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ARTICLE

Regional Politics

Penetrating Indigenous Rights in Regional Expansion in Nagari Salareh Aia, Palembayan District, Agam Regency, West Sumatra Province in 2020

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Abstract: The regional expansion was carried out to facilitate access to public services. The implementation of regional expansion was initially carried out in defining territorial boundaries. In the demarcation of this territory, there are protests due to the lack of involvement of indigenous peoples. As residents of the original domicile, the indigenous peoples fight for their land ownership rights, which are involved in the regional expansion plan. It happened in the expansion of the Nagari Salareh Aia area, Palembayan District, Agam Regency. After the enactment of Regent Regulation No. 15 of 2017 regarding the preparation of Nagari guardians. There were many protests against the boundaries set by the government through these instruments. Researchers try to explore this phenomenon through social law by examining aspects of regional politics, in this case, the rights of indigenous peoples, social capital in conflict resolution, and an assessment of the impact of these two issues in resolving regional division conflicts. Through a set of studies and discussions, it was found that the government and the community must work together and make decisions that do not ignore regional wisdom. Through this synergy, it was hoped that regional expansion would be conducted appropriately, which can provide benefits to the community and regional government.

Keywords: indigenous rights; regional politics; regional expansion; social capital; *nagari*

1. Introduction

The division of an area often occurs due to the vast administrative area. The vast administrative area has resulted in several areas that have received minimal attention in the development process. The remote access to the center of the capital city of the Province, Regency/City, District, or Village is one of the crucial reasons for regional expansion. Communities in the suburbs or far from the center of the capital city often get differences in attention or differences in the acceptance of voting rights compared to people who are very close to the regional capital. So that an option for expansion emerges that is tailored to the circumstances and the needs for consideration in various aspects.

In Law Number 23 of 2014 concerning Regional Government, article 32 paragraph (1) states that regional formation is in regional expansion and merger of regions. Furthermore, Article 33 paragraph (1) determines that the division of a province or regency/city region into two/or more new regions or the merging of regional parts from a new region or the merging of regional parts from an adjacent region in one region or province into one new region. The beginning of the expansion of an area must be started with the determination of the area's boundaries, which will then be managed. Adjustment of these boundaries often creates problems in indigenous peoples due to the lack of involvement of indigenous peoples in decision-making on territorial boundaries. In practice, Regional governments always define territorial boundaries without first rechecking the customary communities' ulayat land claims (Kambuno, 2017). This phenomenon often occurs, which makes the rights of indigenous peoples to manage their territories shackled by the state through licensing instruments. This instrument does not look at regional wisdom or Regional customary values that indigenous peoples still enforce. Meanwhile, Regional wisdom should be communal in ownership and not individually (Suhartini, 2009).

Without paying attention to the things mentioned above, of course, there will be a polemic that could endanger the process of regional expansion. Indigenous rights in the process of regional expansion often led to a slow division process and are often not well-targeted. Because the Regional Government must listen to the opinions of various elements of society who propose various interests brought from their respective regions. Not only that, even after the stipulation of territorial boundaries in the form of written decisions, there were still protests in the form of public dissatisfaction. Furthermore, village expansion is also explained in the Regulations Minister of Home Affairs No. 1 of 2017 concerning Village Arrangements in Article 2, which explains the village arrangement consisting of the formation, deletion, and change of village status or traditional village. At the Minister of Home Affairs, it is also explained in detail how village expansion can be achieved proclaimed by the central government, provincial government, and district/city regional government following applicable regulations and does not interfere with customs and norms prevailing in the community. The Minister of Home Affairs Regulation also explains how village expansion can be achieved if it meets the conditions set.

This is what happened in expanding the sub-district area Nagari Salareh Aia. The declaration of this division has been proposed since 2017 through a meeting of the Agam Regency DPRD, which discussed the need for expansion to be carried out to improve the administrative area of the Palembayan sub-district is quite extensive. Before the division was carried out at the sub-district level, The expansion started from the lowest government institutions, namely at the Nagari level. Nagari Salareh Aia started Nagari expansion in Palembayan sub-district.

After issuing the Agam Regent Regulation Number 15 of 2017 concerning the Establishment of the Preparatory Nagari for Salareh Aia Timur, the Preparatory Nagari for Salareh Aia Utara, and the Preparatory Nagari for Salareh Aia Barat, Palembayan District, there are still many community protests due to the incompatibility of the territorial boundaries conveyed by the Agam Regency Government, related to the boundaries of customary land territories that have existed for a long time. In this case,

the land referred to indigenous peoples' identity, which has been developing as a means of economic, social, and cultural growth in the lives of indigenous peoples. It has led to delays in regional expansion in the Palembayan sub-district, which is still at the stage of the expansion process at the Nagari level. Even until 2020, regional expansion has not been completed and is still a preparatory village. These protests usually generate friction between communities and regional governments. Even though only a handful of people protested like this.

Based on this, Coser, in his sociological study, stated that a conflict is a form of interaction that is instrumental in forming, uniting, and maintaining social structures to strengthen the identity of each group so that it does not dissolve into the social world around it. This statement shows that each indigenous community will carry the importance of their group identity in defending their rights. This is what is often overlooked by regional governments. This phenomenon confirms that indigenous peoples' rights are still very strong and must be considered in decision-making by regional governments.

From the background of the above problems, it can be seen that territorial boundaries involving customary land / communal land often become obstacles in implementing the division of an area. Apart from that, there are several issues that we consider crucial to be elaborated on in this article, including (a) the relationship of indigenous rights in decision making in every aspect involving the original domicile of indigenous peoples; (b) the influence of regional politics and social capital in resolving conflicts over the expansion of the Salareh Aia village area. By conducting a study of this phenomenon, it is hoped that the above problems can find a bright spot for solutions to the problems that arise during the expansion process. Therefore, this article carries the theme "Regional Politics: Penetrating Indigenous Rights in Regional Expansion in Nagari Salareh Aia, Palembayan District, Agam Regency, West Sumatra Province in 2020.

Therefore, these are the theoretical frameworks used are expansion, Village Autonomy, Indigenous rights, and Social Capital. The regional expansion aims to shorten the span of government to create better public services and be closer to the community to realize a prosperous society. Law No. 23/2014 on Regional Government, in article 32, stipulates that regional formation is in the form of regional expansion and merger of regions. If we talk about the history of expansion in Indonesia, it has existed since the struggle for independence. This continues with presenting various constitutional foundations for important political products that have the capacity. Then, the next law aims to achieve an ideal format for central-regional relations. Regional expansion began to develop rapidly since Law no. 22 of 1999 regarding regional government and Law no. 25 of 1999 concerning the financial balance between the central and regional governments (Tarigan, 2010).

Theoretically, the term regional expansion is etymologically derived from the original word, namely blossom. According to the Big Indonesian Dictionary, it means: 1) Developing to open up 2) to get bigger and bigger 3) to get wider, bigger, crowded, good 4) Starting to emerge and develop. Charles Tiebout first expressed the regional expansion in an approach public choice school. In his writing, he argues that regional expansion is analogous to a perfect competitive economic model in which Regional governments have the power to maintain low tax rates, provide efficient services, and allow each community to express their preferences for each type of service from different levels of government (vote with their feet) (Tarigan, 2010). The expansion also supports healthy competition between community groups. Capital is brought in from each region through the government, which then increases production in the area concerned.

The region is dividing the region based on several reasons, including the following: (a) Preference For Homogeneity, the similarity of SARA or Historical Ethnic groups allows social ties within the same ethnicity to be manifested in the same area; (b) Fiscal Spoil, the fiscal incentive to split can be from the DAU/DAK; (c) Bureaucratic and Political Rent-Seeking, for political reasons and to seek important positions/vertical

mobility; and (d) Administrative Dispersion, overcoming the government's span of control (Tarigan, 2010). When talking about regional expansion, this will not be separated from the concept of regional autonomy. Independence and freedom to manage the area following the regional community's wishes became one of the triggers for the enthusiasm for regional expansion. The most appropriate instrument in welcoming the independence of the regional community is regional autonomy. According to Law No. 23 of 2014 concerning Regional Government, regional governments have the widest possible authority in regulating and managing their government affairs while still upholding the principles of autonomy and co-administration. The granting of authority in the form of autonomy is intended to accelerate improved services, empowerment, and community participation in every element of interest in the regions. So that what the regional people aspire to can be realized.

Through regional autonomy, the appointment of the village head as one of the elements of village government often causes turmoil in some areas. A village autonomy concept has emerged where there is a flexible giving of power to the village to manage their territory (Kartika, 2016). Village autonomy is based on Law No. 6 of 2014, which is the separation of laws and regulations on villages from the regional government with the hope of forming a modern village government that is oriented towards community empowerment. So that this will trigger the independence of the government and village communities in managing their territory. This means that the efforts of the central and Regional governments that collaborate and work together to increase the capacity of human resources in the village to manage finances and assets can be achieved (Sara et al., 2021). Through this law, it can be seen how the village's privilege is as a narrow legal area with clear autonomy. Villages have strong legal certainty in managing their territory following the applicable laws and regulations. It becomes a form of independence for the village in carrying out its household affairs, including village planning.

Since the Regent's Regulation issuance, a device has been formed Preparatory Nagari and Preparatory Nagari Offices as a form of accelerating readiness Nagari preparation to become a definitive Nagari. The administration of multiple work shifts is delegated from the main village to the preparation village, such as data collection, population, and other administrative matters. Following Law No. 6 years, 2014 concerning Villages, article 8 paragraphs 7 and 8 which explain that the status of a preparatory village can be upgraded to a village within a period of 1 (one) up to 3 (three) years, the status upgrade as intended is implemented based on the evaluation results. This evaluation is carried out by the verification team, who were previously appointed by the Regent/Mayor and have followed the process of this expansion from the beginning to the evaluation stage.

Village economic growth is often considered slow compared to urban economic development. To improve this, two approaches are needed: a) The need for the community in making efforts to change and prevent unwanted things, and b) Political will and the ability of the village government along with the community in implementing the development planning that has been prepared (Rachmawati et al., 2021). Through this principle, regional expansion makes village autonomy a form of independence and independence in managing the village according to its regional identity. In addition, the ease of access obtained through expansion will make government management better and minimal obstacles. Constraints, in this case, can be in the form of distance and breadth of the administrative area so that the state's aspirations, which want to realize social justice for all Indonesian people, can be realized.

The term Indigenous Rights has become known worldwide since the International Labor Organization (ILO) declared the Convention Concerning Indigenous and Tribal Peoples Independent Countries on 27 June 1989. International law has long recognized that the power of a state to identify its nationals is a central attribute of sovereignty and firmly within the purview of domestic law (Gover, 2021). Indigenous

and tribal peoples and their existence have always been an interesting topic and often lead to debate. Especially when the rights of indigenous peoples are faced with the interests of the state or the government (Muazzin, 2014). As explained above, the rights of indigenous peoples cover many things, where almost every element directly related to the lives of indigenous peoples can be linked to the fulfillment of the rights of the indigenous peoples concerned. One of the most crucial rights is the fulfillment of customary land rights. According to Sodiki, the concept of land tenure in customary communities is a legal community right as a unit that has the authority to go out and in. There are individual rights over land, namely rights born due to continuous intensive exploitation of a plot of land. Meanwhile, Muchsin said that the customary community-owned land rights over certain areas constitute the living environment for its citizens to benefit from natural resources (Muazzin, 2014).

The engagement by these studies with Indigenous peoples was then assessed against ethics guidelines concerning research involving Indigenous peoples in settler countries (Lee et al., 2020). The rights of indigenous peoples must be fulfilled, respected, and fully protected by the state. The document published by the Nation of Human Rights mentions 37 rights of indigenous peoples (Redi et al., 2017), the most deeply conceptualized rights are the rights of indigenous peoples to ownership of customary territories. We acknowledge what Indigenous peoples have always known: there is much to learn about environmental care and management from and with Indigenous custodians, even where these ways of knowing and being have been deeply impacted by colonial and post-colonial violence (Ngurra et al., 2021).

Through “co-labor” with Indigenous communities, it is possible to understand and consider their spatial organization and their perception and use of historical places, evaluating all the aspects that Indigenous concern sites, emphasizing the preservation of cultural values (Miranda Correa, 2020). The existence of a land entity that is owned by the customary community means that every customary land ownership must be given more attention. The step in making deeds on customary land must be a concern so that in the future there are no longer problems that are directly related to this customary land. Acknowledgment that Indigenous knowledge (IK) cannot be assimilated and readily generalized within the typically reductionist scientific paradigm is emerging in different ways including international declarations, treaties with Indigenous Peoples, educational reforms, resource management, and research (Morgan et al., 2021).

The disturbance of the rights of indigenous peoples usually results in prolonged conflicts. It takes a pattern resolution/settlement without injuring any party. Social capital is one of the most practical approaches in resolving these conflicts. According to one of the social experts, J. Coleman, social capital is the ability of people to work together to achieve common goals, both in groups and organizations. Communication is the process of sharing information between the society social system that created a finding (innovator) with the target of change (society group) or sharing information among themselves so that the adoption of these innovations can be managed effectively. The Regional Initiator’s role is very important in successfully adopting innovation. For that, the Regional initiators should also be the socialization agent to be able to attract people around them to use such innovation (Regional & Role, 2016). In this case, it can be seen that the dimensions of social capital which include norms and shared values which have been the basis of social life so far, can be used as an effective strategy in resolving conflicts of indigenous peoples. So that if a conflict occurs in the middle of a customary law community, social capital that is rooted in the community's life can be a solution to it.

2. Methods

Researchers try to explore this phenomenon through social law by examining aspects of regional politics, in this case, the rights of indigenous peoples, social capital in conflict resolution, and an assessment of the impact of these two issues in resolving

regional division conflicts. This study was conducted with various approaches tailored to the object of study to be studied. The approach taken is as follows: a statutory approach, a conceptual approach, a theoretical approach, a comparative approach, and an empirical approach. The type of data used in this study is primary data, namely in field studies through interviews with the parties concerned. In addition, secondary data support is needed.

3. Results and Discussion

3.1. Implementation of Regent Regulation Number 15 of 2017 and Regent Regulation No. 48 of 2017 and Regional Wisdom of the Nagari Salareh Aia Community

Regent Regulation Number 15 of 2017 concerning the formation of the Preparatory Nagari in the Nagari Salareh Aia area is the starting point for the planned expansion of the Palembayan sub-district administrative area. Nagari is the lowest government unit in West Sumatra. It is a group of Minangkabau community living based on its customary rules with their customary rights such as Ulayat rights, the history of the origin Minangkabau which is older than Sumatra. The uniqueness of Nagari is not only from the historical aspect but also from the wealth of culture. It reinforces the Nagari as the core of Minangkabau. If Nagari discontinued existence, then Minangkabau would cease to exist and would be wiped off from the territorial map of the Indonesian state and the cultural map of the nation (Azwar et al., 2018). At this stage, it is hoped that it will facilitate the expansion process, which will be held at the Palembayan and Agam district levels. The division of Nagari boundaries in this Regent Regulation forms three Preparatory Nagari, namely: (a) Preparatory Nagari Salareh Aia Timur, with the administrative office located in Jorong Koto Alam; (b) Nagari Salareh Aia Utara, with the administrative office located at Jorong Padang Koto Gadang; and (c) Nagari Salareh Aia Barat Preparation, with the administrative office located in Jorong Tapian Kandis.

The village is the lowest government level in Indonesia's district/city government's administrative area. However, in the five years since the enactment of Law Number 6 of 2014 concerning Villages passed and promulgated on the same day, Wednesday, January 15, 2014, the developing village is very dynamic (Manoby et al., 2021). Directional-Regional policy collaboration only becomes de jure feasible when municipalities are recognized within a national constitution as being distinct from the states and/or provinces (Levitt, 2011). In this Regent Regulation, the boundaries of each Preparatory Nagari are explained. There is a statement about the center of government, total population, area, area coverage, and limitations with other Nagari areas. In the implementation of government, an official of Wali Nagari Preparation was appointed to manage the Nagari Preparation area through a decision of the Regent of Agam Regency. Through the appointment of Nagari officials, several matters need to be carried out by the Preparatory Nagari contained in the Regulation of the Regent of Agam No. 48 of 2017 as a guideline for implementing the Preparatory Nagari. This regulation was issued to continue the expansion process, which was based on Regent Regulation No. 15 of 2017. Through the guidelines for organizing the Preparatory Nagari, Nagari officials have several duties and functions regulated in articles 8 and 9 Part Two, Tasks and Functions of Paragraph 1. There are eight duties of Nagari officials that must be conducted as a form of organizing the preparatory area to be expanded. One of the most crucial tasks is found in point a, which reads: "(a) determining the boundaries of the Nagari territories following cartographic principles.". The government did the correction of policy, the test of surveillance model, a workshop for the head of villages and staff, and run the mobilization of experienced village companions (Adhayanto et al., 2019).

The meaning of a cartographic rule can be understood as a rule or provision that becomes the basis and reference in designing and visualizing an area map to obtain

good and effective results. The visualization of the map of the area in question must pay attention to the basic existence of the area and the life of the people who live and maintain the area's credibility from generation to generation. In the case of regional division in Nagari Salareh Aia, this delimitation, in the end, did not find common ground. Various consolidations and deliberations related to administrative boundaries have been carried out by the government and the 'Ninik Mamak' guards of customary land. This non-existent meeting point resulted from disagreement with neighboring Nagari regarding the determination of administrative boundaries, which were considered to have eroded their customary land areas. Therefore, through a mutual agreement, the Nagari Salareh Aia government and Ninik Mamak delegate full authority to the regional government of Agam Regency to determine the area's boundaries following the applicable regulations. Through the delegation of trust in the authority to regulate the boundaries of the preparatory village area in Kenagarian Salareh Aia, this is the basis for issuing Regent Regulation No. 15 of 2017 as the basis and initial step in regional expansion in Nagari Salareh Aia. What is done by the community and customary stakeholders in the Salareh Aia village is regional wisdom that has a high value, meaning that there is mutual trust between the indigenous people and the regional government. Living social capital.

3.2. Indigenous Peoples Boundary Conflict

Minangkabau has a philosophical basis that shows that they are part of nature, so the laws of nature apply to the Minangkabau people. These laws are born from the characteristics of the Minangkabau people, who always make nature a place for learning. The values contained in their philosophy show, namely, "The developed world was made a Guru". (Maria Edi, 2017). Through this philosophy, we can understand that the Minangkabau indigenous people uphold crucial things directly related to nature. Nature is the highest place to learn, live, interact, and all activities carried out by indigenous peoples. As a philosophy of life, indigenous peoples are very sensitive if things are considered to erode the customs that have been upheld for hundreds of years. The Nagari government system assumes a deliberative model as to how every decision of the people is made. It stems from the concept of Kato Mupakaek, which is the basis of management and decision-making in a Nagari, not the voting system like in the liberal democratic tradition. The tradition of deliberation to reach consensus assumes the involvement of the people in contributing to managing and organizing life together. Decisions and policies are legitimized after going through discursive processes in Nagari public spaces (Azwar et al., 2020).

Boundary conflicts have always been a problem that has existed from time to time. Administrative boundaries and customary land boundaries have historically been and are still experiencing upheaval. Traditionally, Nagari Salareh Aia is covered by two systems of Regional political unity that have lived and developed since a long time ago. These two systems of Regional political unity are known as Langgamsaripado and Langgamrajo Nan Balimo. Nagari governance is supported by these two elements in all aspects related to governance dynamics. These two customary units then become the philosophy of community life that lives in them. Although the two have historical differences, structure, and completeness of roles and authorities of their own.

Boundary conflict has been known since the establishment of the two styles. However, of the implications, unisex other implications that accompany the expansion is a conflict between some of the elements in the sub-districts of the assets associated with the claim means of taps (Mahruddin, 2017). Historically, in the past, in inhabiting one area in the two Langgam areas, there were several groups led by a leader in each of these groups. The existence of several clans living in an area, of course, will cause a little friction between groups. Principally, the structure and functional changes in village government lead to a decentralization context (administrative and political view) (Saragi et al., 2021). One of them is related to the boundaries of their rights in managing their territory. Then, as a result of the continuing friction, unity and

agreement were formed between group leaders in determining territorial boundaries. To keep the communal lands from being eroded from one another, a *ninik mamak* guarding the *ulayat* land was appointed to oversee the territorial boundaries of the territory. So, it is hoped that there will no longer be friction related to regional boundaries.

However, in implementing the division of the village administration area *Salareh Aia*, contextually, it does not intersect with the erosion of customary territories. They both stand on different basic principles but with the same goal, namely the advancement of the *Nagari* area. Based on the results of an interview with Mr. Ferdianda, he explained this problem Administratively. The boundary area is determined to increase the effectiveness and efficiency of public services. There are no matters relating to the use of customary territories for the benefit of the government. However, ordinary people in customary territories who do not understand the concept of expansion consider that administrative boundaries will erode the boundaries of their customary territories. These communities assume that if the boundaries are set that are not appropriate and affect their territory, it will affect their rights to manage the areas they have guarded for generations. These kinds of problems later hampered the process of the expansion of the *Salareh Aia nagari* area.

This has also been discussed in research related to *ulayat* rights as outlined in the scientific journal "Status and Recognition of Customary Rights in the National Agrarian Law System" by Ilyas Ismail in 2010. This research also discusses the position and recognition of customary land/*ulayat* land in agrarian law. National and explain in detail the role of customary rights in managing customary land/*ulayat* land. In a legal arrangement, an administrative area is formed to determine the scope of access to public services in administrative matters. However, the difference in the function of the two regions is still not understood by most indigenous peoples, who then took the initiative to carry out protests against this boundary.

They were concerned about the existence of opposition made by some communities as well mentioned by one of the nephews of Dt. Sutan Mangindo, Mr. Agus Hendri Sutan Sari Alam. He conveyed the things that several people in this division questioned through the following interview. He said that in the expansion of this area, there would be no factor of exploiting *ulayat* lands because *ulayat* land has the character of a long time ago. *Ulayat* lands also have guardians, namely *ninik mamak*, from each tribal group. This *ninik mamak* has full responsibility for maintaining the integrity of their territory. However, what is being questioned by several parties in the community is related to future tax revenues. The existence of natural resource factors that have the potential as tourist attractions in each communal land is an important factor for the economic growth of community life when expansion occurs. For example, such as *Sarasah* in the *Koto Alam* area, which was recently opened as a tourist attraction, the tax revenue before the expansion was still delegated to *Nagari Induk*. However, if the expansion has occurred, the main *Nagari* must relinquish their rights in receiving the tax and hand it over to *Nagari Salareh Aia Timur*, where the *Sarasah* is located. Meanwhile, in some areas, the place can be owned by people from other tribes who do not live in the administrative area. It is what makes some people still protest against the determination of existing territorial boundaries.

There is a potential factor for this area to become a turning point for why some communities still protest against the established boundaries. It should trigger the government to pay more attention to territorial boundaries and must also understand how to convey to the community that administrative boundaries will not erode communal land. Likewise, regarding tax issues that are of concern to the community, the government should pay more attention to matters that may offend the rights of indigenous peoples.

3.3. Conflict Resolution Boundaries of Indigenous Peoples

In terms of regional development, Nagari Salareh Aia departs from the traditional unity in the two Langgam, which regulates living in society and government. In the case of customary territorial boundaries, in the border area between the two Langgam, there is a *ninik mamak* who functions as the person who is given the power to manage the boundary. *Ninik mamak*, who are given this power, must guard and supervise the boundaries of the territories owned by each Langgam. However, if there is a use or management of land for one of the styles by a community with a different style, there will be a form of settlement following the old promise. The old promise in question is an agreement made between the leaders of the two customary units based on friendship and to maintain harmony and peace between the two. Collaborative governance in the last two decades has emerged as an important and ideal approach in the governance process and public policy (Amin et al., 2021). This agreement contains a statement that if in the future there is a use or management of the area carried out by the community in a different Langgam area, the Langgam area occupied must care for and supervise each other's children who manage or utilize the area, to maintain unity and unity between the two customary units that live within the same scope of government.

This old agreement is still alive and has been preserved to this day. *Ninik mamak*, who were given power over the boundaries, were very well aware of the aims and objectives, which protected the customary territories from time to time. Then, it became the mediation carried out by the government Nagari Salareh Aia in the face of community protests against boundaries. The existence of the *ninik mamak* in guarding and supervising the position of the customary territory is a strong foundation that the administrative area does not at all mention the customary territory that has been established from the time of the ancestors who inhabited the area.

The use of social capital that has lived and developed in the indigenous Nagari Salareh Aia community from the past is one of the most suitable mediations that the Nagari government can carry out. One of the ways that the Nagari government does is by holding further deliberations together with *ninik mamak* guards of *ulayat* land and the people who are protesting against the boundary. Indeed, sometimes this method still does not work in solving this problem, but at least with an explanation regarding the two areas in question, it can be slightly extinguished. Another step taken by the government is to explain the data and maps of administrative boundaries. To explain in more detail what is meant by administrative territory and its effects on customary territories in expanding territories. The map of the Nagari Salareh Aia area can be seen as follows:

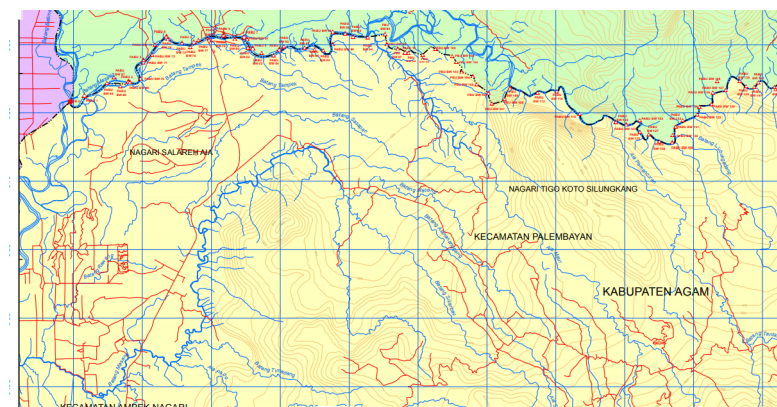


Figure 1. Map of Nagari Salareh Aia Region

Source: Agam Regency Spatial Plan 2010–2030

Through the Nagari government, the regional government also flow offers a solution to community unrest related to Nagari tax revenue if the expansion has been successfully carried out later. Through an interview with Mr. Ferdianda, he said that the general public is very enthusiastic about this division. Almost every time there is a plan in the Preparatory Nagari area, the community volunteers to help the Preparatory Nagari organs for the sake of the agenda. However, these anxieties are certainly unavoidable. Preparatory Nagari officials in each Nagari Preparation area have warned of this possibility by communicating directly to the community concerned. Two very different things but have the same goal will be maintained if the government and society can synergize through regional wisdom that has existed and has grown from the past.

4. Conclusion

Based on the study results, researchers conclude that with the fact that social capital is still preserved in modern society, it has been confirmed and proven that the community still upholds recognition of indigenous rights. These indigenous rights can be fulfilled through regional wisdom and social capital used as conflict resolution. This Regional-based conflict resolution is supported by field data obtained by the author through interviews with figures directly involved in the expansion plan. So, it can be seen that there is synergy between the government and the community in implementing a formal state policy while still paying attention to indigenous right.

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