

TRADITIONAL INSTITUTIONS AS QUASI-LEGITIMATION IN VILLAGE DEVELOPMENT

Nurhamidah Gajah^{1*}

R. Hamdani²

Zulkifli Lubis³

Jonner Hasugian⁴

^{*1}Development Studies Doctoral Program, Universitas Sumatera Utara, Indonesia

²Faculty Of Social Science And Political Science, Universitas Sumatera Utara, Indonesia

³Faculty Of Social Science And Political Science, Universitas Sumatera Utara, Indonesia

⁴Faculty Of Humanities, Universitas Sumatera Utara, Indonesia

^{*1}email: nurhamidah@um-tapsel.ac.id

²email: r.hamdani@usu.ac.id

³email: zulkifli1@usu.ac.id

⁴email: jonnerhasugian@gmail.com

Abstract: The existence of traditional leaders who play a very important role in village development are traditional leaders, the term for traditional leaders in the villages in South Tapanuli Regency, North Sumatra Province area is Hatobangon. As an elder person in a clan or a Huta/village, Hatobangon plays a very important role in resolving problems that occur. The role of Hatobangon is to preserve, maintain, and encourage the community to maintain the traditions of their ancestors to work together with the village, sub-district, and district governments. Hatobangon also became quasi in protecting forests, rivers, and buffer areas to realize Ministry of Forestry or International NGO programs. This research aims to examine the partnership that occurs between the government and Hatobangon in village development in South Tapanuli Regency and the inhibiting and supporting factors between the government and Hatobangon in developing villages. The approach used in this study is qualitative and data collection techniques in this research used observation, interviews, and documentation studies. The Partnership Model in Increasing Hatobangon 's Capacity as a Quasi hopefully can be sustainable as a traditional institution in the Angkola Community. The partnership pattern that occurs between the government and Hatobangon in developing villages is the Subordinate union of partnership, Linear union of partnership, and Linear Collaborative of Partnership.

Keywords: Traditional Institutions, Quasi, South Tapanuli

INTRODUCTION

The village development aims to improve the welfare of village communities and the quality of human life as well as overcoming poverty through fulfilling basic

needs, building village facilities and infrastructure, developing local economic potential, and sustainable use of natural resources and the environment as stated in Law Number 6 of 2014 concerning Village article 78. In reality, building a village is not an easy thing, an important step to take is building awareness of the village community in developing their village. Awareness and participation of all components of society, including traditional leaders, religious leaders, and village government officials, is the key to the success of village development in the area.

Traditional leaders as mediators should communicate and act to resolve or handle problems that arise in society. A local cultural tradition is a product of past culture that should be preserved from generation to generation and can become a way of life.

Traditional institutions are a forum for deliberative organizations to accommodate and share the aspirations of the community to the government, and resolve various problems that exist in society relating to customary law, the existence of traditional institutions also creates democratic, harmonious relationships. To create more advanced development, the government must be sustainable with the community. The government should entrust some of the power to the community, in this case, traditional institutions, so that both parties in partnership can take an appropriate role in village development.

When the partnership can share the work professionally between parties, where the government carries out work according to its superiority and institutions also carry out their work according to their strengths, then the efficiency and effectiveness of development will be more advanced. The existence of traditional leaders who play a very important role in village development are traditional leaders in villages in South Tapanuli Regency, North Sumatra Province, the term for traditional leaders in the South Tapanuli area is Hatobangon as an elder person in a clan or a huta/village plays a very important role in resolving problems that occur in the huta/village. So whatever problem occurs, Hatobangon is involved in solving the problem.

Mr. Sorimuda Harahap a traditional figure and chairman of the South Tapanuli Inter-Institutional Communication Forum (Forkala), also said that the role of Hatobangon is to preserve, maintain, and encourage the community to maintain the customs. The traditional law of their ancestors was to work together with village, sub-district, and district governments. Hatobangon also acts as a law enforcer in society to maintain customs. Hatobangon is also fighting for the community's right to obtain government recognition because the Batak Angkola is an original tribe, and the Angkola will get legalization from the government. Hatobangon has a broad role in society and

government activities in South Tapanuli Regency but it has not been yet accommodated in Regional Regulation legal products as a tool/means and infrastructure to regulate and manage its interests, including regulations regarding villages in its area.

In line with the enactment of Law Number 6 of 2014, concerning villages, involving the community in development begins with planning (Chambers, 1996). Article 95 of Law Number 6 of 2014 concerning villages, traditional institutions are institutions that carry out traditional functions and are part of the original structure.

The existence of Hatobangon, in this case, can be linked to a Quasi. Quasi has been practiced in public services, abroad it is known as Quasi Autonomous Non-Government or Quango (Bartelli, 2006; Abdillah, 2019). Quasi-implementation abroad describes a collaboration between non-governmental organizations and the government in developing, managing, and delivering community service programs.

Several public service sectors in the UK are delegated to non-governmental public institutions for energy and the promotion of renewable energy, tourism, the environment, sports, dairy development, potato development, and others. In the United States, quasi-practices are carried out by semi-official institutions but are required by law to publish information about their programs and activities (Kosar, 2011). In rural policy in the United Kingdom between 1909 – 2019, many local organizations advised the British local government. Outside of government, there is a collective and voluntary Rural Service Network as a sector organization that influences the local level. Achievements in influencing government policy in village development grants are quite significant in the business, fisheries, agriculture, and forestry sectors (Morris, 2017).

Quasi-non-governmental organizations have a role in carrying out public service functions as an extension of the central or regional government. This quasi-institution does not have a direct hierarchical relationship with the government institutions above it. For example, in a disaster, Hatobangon could become a quasi-institution for the Regional Disaster Management Agency or the National Disaster Management Agency in building Alert Villages. Hatobangon also became quasi in protecting forests, rivers, and buffer areas to realize Ministry of Forestry or International NGO programs that have climate change mitigation programs due to environmental damage.

In Indonesia, the term quasi is not yet popular, but in practice, there is a kinship system and traditional institutions that are government partners in managing development in villages. For example, in a traditional village (Nagari) in West Sumatra, in general, the implementation of the Nagari Nan Tujuh government is

carried out by the Executive Board consisting of the Wali Nagari, the Nagari Apparatus and the Wali Jorong. The Legislative Institution consists of Bamus Nagari who is the nephew of Niniak Mamak Nagari Nan Tujuh. The Judicial Institution consists of Niniak Mamak/penghulu of each tribe in Nagari (Setiawan and Rafika Saputri, 2020).

Village Development Paradigm

Liberal Paradigm

The term liberal was first formulated in Western Europe as an opposition against feudal society by placing limits on political authority. Ambition race liberal that is freedom and strength development is at each individual because the individual is a main social unit whom authority separately. The base philosophical paradigm liberal is all humans have fundamental rights (life, liberty, security, and happiness) that must not be interfered with by the state. The state only has the right to use mechanisms constitutional for guard against abuse of power, honor process law, and ensure the protection of society by prioritizing individual freedom and emphasizing social equality. The state is subject to the freedom and rights of people individually (Schiller, 2015).

Paradigm Marxism

Theory Marxist opinion that there are two opposing tendencies of growth and decline fundamentals and respectability in the capitalist form of production. The capitalists pay wages for labor, but can then extract more Lots business from energy work in progress commodity production than Which has paid. Awareness is rooted in praxis man, Because No awareness determines its existence, and will but in life it is their social circle that determines this awareness (Cumbers and Gray, 2020). Marx thought that workers had productivity and surplus value Which were utilized by race businessmen to get profit. Marx emphasizes that equality must held moreover formerly as a condition development public Which equal and more human.

Paradigm post-structuralist

Post-structuralists criticize development discourse as discourse universally. Post-structuralists have a view that process development that originates from European thinking can be dangerous country's development. Post-structuralists focused on the role of language in the construction of social reality, analyzing discourse that constitutes a social theory, a fact that is considered as reality material. Post-structuralists treat language not as a reflection of reality but as constitutive. Discourse

is a process where reality social appears, is an articulation of knowledge and strength, statement and visibility visible and expressible. There is no mediated materiality by discourse because there is no discourse that is not related to materiality (Escobar, 1996).

Institutional Theory

Institution local is one of the important elements in village development. without local institutions, bureaucracy, participation, and infrastructure development will not be well organized. As a result, community services cannot run well, meanwhile, technology can't be placed in a way maximum and the government will not be able to maintain the flow of required public information. Institutional local is a dominant factor in arousing societal participation (Nasrul, 2013).

Partnership Concept

According to Sumodinigrat (2000:129), the partnership can be formed if fulfills the requirements as following:

1. There are two parties
2. Have similarity's objective.
3. There is an agreement in Action
4. Mutual supervision

Traditional Institutions

According to Soerjono in Yesmil and Abang (2013: 205), a society institution has several functions, they are:

- a. Giving guidance to the community, on how they should behave in facing the social problems related to their own needs.
- b. Protecting the society's needs. Giving handling to the public for social controls, that is control system from society towards the behavior of its members.

Village Community Development

Development can be interpreted as a coordinated effort to create more alternatives for every citizen to fulfill and achieve his or her aspirations (Nugroho and Rochmin Dahuri, 2004). Tikson (2005) divides development into three classifications of development theory, namely modernization, underdevelopment, and dependency. According to Tikson (2005), national development can also be interpreted as deliberate economic, social, and cultural transformation through policies and strategies toward the desired direction. Thus, the development process occurs in all

aspects of community life, economic, social, cultural, and political, which takes place at the macro (national) and micro (community/group) levels. The important meaning of development is progress/improvement, growth, and diversification.

Development Participation

There are several stages of participation in village development (Mulyadi, 2009), namely: (1). Participation in decision-making, (2). Participation in implementing activities, (3) Participation in utilizing development results, (4) Participation in conducting evaluations. The series of stages in participation is the decision-making, implementation, and planning stages up to the implementation stage. Participation can be divided into several forms: (1). Physical participation takes the form of monetary and material support, (2). Non-physical participation, such as donations of energy, thoughts, time, and others (Dwiningrum, 2015).

RESEARCH METHODS

The type of research used is a qualitative approach. This research was conducted in South Tapanuli Regency, determined based on the strength of the existence of Hatobangon in village development after surveying 60 villages throughout Tapsel, where the number of villages in Tapsel was 212 villages, 30% 60 villages were taken by going directly to the location and also via Google form. The data sources in this research are primary data and secondary data. Primary data is obtained directly from sources (not through intermediary media). Primary data can be in the form of opinions of subjects (people) individually or in groups, results of observations of objects (physical), events or activities, and test results. Sources of primary data include institutions or actors involved in village development who are also informants in this research. Meanwhile, the determination technique is carried out using a purposive sampling technique.

In this research, the researcher chose several data collection techniques. The data collection techniques in this research are observation, interviews with research informants, and documentation studies. The data analysis technique used by a researcher is the Miles and Huberman model. According to Miles and Huberman in Sugiyono's book (2018:246), data analysis in qualitative research is carried out during data collection and after data collection has been completed within a certain period. Miles and Huberman offer a general pattern of analysis following the interactive model as follows :

RESULTS AND DISCUSSION

Research result

1. Traditional Figures (Hatobangon) in South Tapanuli Village

Based on the interviews with the Head of the Village Government Service, South Tapanuli Regency; M. Yusuf Nasution regarding the question of the meaning of Traditional Institutions. Yusuf stated that :

"Traditional institutions were formed by local people who have existed for a long time, from generation to generation. At first, it was a little, then immigrants from outside came in, from different clans, and over time this traditional institution developed. Hatobangon's function is as a forum for the heads of clan representatives to decide all matters, both in siriaon (feasts) and siluluton (misfortune) or in terms of establishing village regulations."

Then West Angkola Subdistrict Head Mhd. Thohir Parlindungan expressed its opinion that:

"In traditional culture, elders are referred to as traditional figures or community leaders (Hatobangon). When a rule/law conflicts with custom, traditional representatives can use Hatobangon to convey their meaning. In the same way, the village government always asks permission or discusses with Hatobangon before discussing or including certain customary and ritual components in development or policy."

The Head of Sitaratoit Village, Mansuruddin Rambe, stated the same thing:

"A traditional figure or what is known as hatobangon for the Angkola community is someone who is an elder in a community area or village, a traditional figure is considered the oldest person at the founding of the village. "So the existence of Hatobangon in village development plays a very important role, namely in maintaining local wisdom, as an advisor and liaison with the community."

The Head of Lobulayan Sigordang Village Khoiruddin Hutasuhut stated that:

"Senior figures in a community or village area are called traditional leaders, or what the Angkola people call hatobangon. Traditional leaders are the oldest members of

the village structure. "Therefore, Hatobangon's role in village development is very important, especially in preserving traditional knowledge and being a liaison and advisor to the community."

Chairman of FORKALA South Tapanuli Mr. Sory Muda Harahap, said that:

"Traditional institutions are representatives of indigenous communities, especially in matters involving the interests of indigenous communities; managing customary rights and/or customary assets to improve the progress and standard of living of the community in a better direction; and resolve disputes involving matters relating to customs and customs of the community as long as the resolution does not conflict with applicable laws and regulations."

From the information above, it can be seen that traditional institutions are social institutions that have been deliberately formed or that have naturally grown and developed in the history of society or in a particular customary law community with legal territory and rights to property within that custom. As well as having the right and authority to regulate, manage, and resolve various life problems that refer to applicable customs and customary laws.

The Head of West Angkola District also stated that:

"Community figures play an important role in society. A community figure is someone who can be used as a role model or role model by the community, or a figure who is always used as a leader or a place to ask questions or get references regarding community problems. "The involvement of village communities in implementing village development can be seen from the social relations used in village development which will be carried out in community groups."

Mhd said the same thing. Yusup Nasution, as Head of the Village and Regional Community Government Service of South Tapanuli Regency stated that:

The role of traditional leaders (hatobangon) in the community is to empower the community and participate in planning and implementing development in the village.

Meanwhile, Hatobangon, Sitaratoit Village, NCO Siregar, States that:

"As community mobilizers, it is the responsibility of community leaders to invite the community to get involved in various activities, so that they can mobilize the community. Meanwhile, the closeness of the community to traditional leaders will increase community involvement in development."

Hatobangon Lobulayan Sigordang Dahman Syarif Hutasuhut revealed that:

"Community figures must invite the community to participate in various activities to activate the community. On the other hand, community involvement in development will increase if they are close to traditional leaders."

Based on the results of the interview above, it can be seen that traditional institutions have an obligation to increase community participation because the community is also one of the pillars of the success of the development process in the village. The role of village traditional institutions in increasing community participation is important in involving the community in implementing the development that has been programmed because village traditional institutions are the drivers of activities in the village.

Table 4.6
Hatobangon Existence Survey

No	Item Pertanyaan	Jawaban
1	Does Hatobangon exist in your village?	(100%) Exist
2	How many Hatobangons are there in your village?	5 people
3	Hatobangan getting involved in making decisions in your village	54,5% stated that they are very involved.
4	Hatobangon plays an active role in Village Development	72,7% stated played an active role.
5	Hatobangon influences village development planning	81,8% stated it had influenced.
6	How is the Hatobangon participation in your village?	63,6 % participated
7	Does Hatobangon run their function?	72,7% stated it was run by their function.

Source: Initial Research Survey

Based on the survey, Hatobangon's duties in villages in South Tapanuli Regency are to attend recitations in the village, reconcile village community problems, attend traditional meetings and as organizer of traditional meetings, participate in deliberations planning village development, as an advisor to the village government, maintaining the continuity of local wisdom, facilitating the application of cultural customs, and developing human resources in inheriting customs, as well as being involved in resolving if there are problems with land acquisition disputes for development in the village.

2. The partnership pattern that occurs between the government and Hatobangon in village development in South Tapanuli Regency

In a partnership between the village head and the traditional leader (Hatobangon), it is hoped that both parties in the partnership can understand the partnership and the goals of the partnership. Based on the results of an interview with the Head of Sitaratoit Village, Mansuruddin Rambe, who stated that:

"At the Hatobangon deliberation, it is mandatory to be present, meaning that every time there is a deliberation on development, we involve community leaders in decision making, as well as traditional leaders, religious leaders, youth organizations, then a development policy is decided."

The Head of Lobulayan Sigordang Village Khoiruddin Hutasuhut stated that:

"Hatobangon is needed in the debate, which means that whenever decisions are made in development, community leaders are included alongside traditional leaders, religious leaders, and youth organizations. After that, development policies are formed."

This is the same as what was expressed by Hatobangon Sitaratoit Village Bintara Siregar, who stated that:

"For cooperation, yes, we are always involved, as traditional leaders who receive a mandate from the village head, we don't understand much about partnerships, but when there are meetings like that, we traditional leaders take part and if anything, we take part in deliberations and the aim of the partnership is the same as that I didn't know much about it before."

Hatobangon Lobulayan Sigordang Dahman Syarif Hutasuhut revealed that:

"Yes, we are always involved in matters of cooperation, as traditional leaders who have a mandate from the village head, we don't understand partnerships, but if there is a meeting, we traditional leaders take part, and if there is something, we join in the discussion, and the aim of the partnership is the same as the previous one."

It is clearer to see the pattern of village partnerships with traditional leaders in village development, seeing that partnership theory is developed based on the principles of organizational life in general, namely (Sulistiyan 2004: 131-132):

1. Subordinate union of partnership

A partnership is based on the merger of two or more parties who are related in a subordinate manner. This kind of partnership occurs between two or more parties who have unequal status, ability, or strength with each other. In this way, the relationship created is not in a straight line that is balanced with each other but rather

is in a top-down, strong-weak relationship. Because of these conditions, there are no sharing and balanced roles or functions.

2. Linear union of partnerships

Partnership by combining parties in a linear or straight line. Thus, the parties that join to collaborate are organizations or parties that have relative similarities. These similarities can be in the form of goals, or missions, size/volume of business or organization, status or legality.

3. Linear Collaborative Partnership

In the context of this partnership, it does not differentiate between the size or volume, status/legality, or strength of the partnering parties. The main pressure is the vision and mission which complement each other. In this partnership relationship, they are established linearly, that is, they are in a straight line, not mutually subordinate.

3. Factors Influencing Government Partnerships with Traditional Institutions in Village Development

a. Supporting factors

Supporting factors are things that help the process of an activity taking place, in this case, the government's partnership with traditional institutions in carrying out village development.

- Mutual trust

In the process of partnering the government with traditional institutions in village development, mutual trust is needed between the two partnering parties so that no party is harmed.

This was explained by Hatobangon, Sitaratoit Village, Bintara Siregar, who stated that:

"The main capital of the partnership between the government and traditional institutions is mutual trust and respect."

The results of the interview above can be analyzed that in the partnership that exists between the government and traditional institutions in village development, one of the driving or supporting factors for its success is mutual trust between the two partners to ensure the sustainability of the partnership for a longer time without any party feeling intimidated. Cohesive and solid cooperation can only be built in conditions where the actors trust each other.

b. Obstacle factor

Inhibiting factors are things that become obstacles in the process of an activity taking place, apart from supporting factors there are also inhibiting factors in establishing partnerships between the government and traditional institutions in carrying out village development. In the process of government partnership with traditional institutions in village development, the inhibiting factors are:

- Low Capacity of Human Resources (HR)
- There is no specific regional regulation that regulates government partnerships with traditional institutions in development in villages in South Tapanuli Regency
- There is a lack of socialization from the government and traditional institutions to all elements of society, resulting in a lack of knowledge about the benefits of partnerships in village development

DISCUSSION

Partnership Model in Increasing Hatobangon's Capacity as a Quasi So It Can Be Sustainable as a Traditional Institution in the Angkola Community.

Village development is an essential component of every process, such as respecting local knowledge or local wisdom, and can be summarized by the phrase 'people know best'. More than that, the members of a society have experience of that society, its needs and problems, its strengths and advantages, and its characteristics (Tesoriero, 2008). Community development certainly cannot be separated from the role of traditional community leaders in it. It is not surprising that indigenous communities are very important in controlling growth and the changes they experience.

CONCLUSIONS AND SUGGESTIONS

Based on the description previously, it can be concluded:

1. The partnership pattern that occurs between the government and Hatobangon in developing villages in South Tapanuli Regency.
 - a. Subordinate union of partnership

The government is still more dominant in implementing functional roles in development, but if it is related to the results of previous interviews by the government which said that in implementing their roles and functions there is mutual dependence, it can be concluded that in the government's partnership with traditional institutions in village development there is no synergy in terms of roles and functions as well as in terms of sharing as found in the field that there are several structural developments.

b. Linear union of partnerships

The government's partnership with traditional institutions has been stated in the decree so that cooperation can be established between the two partnering parties. The cooperation referred to above can also be built because there is a need for a solution to a mutual problem. The parties assume that the problems faced can be easily resolved if there is their respective involvement. This shows that the partnership can be built from motives of common problems and a common perspective that the problem in question can be resolved through joint involvement.

c. Linear Collaborative Partnership

The partnership between the government and traditional institutions in village development has not been implemented well, there are still several things that have not been fully partnered well, resulting in a lack of coordination channels. Because to improve community welfare, development targets are not only focused on economic growth but also on improving the quality of Human Resources (HR). Village can place humans as the central point so that society is not only an object of development but also a subject capable of playing an active role in all processes of development activities.

2. Supporting factors between the government and Hatobangon in village development in South Tapanuli Regency.

a. Supporting factors

- Mutual trust

In the process of partnering the government with traditional institutions in village development, mutual trust is needed between the two partnering parties then no party is harmed.

- Traditional institutions and all elements of society respond well to the partnership that exists between the government and traditional institutions because it provides general and specific benefits in increasingly advanced development.

b. Obstacle factor

- Low Capacity of Human Resources (HR)
- The reason why the government's partnership pattern with traditional institutions in village development is hampered is the capacity of Human Resources (HR) in the village due to the community's still traditional mindset.
- There is no specific regional regulation that regulates government partnerships with traditional institutions in development in villages in South Tapanuli Regency.

- There is a lack of outreach from the government and traditional institutions to all elements of society, resulting in less knowledge about the benefits of partnerships in village development.
- Lack of Understanding of Partnership
- Lack of Understanding of Partnership Goals

The partnership model in capacity building Hatobangon is quasi so that it can be sustainable as a traditional institution in the Angkola tribal community.

References

- Al. Abdillah, Reico Novianto, 2019. Lembaga Quasi Non Governmental Organization (Quango) Dalam Sistem Ketatanegaraan Indonesia : Majelis Ulama Indonesia. Jurnal Hukum dan Pembangunan
- Anthony M.. Bartelli, 2006. Delegating to the Quango : Ex ante and ex post ministerial Constrains. <https://doi.org/10.1111/j.1468-0491.2006.00313.x>Chambers, R. 1996. Participatory Rural Appraisal : Memahami Desa Secara Partisipatif, Oxfam-Kanisius Yogyakarta. DOI: <http://dx.doi.org/10.21143/jhp.vol49.no1.1913>
- Gordon Morris, 2017. Rural policy, Rural Quangos – Searching for Clarity in West Dorset, south west England Commonwealth Journal of Local Governance Issue 20: December 2017 <http://epress.lib.uts.edu.au/ojs/index.php/cjlg>
- Harahap, Raja Najung. 2010. Studi terhadap Sistem Kepemimpinan Tradisional Medan : Latansa Press
- Kevin R Kosar, 2012. The Quasi Government : Hybrid Organization with Both Government and Private Sector Legal Characteristics Analysis in America National Government. Congressional Research Service.
- Kevin R Kosar, 2012. The Quasi Government : Hybrid Organization with Both Government and Private Sector Legal Characteristics Analysis in America National Government. Congressional Research Service.
- Suhartini. 2009. Kajian Kearifan Lokal Masyarakat Dalam Pengelolaan Sumberdaya Alam Dan Lingkungan Prosiding Seminar Nasional Penelitian, Pendidikan Dan Penerapan Mipa, Fakultas Mipa, Universitas Negeri Yogyakarta, 16 Mei 2009
- Undang-undang Nomor 6 Tahun 2014 Tentang Desa.