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## THE ROLE OF LOCAL WISDOM VALUES IN THE IMPLEMENTATION OF THE DEVELOPMENT OF NAGARI KAMANG MUDIAK, AGAM DISTRICT, WEST SUMATERA

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### *Abstract*

*The purpose of this study was to find out the Role of Local Wisdom Values in the application of the Development of Nagari Kamang Mudiak, Agam Regency. The role of the community and institutions in nagari development is not only limited to benefit owners, but also actively involved in development programs. The condition of local customary institutions will influence their role in the development of the nagari. Data collection techniques in the form of field research by means of interviews, Focus Group Discussion (FGD), and study documentation with primary and secondary sources. The research findings show that the result of government interference with the Nagari government from time to time indirectly makes the role of indigenous local institutions diminish in the development of the Nagari. The role of indigenous local institutions in the development of nagari still exists in every step of rural development, where the dominance of roles is in fact the planning and coordination stage.*

**Keywords:** *Local Wisdom, Development of Nagari, Government of Nagari.*

### **A. INTRODUCTION**

Rural development is in the context of encouraging economic growth that is in harmony with environmental preservation and conservation of natural resources by taking into account inter-regional interests and public interests in rural areas, and public interest in rural areas in a participatory, productive and sustainable manner based on community empowerment (Peraturan Menteri Dalam Negeri Nomor 51 Tahun 2007).

In rural/nagari development, things that need to be known, understood and considered are the various specificities that exist in rural communities. Regardless of the specificity, perhaps the development program implemented will not run as expected. The rural specificity in question is, among other things, that village communities are relatively very strong in attaching to old values such as culture / customs and religion. Old values or commonly referred

to as traditional culture itself according to Dove (2008) are very and always related to the process of economic, social and political change from the community in a place where traditional culture is inherent.

Local institutions / organizations are one of the important elements in village development. Without local institutions / institutions, coupled with bureaucracy and participants, infrastructure cannot be built or maintained. Community service services cannot be done while appropriate technology will not be able to be placed optimally and the government will not be able to maintain or maintain the flow of information needed by the community. Thus local institutions are the dominant factor, especially in mobilizing participation. Indeed, community participation activities can be encouraged or stimulated by government decisions or because of their own decisions (Esman dan Uphoff, 2010).

In the Province of West Sumatra during the village administration system local institutions, especially local indigenous institutions, were normatively given authority as organizers of village development consultations. Through the Instruction of the Governor of West Sumatra 12/1991 on the Implementation of the Nagari Development Consultation (another name from the village in West Sumatra) organized by the Kerapatan Adat Nagari (KAN) and attended by all Village / Kelurahan Government officials, KAN members, and the nagari community concerned. The Musbang Nagari is intended as a forum for formulating rural development plans that are in accordance with the aspirations of the Nagari Children and as a forum to evaluate the development of the Nagari Development.

With the enactment of the Regional Regulation of the Province of West Sumatra 2/2007 concerning the Government of Nagari as a synchronization of governance in the region based on Law 32/2014 on Regional Government where in an effort to carry out the duties and functions of good and effective governance in the regions, where community participation can be developed more broad, not limited to implementing and beneficiaries of community

development programs, but can actively be directly involved in the process of implementing development programs to be carried out. To realize this, an active role is needed from various institutions in the nagari, especially those that can accommodate the aspirations of the community and conduct evaluation and control over the implementation of various policies set by the nagari government.

Referring to the above thoughts, the authors are interested in studying and analyzing more deeply about local wisdom in the development of nagari. The author raises this into a research study entitled "The Role of Local Wisdom in the Implementation of the Development of Nagari Kamang Mudiak in Agam Regency".

## **B. METHODS**

This study used qualitative research methods. Qualitative research methods are used to examine the natural place, and research does not make treatment, in collecting data is emic that is based on the views of data sources, not the views of researchers (Sugiyono, 2008). Qualitative research is descriptive, data analysis is done not to accept or reject the hypothesis (if any) but in the form of a description of the symptoms being observed, which do not always have to be in the form of numbers or coefficients between variables (Wirartha, 2006).

## **C. RESULT AND DISCUSSION**

Based on the view explained Rosidi (2010) that: the outlook on the life of Minang Kabau people recommends harmony, prioritizing togetherness having fair considerations, having a forward view so that they are always ready if they face difficulties, must adjust to the new environment, be wise so can achieve results without causing tension or turbidity, like helping, sparing and clever to arrange Rizki, know yourself, know the rules, if you say no carelessly so it is not volatile, patient and diligent in doing things and others.

Local wisdom as a basis for regional development is very relevant to efforts to achieve nagari development. In addition, local wisdom can also be used as an approach in dealing with various conflicts that occur within the community because we are well aware that the diverse socio-cultural conditions of the community are very potential for conflict. The urgency of the importance of developing a human-oriented development was explained Rosidi (2010) that regional development must prioritize human development. Furthermore, he explained that what is needed in development is creative people who dare to express their beliefs, as a mandate that must be carried out full of community service on the part of the political elite and administrative executing elite.

Role is everything done by a person or group based on their position and function normatively in society (Soekanto, 2008). In the development activities of Nagari Kamang Mudiak, which is involved and plays a role in the development of not only the Nagari government, but all local institutions and communities are guarded.

There are two forms of the role of Nagari institutions in the development of Nagari Kamang Mudiak. First, the role that is directly carried out by Nagari institutions in development is more in the planning and coordination stages, especially for the manufacture of legal products, increasing the construction of public infrastructure and infrastructure. This activity will usually involve many elements of the institution and the community, so the interests and problems that may occur need to be harmonized. Whereas the indirect role of the nagari institution through Niniak Mamak is mostly in the implementation and supervision stages. At the implementation stage, Niniak Mamak will invite kamanakan children to participate in the implementation of development. In the supervision phase, Niniak Mamak will oversee the activities and involvement of the kamanakan children involved so that the development activities go as planned.

The roles of the Nagari and Niniak Mamak institutions simultaneously also occur in the development stage, such as in the implementation of activities

such as overcoming the problem of poverty, adat and activities in cooperating with nomads. The nagari institution together with Niniak Mamak in the nagari and the director will be equally involved in each stage of this activity at the stage of development in Nagari Kamang Mudiak, both indirectly in the implementation of development in the fields of infrastructure, economy and human resource development. the nagari institution represented by Niniak Mamak has a role in the implementation of development in the nagari Kamang Mudiak. Nagari institutions are not physically involved because the nagari institution is the highest customary consultative and consensus agreement representative body.

Niniak Mamak in the implementation of development especially in infrastructure development in Nagari Kamang Mudiak has a role in inviting and ordering *kamanakan* (nephew)/community children to be involved in the development of the nagari. In the authority of the community, the Nagari government has a community while the community is a child of Mamak/Niniak Mamak. Niniak Mamak's power of greed is indisputable, regardless of the decisions outlined by Niniak Mamak the child must be carried out should not be denied or even violated. Niniak Mamak's big role in inviting *kamanakan* (nephew) to be involved in the development of Nagari, Walinagari used to mobilize *kamanakan* (nephew) to get involved and participate in the development of the nagari.

#### **D. CONCLUSION**

The role of KAN in the development of Nagari. There are two forms of KAN role in the development of Nagari Kamang Mudiak. Roles which are directly carried out by Nagari institutions according to their functions in the development of the Nagari. As a Nagari institution, it plays a role in providing advice and input in nagari development meetings. Policies carried out by Nagari institutions if there are problems related to custom in the development

of Nagari Kamang Mudiak. Indirect roles carried out by Nagari institutions through Niniak Mamak/Penghulu who are traditional leaders in the Nagari.

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