informal category, while legal rationales fall into the formal category. This is done to make it easier to understand the phenomenon of leadership dualism that occurred on the topic of this study.

The authority of adat actors is inseparable from the application of Law Number 6 of 2014 concerning Villages that regulate the traditional village system. This customary village arrangement is further regulated by the Regional Regulations of each Province and Regency / City. The application

of customary villages is adjusted to the rights of the origin of the community so that differences occur between the traditional villages with each other. To understand the concept of traditional villages in Siak Regency, researchers used Siak District Regulation No. 2 of 2015 concerning the Establishment of Traditional Villages.

Based on the Siak District Regulation No. 2 of 2015 concerning the Establishment of Indigenous Village Article 1 paragraph 9 states that villages, another name for the village, are legal community units that have territorial limits that are authorized to regulate and manage government affairs, the interests of the local community based on community initiatives, origin rights, and / or traditional rights that are recognized and respected in the Unitary State of the Republic of Indonesia system. In article 2 the purpose of establishing customary villages is to revive the role of traditional leaders in the administration, development, and service to the community, this is caused by the increasingly complex community life as urbanization from other regions.

Textually the establishment of traditional villages is motivated by the displacement of people from various regions, giving birth to a mixture of various cultures. As an effort to preserve the culture of the community as long as it is stipulated by the regulation of the traditional village. The consequences of this traditional village are in accordance with article 6 paragraph 3, customary villages have the authority to carry out government based on the original structure, regulation of communal land and preservation of customary values. This article which was interpreted by the Sakai Ethnic community as a basis for making regulations on traditional villages that were entitled to become leaders must come from the Sakai community.

RESEARCH METHODS

The researcher used a qualitative approach (Afriзал, 2014) because the research conducted was related to research problems, namely human behavior in a community group. In this case, the researcher collects information about social reality from the actor's perspective. That is, the events and events that occur are interpreted by the actor and how the actor's process derives

meaning. The research was conducted in the Sakai Minas Traditional Village, Minas District, Siak Regency, Riau Province. The choice of this location is based on the consideration that the Sakai Ethnic community is categorized as an isolated ethnic community (Effendi & Putra, 2017) given the authority by the Local Government of Siak Regency to regulate the village system in accordance with the rights of origin so that the community uses the opportunity to make adat rules in the middle composition of multicultural society.

This research was conducted in May-July 2018 with in-depth interviewing techniques and documentation. The selection of informants was carried out by purposive sampling method so that there were nine (9) informants chosen by distributing elements of the village government, the board of the Badan Pemusyawaratan Desa (BPD), traditional leaders, and community leaders representing each ethnic group in the village. Data analysis in this study is to find the relationship between parts and overall data obtained based on the results of interviews and document collection. Definition of quantitative data analysis is a systematic process for determining the parts and interrelated between parts and overall data to give birth to classification and typology (Afriзал, 2014). In the writing process, researchers use emic analysis, concepts that are built by researchers based on field data analysis. The procession of collecting data is by visiting the informants who have been determined to hold a meeting, after meeting an interview with the guidelines that the researcher has made, but in the interview process, the researchers improvised so that the interviews were not monotonous. Interviews were conducted with several repetitions to informants who the researchers considered needed to be deepened to the data. After the data is sufficient, the next step is to sort the data needed to answer the formulation and purpose of this article. Furthermore, the data is interpreted based on the understanding of the researcher and the theoretical review in this article.

RESULT AND DISCUSSION

Profile of Research Location

The population of Sakai Traditional Village comes from various regions and ethnicities in Indonesia. In the village, the population is grouped into two groups, namely indigenous people and migrants (Mukhtar Rauf [Pemangku Adat], interview). The indigenous people are ethnic Sakai, while immigrants like Batak, Javanese, Minang and Nias ethnic. The Sakai ethnicity is divided into two regions, namely Sakai Luar and Sakai Dalam. Sakai Luar is in the hamlet of Keramat and Rantau Bertuah, while Sakai is in the hamlet of Batu Bosa. The population in Sakai Minas Traditional Village is 4,480 people, with details of 2,868 men and 2,612 women. The number of households is 1,210 households. The number of Sakai ethnic community families according to adat stakeholders is 400 families, around 30% of the total number of households in the village (RPJM 2016).

The composition of the Sakai Minas Traditional Village community consists of Sakai, Batak, Javanese, Minang and Nias ethnic groups. Percentage of Sakai Ethnicity 30%, Batak 30%, Java 15%, Minang 15%, and Nias 10%. The community economy consists of several types, namely 27% farmers, 1% traders, 36% daily laborers, 1% civil servants and private employees (PT. Chevron [oil and gas] and Indah Kiat [paper factories]) 35%. Daily labor salaries and farmers averaged no more than Rp. 1,000,000 per month (RPJM 2016). This daily laborer is dominated by the Sakai ethnic group, especially ethnic Sakai, who lives in the hamlet of Batu Bosa. In the field of agriculture, people plant food crops such as tubers and vegetables. The area of land used as agricultural land is classified as smaller than the amount of other agricultural lands such as oil palm and acacia owned by the company and private citizens. In the merchant sector, the community uses the Minas highway market which is located in the Rantau Bertuah hamlet to sell various clothing, food and shelter needs. This trader is dominated by immigrant communities such as Minang and Batak. For food needs such as meat, it is dominated by Muslim Batak ethnic groups and for vegetables by Karo Batak (Non-Muslim) while clothing and board needs are dominated by Minang people.

Sakai Community Leadership

During the reign of the Siak Kingdom, the Sakai community was subject to the king's orders and regulations. Sultan Siak is the highest leader of the Sakai community. The administrative arrangement of Raja Siak's power over the Sakai community was carried out indirectly, meaning that King Siak appointed an official from the Malay community called a trading officer who functioned as an intermediary between the Sakai community and Raja Siak (Suparlan, 2003). After Indonesia's independence, the king's leadership ended with the Sakai Ethnic community. The leadership structure of the Sakai community is wholly owned by Batin in each perbatinan region, both in terms of five and eight per month. The leadership structure consists of Batin, Tongkat, and Antan-antan. The structure is described as follows:

The mind is the top leader. In exercising his power, the Batin is assisted by Tongkat and Antan-antan. The stick functions a Batin representative in charge of replacing the Batin presence if the Mind is unable to come to a place/event (Isjoni, 2005). Aside from being a representative, Tongkat is also a person who is asked by Batin to decide on a case during a customary trial. Whereas Antan-antan functions as the executor or executor of Batin policies. For example in tax collection, enforcement of customary rules and implementing customary sanctions. The Batin Relationship to the Tongkat and the Antan are instructions. While the relationship between Tongkat and Antan is coordination. Tongkat and antanes are lifted directly by the mind based on the characteristics of each. The character that must be possessed by sticks is wise and wise, while antan-antan must be strict and strict towards the implementation of customary rules.

This structure then changed after Law Number 5 of 1979 concerning Villages that replaced Batin leadership with the village head. The village head became an addition to the Sakai community leadership structure resulting in the separation of the authority of two community leaders. The village head has village government administrative authority while Batin has the authority to manage indigenous. Administrative matters such as population records, finance, village

development are carried out by the village head. Things related to customary rights, rules and traditional ceremonies are the authority of Batin as a traditional leader. At this time the village head was chosen directly by the community while the Batin remained with the prevailing customary system, namely based on the lineage.

Leader Recruitment

The Batin Position is obtained by someone because it is inherited from the father of a Batin. This inheritance is usually given to the oldest son of the Inner family. But if the eldest child is not sufficiently capable of leading, a Batin will pass on leadership to a boy who is smarter and smarter. This inheritance is done if the previous mind is unable to carry out activities as a leader such as a sickness, old age, etc. (Suparlan, 2003).

Requirements to be a Batin person, aside from being intelligent, able to speak well and have high authority, a Mind must be able to master the knowledge of divination which can connect him to the unseen world. Therefore usually a Batin person will teach the child he deems to inherit the leadership of the Mind with the knowledge of divination gradually until the child can master the supernatural world. Besides that, the way to connect with the merchant leader is also taught by a Batin person to a future successor (Suparlan, 2003).

Dynamics of Batin Authority

There are four authorities in the mind. First, supervise and regulate the enactment of social order in the lives of community groups. Second, arrange and carry out tax collection. Third, giving sanctions to people who disobey the rules. Fourth, Batin has authority in matters of marriage and divorce in the Sakai indigenous community. The Batin Authority which is still valid today is regulating social order (making policies) and giving sanctions (customary trials). The tax collection authority ended after Indonesia gained independence and the affairs of marriage ended after the influence of Islam developed in the lives of the Saki people.

The Batin authority in regulating social order is making policies related to laws and norms in people's lives. The policy includes

regulations relating to community social relations (fighting, theft, and so on). Customary norms (marriage and divorce) and regulation of communal land. Regarding the authority to regulate customary land, in general, the communal land belongs to the entire Sakai community. Inland management, communal land is divided into several community groups so that communal land in the Sakai Traditional Village is divided into two regions, namely the Sakai Dalam (inside) ulayat land and the Sakai Luar (outside) ulayat land. Furthermore, this ulayat land is entrusted to several family heads to be processed as a source of income for the community (Mhd. Bungsu [Batin], interview). Although ulayat land is divided into several parts, Batin still has the authority to regulate the land. The Batin authority includes the distribution of communal land to the Sakai community and the authority to sell communal land to other parties (private/company).

The next Batin authority is to impose sanctions on people who violate the Sakai customary rules. Sanctions given to violators of the rules depend on the mistakes made. Mild violations such as beatings, minor thefts and misunderstandings among indigenous communities are usually in the form of apologies and submitting certain fines (customary conditions) as a form of apology. While large cases such as immoral acts and grand theft, the sanctions are giving one buffalo to slaughter and the meat given to the whole community and several other requirements. Provision of sanctions through customary trials. The trial process is explained in the next discussion.

Batin authority related to tax collection ended after Indonesia's independence. Before Indonesia became independent, tax collection (tenth rice yields in the fields and forest products) and tribute that had to be handed over to merchants or royal officials once a year or at any time needed by the king to be sold. This tax collection was considered as an obligation of the Sakai community to the Siak Kingdom because it had been given land to live and act in the territory of the authority of Raja Siak (Mhd. Bungsu [Batin], interview).

The last Batin authority is having authority in matters of marriage. This authority ended after the religion of Islam developed in the community since 1970.

Changes in this authority related to the role of Batin guardian marriage was replaced by the guardian of marriage from the side of women or other parties allowed in Islamic teachings. The change of role removes the Batin authority in this marriage matter. Changes in public trust have resulted in changes in the authority that Batin has in the life of the Sakai community.

Royal Age Batin Authority

In the past, in the days of the Siak Sri Indrapura Kingdom, the ethnic Sakai people were submissive and obedient to the king. All rules and regulations of the king are something that is inexorable. In implementing the government system, the Siak Kingdom regulates the Sakai community with an indirect rule, Raja Siak appoints an official from the Malay community called the merchant functions as an intermediary between the Sakai Ethnic community and Raja Siak (Parsudi, 1995). Hierarchy of leadership, a Batin is within the authority of the Sultan of Siak and follows orders from the kingdom. In the implementation of community life, a Batin is given four powers, namely first supervising and regulating social life, secondly conducting tax collection, third giving sanctions to people who are not obedient to the rules, and fourth is the authority to marry and divorce society.

The process of Batin appointment based on father's lineage (patrilineal) is the oldest boy, or if it is not possible due to other considerations, the Batin position may be given to the second son or so on. Not justified in giving a Batin position to girls. At the time of the Siak Kingdom, Batin as an indigenous leader as well as a formal leader (collecting taxes, making rules and giving sanctions). In simple terms, at this time Batin had formal and informal authority (Mukhtar Rauf [Indigenous Actor] interview). Different conditions after post-independence, especially in the New Order era, Batin no longer held formal authority but only had informal authority (taking care of customary cases).

Post-Independence Batin Authority; Orde Baru

Post-independence, the Siak Kingdom stated that the Siak Kingdom area was part of

the Indonesian state. This recognition automatically made the Sakai community part of Indonesian citizens. The consequence of the state system is that it must follow the rules imposed by the state. Since the enactment of Law No. 5 of 1979 concerning Village Government, Batin no longer automatically becomes village head because elections are carried out democratically (Hamidy, 1992). Since then, Batin authority has weakened. In some Sakai regions, the village head no longer comes from the Sakai family. At this time, Inner authority changed only as an adat leader who acted as a partner of the village government. This condition is one factor in the loss of the values and traditions of the Sakai community.

Batin Authority After Determining the Status of Sakai Traditional Village

The Sakai Ethnic Community translates traditional villages as the rights of the Sakai community to manage and regulate the village in accordance with customs and traditions. On this basis the Sakai community made customary rules through the Sakai Customary Law Regulations of Bomban Mineh Bathin Limo Region. In Article 6 paragraph 1 and 2, it is sounded that the candidate for the head is determined by the decision of the adat authority upon approval of Batin. Furthermore, the adat and Batin stakeholders have the authority to propose the dismissal of an official if they cannot carry out their duties and functions (article 32 paragraph 3-6). This considerable authority possessed by adat and Batin stakeholders makes Sakai's traditional actor authority stronger. The mind no longer only regulates the issue of adat but also participates in the political process of the village government.

Establishing Customary Village Regulations

As a form of the seriousness of the Sakai Minas Traditional Village community in carrying out the traditional village system, Batin and the Sakai community leaders made customary regulations in writing. This regulation is based on the norms that have prevailed in the lives of the Sakai people for a long time. Before the establishment of traditional villages, the Sakai customary rules were only in oral form. This written

customary regulation is made based on the results of a customary consultation consisting of Batin, Pemangku Adat, and the Sakai community.

The adat meeting was held four times, at the first meeting held on 26 August 2015 at the Sakai Minas Traditional Hall. Based on the minutes of the meeting, three things were agreed on, namely agreeing to perfect customary law, secondly stipulating the procedure for electing the Head of Election and thirdly accepting opinions from several leaders about the customary law of marriage. The first meeting was attended by 27 delegates from traditional figures Sakai Minas and Kandis.

The second meeting was held on September 19, 2015, at the same place as the previous meeting. The meeting was attended by as many as 18 participants and agreed upon several things at this meeting. The first is to establish marriage law and about divorce. Second is to accept the opinions of community leaders regarding the discussion at the next meeting. In the following month, October 3, the third meeting was held. This meeting was only attended by 17 participants with an agreement to establish customary law on petty theft, pulang pegito and historical evidence of bribery, rivers, people, and embankments. Furthermore, in the same month on October 17, 2015, the last meeting was held with a total of 12 participants to establish customary rules about fights, giving customary titles, inaugurating traditional leaders, adopting traditional and independent leaders and Sakai cultural activities. At this meeting also stipulated 16 Sakai custom rules for Bomban Mineh Limo area and 33 articles.

The results of this deliberation must get approval from the mind so that it can be implemented. After more than 20 days of the results of the deliberations, the customary regulation was signed by Batin Bombo Mineh Limo and Traditional Sakai Minas Actor. A necessity in the Sakai tradition, everything related to indigenous must be based on the approval of Bomban Mineh Inner Limo. After the results of the deliberations have been completed, you must first study the results of the adat leaders' deliberations. If something goes wrong, it can be straightened back. So that the stipulation was only officially established on November 12, 2015.

Establish Penghulu Candidates

As an adat leader, the political authority of the Batin Limo Bomban Mineh was strengthened through customary regulations that had been set by Batin himself. In the customary regulation of Chapter III, Article 6 paragraph 2 the prospective candidates for the Penghulu are determined to become candidates after the process of the Indigenous actor with the approval of the Batin Party. This arrangement was carried out as an effort to enforce customary rules so that the elected officials could carry out village governance based on Sakai's traditional values.

In conditions like this even though the election of the headman is carried out democratically, customary actors have strong authority. With the authority to decide candidates indirectly, all candidates must follow the wishes and indigenous actor and Batin stakeholders. One of the conditions that must be fulfilled by prospective candidates is that they are willing to pray for the midnight congregation in the Grand Mosque of Minas and are willing to follow all customary rules. This will be done before the nominees are determined to be candidates to be chosen by the community. If this is applied in the life of the traditional village, it is not impossible that traditional leaders and village leaders remain in harmony with the culture and traditions of the community. Thus the authority of the mind and the stakeholders who get informal authority can turn out to be a patron for the whole community and even a leader must follow the rules made by indigenous and Batin stakeholders. In conditions like this even though the election of the headman is carried out democratically, customary actors have strong authority. With the authority to decide candidates indirectly, all candidates must follow the wishes and desires of the adat and Batin stakeholders. One of the conditions that must be fulfilled by prospective candidates is that they are willing to pray for the midnight congregation in the Grand Mosque of Minas and are willing to follow all customary rules made by adat and Batin stakeholders. This will be done before the nominees are determined to be candidates to be chosen by the community. If this is applied in the life of the traditional

village, it is not impossible that traditional leaders and village leaders remain in harmony with the culture and traditions of the community. Thus the authority of the mind and the stakeholders who get informal authority can turn out to be a patron for the whole community and even a leader must follow the rules made by adat and Batin stakeholders.

Making this regulation as a translation from Perda Siak No. 2 of 2015 concerning the Establishment of Indigenous Village Article 9 Paragraph 1 which states that the duty of the Inner and Adat Stakeholders is to make customary rules and elect the Village Head. According to indigenous actor Sakai Minas, this right is given only to traditional villages.

This condition is understood as a return to the authority of the mind which used to have great power in regulating all aspects of people's lives, such as in the kingdom until before the village law was amended in 1979. This shows an effort to strengthen the Batin authority of the Sakai Minas Traditional Village community. However, it is unfortunate that until now this customary regulation cannot be implemented by the community. This customary regulation cannot be implemented due to the lack of technical guidance from the Siak District Government regarding this traditional village (Mukhtar, 2017). Nevertheless, the community continues to hope that the Regency and Provincial Governments will immediately issue technical guidelines for traditional villages so that these customary regulations can be immediately implemented.

Domination of Indigenous Authorities Against Migrants

In the traditional village system, it is emphasized that the village government or by other names use indigenous traditional values in carrying out village governance. The life of the Sakai Minas Traditional Village community consists of various tribes, at least five tribes who live together. The diversity of the tribe also shows that there are groups of people who do not have the same tradition but live in the same area of government. This diversity of researchers is defined as a multicultural society (Ayang Bahari [Pengahulu], interview).

The categorization of indigenous people and migrants is a marker of differences between the Sakai and non-Sakai tribes. This categorization is not clearly written but develops in the midst of people's lives from daily conversations. This phenomenon may be common in some regions in Indonesia that have a diversity of ethnic groups in a region. The original inhabitants of Minas and Kandis Subdistricts are based on the history of the Sakai, because the Sakai community group first opened land in the area.

The division of indigenous people and migrants until this research is conducted does not become a social problem for the community. But when viewed from the determination of the status of traditional villages, the status of the population is a concern in the application of this traditional village. When viewed from the quantity, the migrant population is more numerous than the native population. The percentage of indigenous people is only 30%, while the population is 70%. With a smaller number, indigenous people are given the authority to make regulations that are run by the entire community.

Acceptance of consequences as immigrant communities simultaneously shows that indigenous people have more authority than immigrant communities. In simple terms, if migrant communities unite to reduce the dominance of indigenous power, it is possible. Especially in the selection of village heads. However, this was not done because the current migrants felt that the position of the Penghulu was already sufficiently well led by the natives. The migrant population is more focused on the plantation business is undertaken rather than seizing the political domination of the indigenous people.

CONCLUSION

The argument of this article is that after the establishment of Sakai Minas Traditional Village status, adat actors experienced formal (de jure) strengthening of political authority compared to before the establishment of traditional village status. Strengthening of this authority comes from the interpretation of the Siak Regency Regional Regulation No. 2 of 2015 concerning the Establishment of Traditional Villages. This is understood by

the researcher as a form of real effort to involve indigenous actors in the life of the village government. The dominance of one group against another group cannot be avoided in the traditional village system with a multicultural community background. Group oligarchy towards other groups is able to be understood wisely by the community because of the understanding that the consequence of using a traditional village system is respect for the rights of origin. The right of origin is only intended for people who still use tradition in their daily lives.

Strengthening the authority of indigenous actors can lead to the birth of traditional oligarchs amidst the life of a multicultural society. To minimize this, the local government must provide assistance to all traditional villages to make village policies in accordance with common wishes, not only to meet the interests of one particular group.

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