

## THE ROLE OF INDIGENOUS INSTITUTIONS IN THE IMPLEMENTATION OF THE MALACCA AGRICULTURAL REVOLUTION DEVELOPMENT PROGRAM (MAR) IN UMATOOS VILLAGE, WEST MALACCA DISTRICT, MALACCA REGENCY

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### Abstract:

The Malaka Agricultural Revolution Program (MAR) has not fully engaged Umatoos Village. It ignores village customary institutions, even though the fukun-fukun can mobilize the community (tribe chief). This phenomenological research is in Umatoos Village, West Malaka District, Malacca Regency, with 14 informants. This study uses observation, interviews, and document search to collect qualitative and quantitative primary and secondary data. The data obtained will be analyzed using data collection, reduction, conclusion drawing and verification. The result of the study shows that there are three roles performed in the organization; (a) the interpersonal role of the customary institution of Umatoos Village is not utilized for its role as a figurehead, as a leader and as an intermediary official (Liaison Manager), (b) an informational role where the customary institutions of Umatoos Village are not utilized for their role as monitors (Monitor), disseminator and spokesperson (Spokesman) and (c) the customary institutions of Umatoos Village are not utilized for their role as decision-makers (decisional role). The inhibiting factors for the role of traditional institutions in implementing the development of the Malacca Agricultural Revolution (MAR) in Umatoos Village were; (a) the role of customary village institutions as village partners is not utilized, (b) there is no program/activity design and (c) the lack of resources.

**Keywords:** Programs, Implementation, Institutions, Customs.

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## INTRODUCTION

Indonesia consists of various tribes and customs that spread from Sabang to Merauke. In this diversity, customs and traditions often apply in a particular society. The existence of a traditional institution in a government in a village is beneficial in administering government to shape people's habits so that they are more focused and directed. In indigenous/primordial or traditional communities, mobilizing rural communities, it is different from urban communities. Local customs can drive communities. Local customs are customs that live and develop, followed and maintained by the local community.

As a component forming the Republic of Indonesia and a mirror of Indonesia's pluralism, Indigenous Peoples are spread throughout the archipelago. Around 70 million Indigenous Peoples are divided into 2,371 indigenous communities spread across 31 provinces in the country. The largest distribution of Indigenous Communities is in Kalimantan, with a total of 772 Indigenous Communities and in Sulawesi, with 664 Indigenous Communities. While in Sumatra, it reached 392 Indigenous Communities, Bali and Nusa Tenggara 253 Indigenous Communities, Maluku 176 Indigenous Communities, Papua 59 Indigenous Communities and Java 55 Indigenous

Communities. These Indigenous Communities are members of the Aliansi Masyarakat Adat Nusantara (AMAN) or Alliance of Indigenous Peoples of the Archipelago.

As of 2018, the area of customary territories that have been mapped has reached 10.86 million hectares (ha). Meanwhile, customary territories cover a high to very low probability. For a high probability of 42.049 million ha, while a very low probability close to 0 reaches 45.126 million ha (Katadata.co.id, 2020).

Of the indigenous peoples scattered throughout Indonesia, a policy is needed to accommodate all indigenous peoples' activities. One of the policies governing indigenous peoples is the Law of the Republic of Indonesia Number 6 of 2014 concerning Villages. This policy stipulates that indigenous peoples can form an adat institution in the village which is a partner for the village in empowering the community. In accordance with the explanation of Article 5 of the Law of the Republic of Indonesia Number 6 of 2014 concerning Villages, there are three village institutions, namely; (a) Village Government Institutions, (b) Village Community Institutions and (c) Village Customary Institutions which are organizational instruments that grow and develop together with the history of a customary law community to regulate, manage and resolve various problems in village community life related to customs.

Traditional institutions as a forum for deliberative organizations to accommodate and channel community aspirations to the government and resolve various problems that exist in society relating to customary law, the existence of customary institutions is also to create democratic, harmonious relations and to empower the community in order to support improving governance, and welfare of village communities. Customary institutions are institutions that carry out customary functions. One of the villages in East Nusa Tenggara Province, which has a customary institution, is in Umatoos Village, West Malaka District, Malacca Regency.

The customary institution in Umatoos Village is an institution that plays an important role in matters of customs, development and administration of village governance. It is in accordance with the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 18 of 2018 concerning Village Community Institutions and Village Traditional Institutions, which states that Village Traditional Institutions (VTI) are tasked with assisting Village Governments and as partners in empowering, preserving and developing customs as a form of recognition towards the customs of the village community so that it is clear that one of the duties of the Village Customary Institution is to empower the community.

Local government programs that enter the village, such as the Malacca Agricultural Revolution (RPM), are one of the flagship programs of the Regent of Malacca (dr. Stefanus Bria Seran, MPH, 2016) to help the people of Malacca Regency because; (a) the agricultural system is still traditional, (b) Malacca's agricultural land is very fertile, (b) every human being needs agricultural products, (c) all members of the community own land and (c) every year there was famine before the Malacca Agricultural Revolution (MAR).

The people of Umatoos village still rely on "sabete sladi" (tetun language), sitting together in a position of standing up (Indonesian) as a means of democracy because, through this forum, the king, fukun, community leaders and the community sit together to decide about something that must be implemented for the development of the village. Decisions taken through this deliberation forum can be used as joint decisions at the village level. Implementation of development in the village of Umatoos can be done with hakawak (tetun language) and mutual cooperation (Indonesian).

The implementation of the hakawak principle is based on the principle of "Neon ida, laran ida" (Tetun language), one heart and soul (Indonesian). This principle is the essence of all the principles of kinship. The principle of neon ida, ida ban is for physical and non-physical development, such as

celebrating life and death. When there is a marriage, all the traditional components, starting from the king, fukun, community leaders and the community, including the parents of the two sabete sladi families, are to plan, implement and evaluate all activities related to the celebration of life. The same goes for death celebrations and physical development, all traditional components as traditional leaders hold sabete sladi to plan, implement and evaluate all development activities in Umatoos village, such as implementing the Malacca Agricultural Revolution (MAR).

The existence of customary institutions in Umatoos Village allows for interaction between the two institutions, especially lands that intersect with customary law in force in the village. The interaction between these two institutions could have occurred because it was influenced by the dynamics of village politics which involved influential figures in society. It will not only impact the interaction between the village government and customary institutions but will continue to extend to community groups. These two institutions each have the power to carry out their duties. In carrying out its duties, the village government has great power in the village area and can move the community. However, the community still has community social leaders in each tribe, and until now, the community still listens to the traditional institutions in the village.

This program has yet to involve all Umatoos Village community elements fully. Hence, all communities still need to implement this program because the Malacca Agricultural Revolution (RPM) tends only to enter the village government and ignore existing institutions. In contrast, one of the institutions in the village that can mobilize the community is the Umatoos Village customs through the fukun-fukun (tribe leaders). However, these are not involved in the implementation of the program.

In addition, if there are disputes in the processing of agricultural land, the settlement of agricultural land disputes is very formalistic or only deals with the village government. Meanwhile, we know in the village that there is dual leadership, namely the village government and customary institutions, each of which has the authority to resolve agricultural land disputes. These two leaders both have the power to move the community, so this program has not fully received support from the entire community, or community participation has not been maximized because the village government has limitations in mobilizing the community while those who are capable of moving the community are fukuns, but because of traditional leaders, this is not included in every village policy.

This phenomenon causes the charisma of traditional institutions as traditional leaders to fade. The voices of traditional institutions as traditional leaders do not affect contemporary development. Modern society listens more to the voices of formal leaders such as village heads, district heads and district heads. Traditional institutions as traditional leaders are only embraced or recognized when there are interests such as the succession of village heads and regional heads because there is still an assumption that traditional leaders have hutun renu (Bahasa tetun), common people (Indonesian).

It is on this basis that this article is entitled "The Role of Indigenous Institutions in the Implementation of the Malacca Agricultural Revolution Development Program (RPM) in Umatoos Village, West Malacca District, Malacca Regency.

Umatoos Village has become a locus for research on the role of traditional institutions in implementing the Malacca Agricultural Revolution (RPM) development program because Umatoos Village is one of the shallot development villages launched in 2016 by the local government of Malacca District. This program has entered its fourth year. Therefore it is necessary to conduct research to find out how the involvement or participation of traditional institutions and communities is in implementing this program and what factors support and hinder the involvement of traditional institutions and communities in its implementation.

Therefore, researchers want to conduct research in Umatoos Village to find out what factors influence customary and community institutions in implementing the Malacca Agricultural Revolution (MAR) program by using Mintzberg's role theory (1973, pp. 51) which states that there are three roles played by within the organization namely; (a) interpersonal roles, (b) informational roles and (c) decisional roles.

## METHODS

This research is qualitative research with a phenomenological approach, and the location of this research is Umatoos Village, West Malaka District, Malacca Regency, with 14 informants. The types of data in this study are qualitative data and quantitative data with primary and secondary data sources, while for data collection techniques using observation, interviews and document searches then the data obtained will be analyzed using data analysis techniques from Bungin (2012: 70), namely; data collection, data reduction, data display as well as conclusion drawing and verification.

## RESULT AND DISCUSSION

**The Role of Indigenous Institutions in Implementing the Malacca Agricultural Revolution Development Program (MAR) in Umatoos Village, West Malacca District, Malacca Regency.** The charisma of traditional institutions as traditional leaders is fading. The voices of traditional institutions as traditional leaders seem not to affect contemporary development. Modern society listens more to the voices of formal leaders such as village heads, district heads and district heads. Traditional institutions as traditional leaders are only embraced or recognized when there are interests, such as the succession of the village and regional heads, because there is still an assumption that traditional leaders have hutun renu (tetun language) and common people (Indonesian).

Therefore, it is necessary to know about the role of traditional institutions in implementing the Malacca Agricultural Revolution Development Program (MAR) in Umatoos Village, West Malacca District, Malacca Regency. The role can be interpreted as a behavior or behavior of a person, which includes the norms expressed by the position in society. Related to work, a person is expected to carry out his obligations related to his role in the family, society and others. Mintzberg (1973, pp. 51) states that three roles are performed in the organization, with the results of research and discussion as follows.

**Interpersonal Role.** In the interpersonal role of traditional institutions in implementing the Malacca Agricultural Revolution Development Program (RPM) in Umatoos Village, the customary institutions of Umatoos Village must act as figures, as leaders and as liaisons so that the organization they manage runs smoothly. This role by Mintzberg is divided into three. Further details of this interpersonal role. These three roles are explained as follows: Figurehead, a role that is carried out to represent customary institutions in every opportunity and problem that arises formally; Leader, carries out interpersonal relations with those who are led by carrying out its main functions including leadership, motivating, developing, and controlling; Liaison Manager, the head of the customary institution of Umatoos Village performs the role of interacting with colleagues, staff, and people outside the organization, to obtain information.

Based on the results of interviews and observations conducted by the author, it is known that the role of the Indigenous Institution as a Figurehead, namely a role that is carried out to represent the organization they lead in every opportunity and problem that arises formally and facts on the ground is since the Malacca Agricultural Revolution program (MAR) was launched in Umatoos Village, there was no interaction between the village head as the formal government and customary institutions as the non-formal government. This gives the impression that the Malaka Agricultural

Revolution (MAR) program is a village government program so that customary institutions do not need to be involved in the implementation of the Malacca Agricultural Revolution (MAR) development program, while Berry (1999, Pp. 99) states that the role is "the dynamic aspect of status" a person carries out a role when he carries out the rights and obligations which constitute a status, while a status is a "collection of rights and duties" a collection of rights and obligations but if the role of the Customary Institution as a figurehead (Figurehead) is not utilized then the role is only imaginary because if a person carry out their rights and obligations in accordance with their position, then they carry out a role (Koentjaraningrat, 1986, pp. 35) while in the role of a leader (Leader) which means a function that is carried out by someone when occupying a certain position, a person can play his function because of the position he occupies (Djamarah, 1997, pp. 31) d I found that the head of the village customary institution had interpersonal relations with the community, but only within the scope of adat, while for government programs, especially the Malacca Agricultural Revolution (MAR), I was not given a leadership role in implementing this government program.

Role expectations stem from the demands of the task or job itself and job descriptions, rules and standards. If overall role expectations indicate what tasks a person should perform and how the individual should behave, then role clarity will result. Both inadequate and incompatible role expectations can cause role confusion. Inconsistent role expectations create role conflict for a person. Saraswati and Sirait (2015, pp. 183), which occurs in the division of roles between traditional institutions and implementers of the Malacca Agricultural Revolution (MAR) program.

For the role of an intermediary official (Liaison Manager), it is known that the formal government collects data on community lands through the hamlets for the implementation of the Malacca Agricultural Revolution Development (MAR) program without the knowledge of traditional institutions, so this program seems to ignore traditional institutions in Umatoos village so that can lead to conflict where according to the Alchemist Language Bureau (2014, pp. 15) states that role conflict occurs when members of different role orders expect different things from role recipients. Handoko (2012, pp. 349) says that role conflict within the individual is something that occurs when an individual faces uncertainty about the job he is expected to carry out, when various job requests conflict with each other or when the individual is expected to do more than his ability.

Another finding was when a traditional meeting or other discussion meeting was held related to the development of Umatoos Village, village development and customs. These aspirations were directly conveyed by traditional institutions to the village government and sub-district government, even during musrembang meetings to facilitate development needed by the people of Umatoos village. The role of traditional institutions is to encourage and involve the community in development planning. In this case, the customary institutions facilitate government, such as accommodating community aspirations and channeling them to the Umatoos village and sub-district governments.

To get an overview of the role of traditional institutions in accommodating and channeling community aspirations can be seen from the implementation of the Malacca Agricultural Revolution (RPM) development program. It can be seen in table 1 below:

**Table 1.** Aspirations in Processing Community Land

Land Processing	Description
Agricultural clearing	Which is where cleaning has been carried out but is still not fully implemented because there is no good coordination between the village head and the institution
Processing of agricultural land/land turning	Processing of agricultural land has been carried out but not yet fully planted, such as corn, green beans and others. There is even land that has been turned over but has yet to be planted.
Planting	The planting was carried out, but it still needs to be cleaned after planting.

Harvest	During the harvest season, the results were not as expected because after planting, the community needed more attention.
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Source: Results of interviews and observations of the author, 2021

The table above shows that the involvement of traditional institutions in the implementation of the Malacca Agricultural Revolution (RPM) development program is very lacking or even non-existent where cleaning has been carried out but has not been fully implemented because there is no good coordination between village heads and traditional institutions, agricultural land management has been carried out but not yet fully planted such as corn, green beans and others, there is even land that has been turned over but not planted, planting was carried out, but after planting it was not cleaned and during the harvest season the yield was not as expected because after planting there was no attention from the community.

This phenomenon can occur due to the need for more communication between the village government and traditional institutions because this program tends only to enter the village government and ignore traditional institutions while the role is likened to a theater. An actor must play as a certain figure, and in his position as a figure, he is expected to behave in a certain way (Cohen, 1992, pp. 25). However, suppose the character does not behave according to his role. In that case, the theater will surely fail to please the audience, as well as the role of traditional institutions in implementing the Malacca Agricultural Revolution (MAR) development program, because the life of the village community is determined and driven by the institutions in it. Without social institutions, people's lives will fall apart, and individual and social aspirations will be impossible to realize.

**Man cannot live alone.** Therefore, humans carry out activities together for life's needs and goals. It must be recognized that individuals cannot meet many human needs. Humans and society need institutions (Soekanto, 1981, pp. 164), mainly traditional institutions, to implement the Malacca Agricultural Revolution (RPM) development program. Their role must be addressed in various government programs. It is also in line with Permendagri 18 of 2018 concerning Village Community Institutions and Village Traditional Institutions, where customary institutions have a role as a forum for community participation, as partners with the Village Government, participate in planning, implementing and supervising the development, and improving village community services.

**Informational Role.** The interpersonal role of village customary institutions in implementing the Malacca Agricultural Revolution Development Program (RPM) in Umatoos Village, West Malaka District, Malacca Regency, places the heads of traditional institutions in a unique position in terms of obtaining information. Mintzberg devised a second role that is related to this information where the role consists of the following roles:

The monitoring role (Monitor) identifies a superior as a recipient and collects information. The information received by this superior can be grouped into the following five categories which are Internal operations, namely information regarding the progress of the implementation of work within the organization, and all events that have to do with the implementation of the work; External events, this type of information is received by superiors from outside the organization, for example information from customers, personal relationships, competitors, associations and all information regarding changes or developments in the economy, politics and technology, all of which are very useful for the organization; Information from the analysis results, all analyzes and reports on various issues originating from various sources are very useful for superiors to know; Thoughts and tendencies, superiors need a goal to develop an understanding of the growing trends in society, and learn about new ideas or thoughts; pressures, superiors also need to know the information arising from the pressures of certain parties.

**As a disseminator.** This role involves superiors handling the process of transmitting information into the organization they lead.

**Spokesman.** Managers play this role in conveying information outside of their organizational environment.

From the results of interviews with Fukum Marik, Community Leaders and Fukun Mamulak mentioned above, it can be seen that the role of this traditional institution is crucial in the implementation of the Malacca Agricultural Revolution (RPM) development program in Umatoos Village but is not involved in its role as a monitor, as a disseminator and as spokespersons (spokesman) while leaders of traditional institutions have a crucial role in the village. Leaders in an organization have a role. Every job brings hope, so this leader's role determines the fate of his subordinates (Rivai, 2006, pp. 37).

Meanwhile, historically, the customary institution of Umatoos Village played a role in channeling the aspirations of the community when a traditional meeting or other discussion meeting was held related to the development of Umatoos Village, village development and customs. These aspirations were directly conveyed by traditional institutions to the village government and sub-district government, even during musrembang meetings to facilitate development needed by the people of Umatoos village. The role of traditional institutions is to encourage and involve the community in development planning. In this case, the customary institutions facilitate the government, such as accommodating community aspirations and channeling them to the Umatoos village and sub-district governments.

The Malacca District Government has the will to encourage the farming community through the Malacca Agricultural Revolution (RPM) program to increase the income of the farming community by helping to develop agricultural land for free, and the results are entirely for the community. This program is launched to the community through the village as a lower-level government to be carried out according to the aims and objectives of the program. Thus, the agricultural land in Umatoos Village needs to be recorded for processing/reversing. The area of agricultural land in Umatoos Village is as follows.

**Table 2.** Agricultural land area in Umatoos Village

Agricultural land area	Hectares	Percentage
Arable land	864	65,75
Empty land	450	34,25
Total	1.314	100

Source: Umatoos Village, 2022

The table above shows that arable land in Umatoos Village amounts to 864 Ha with a percentage of 65.75 Ha. However, 450 Ha of unused land with a percentage of 34.25% is still found, which has yet to be cultivated by the community due to the absence of traditional institutions as the driving force for the community. It is also known that there is still much-unused land spread over 8 (eight) hamlets that have yet to be cultivated yearly, as shown in Table 3 below.

**Table 3.** Area of Empty Land in each Dusun

No	Name of village	Land width (hectares)	Percentage
1	Umatoos Village A	63	14
2	Umatoos Village B	62	13,78
3	Umatoos Village C	64	14,22
4	Umatoos Village Lalawar	51	11,33

5	Umatoos Village Besin	53	11,78
6	Umatoos Village Beilot	55	12,22
7	Umatoos Village Kakeu Lulik	50	11,11
8	Umatoos Village Tamiru	52	11,56
	Total	450	100

Source: Umatoos Village Profile, 2022

Judging from the table above, there is still a lot of community land in each hamlet that has not been cultivated where Umatoos A Hamlet is 63 Ha, Umatoos B Hamlet is 62 Ha, Umatoos C Hamlet is 64 Ha, Dusun Loomota Lalawar is 51 Ha, Dusun Loomota Besin is 53 Ha. , Beilot Hamlet is 55 Ha, Kakeu Lulik Hamlet is 50 Ha, and Tamiru Hamlet is 52 Ha, with a total land area of 450 Ha. At the same time, the Malacca Agricultural Revolution (RPM) program is a priority program for the Malacca District government, which the Umatoos Village government must support for community welfare. The idle land in each hamlet processed with the Malacca Agricultural Revolution (RPM) program is as follows.

**Table 4. MAR Program Processed Land**

No	Village name	Number of empty lands (hectares)	MAR Processed land	Remaining empty land
1	Umatoos Village A	63	12,5	50,5
2	Umatoos Village B	62	12,5	49,5
3	Umatoos Village C	64	12,5	51,5
4	Umatoos Village Lalawar	51	12,5	38,5
5	Umatoos Village Besin	53	12,5	40,5
6	Umatoos Village Beilot	55	12,5	42,5
7	Umatoos Village Kakeu Lulik	50	12,5	37,5
8	Umatoos Village Tamiru	52	12,5	39,5
	total	450	100	350

Source: Umatoos Village Profile, 2022

As presented in the table above, it is known that from unused land in Umatoos Village, West Malaka District, which has an agricultural land area of 450 Ha, only 100 Ha can be processed through the Malacca Agricultural Revolution (RPM) program. This agricultural land is still a sleeping area of 350 Ha. The amount of land cultivated by the community is 964 Ha. Compared to the number of people in Umatoos Village of 2,819 people, the amount of cultivated land has not balanced the number of people in Umatoos Village with the calculation that the people of Umatoos village with a population of 2,819 people need 1,177.22 ha of arable land for food sufficiency. If you look at the existing arable land, including the 964 ha of Malacca Agricultural Revolution (RPM) land, the people of Umatoos Village still need 103 ha of land for food sufficiency for the community, with national calculations for one meal per person as much as 0.58 kg.

So, for the people of Umatoos Village, the calculation of eating activity per person per day is as follows: One person x 0.58 kg x 3 (three) meals = 1.74 grams/day/soul (0.17 kg); one person x 1.74 kg x 30 (thirty) days = 52.2 grams/month/life (5.22 kg); person x 1.74 kg x 30 (thirty) days x 12 (twelve) months = 626.4 grams/year/life (62.64 kg); 2,819 people x 1.74 kg = 4,905.06 grams/day (490.51 kg); 2,819 people x 1.74 kg x 30 (thirty) days = 147,151.8 grams/month (14,715.18 kg); 2,819 people x 1.74 kg x 30 (thirty) x 12 months = 1,765,821.6 grams/year (176,582.16 kg).

From the calculation above, it can be seen that the people of Umatoos Village, to meet their food needs in one year, need additional processing of 103 hectares of agricultural land to meet their food needs in one year because, with a total population of 2,819 people, food sufficiency requires

1,177.22 hectares of land. Ha, with an average calculation of 1 (one) ha, produces 1.5 tons. While the community's arable land is 864 ha, plus the community's cultivated land through the Malacca Agricultural Revolution program of 100 ha, the total arable land for Umatoos village is 964 ha. So additional food needs in Umatoos village is needed.

**Table 5.** Number of Village Food Needs

No	Village name	Total people	Eat/day (kg)	Eat/month (kg)	Eat/year (kg)
1	Umatoos Village A	416	723,84 (0,724 tons)	21.715,2 (21,715 tons)	260.582,4 (260,582 tons)
2	Umatoos Village B	414	720,36 (0,720 ton)	21.610,8 (21,611 tons)	259.329,6 (259,330 tons)
3	Umatoos Village C	404	702,96 (0,702 tons)	21.088,8 (21,089 tons)	253.065,6 (253,066 tons)
4	Umatoos Village Loomota Lalawar	347	603,78 (0,603 ton)	18.113,4 (18,113 tons)	217.360,8 (217,361 tons)
5	Umatoos Village Loomota Besin	313	544,62 (0,544 ton)	16.338,6 (16,339 ton)	196.063,2 (196,063 ton)
6	Umatoos Village Kakeu Lulik	258	448,92 (0,449 ton)	13.467,6 (13,468 tons)	161.611,2 (161,611 tons)
7	Umatoos Village Tamiru	378	657,72 (0,658 ton)	19.731,6 (19,732 ton)	236.779,2 (236,779ton)
8	Umatoos Village Beilot	289	502,86 (0,503 ton)	15.085,8 (15,086 tons)	181.029,6 (18.102,96 kg)
	Total	2.819	4.905,06 (4,905 tons)	127.702,8 (127,703 ton)	1.765.821,6 (1.765,822 tons)

Source: Author's Findings, 2022

When viewed from the calculation above using the national standard for one person, one meal requires 0.58 kg of food, then the people of Umatoos village need 4,905.06 kg of rice/corn for one day or 4,905 tons of rice/corn, and in one month the community needs as much as 127,702.8 kg of rice/corn or 127,703 tons of rice/corn. While the need for food for one year, the people of Umatoos Village need 1,765,821.6 kg or 1,765.822 tons of rice/corn for food. With this calculation, you can calculate how many hectares of agricultural land in Umatoos Village are needed to meet the food needs of the hamlet community per year. Therefore, the calculation of the need for agricultural land for the hamlet community is as follows.

**Table 6.** Amount of Agricultural Land Needs Per Hamlet

No	Village name	Total people	Land width (hectares)	Land needs (hectares)	Processed land width (hectares)	Land deviation (hectares)
1	Umatoos A	416	181	173,72	130,5	43,22
2	Umatoos B	414	192	172,89	142,5	30,39
3	Umatoos C	404	202	168,71	150,5	18,21
4	Loomota Lalawa	347	149	144,91	110,5	34,41
5	Loomota Besin	313	139	130,71	98,5	32,21
6	Kakeu Lulik	258	133	107,74	90,5	17,24
7	Tamiru	378	174	157,85	136,5	21,35
8	Beilot	289	144	120,69	104,5	16,19
	total	2.819	1.314	1.177,22	964	213,22

Source: Author's Findings, 2022

From the calculations according to the table above, it can be seen that the people of Umatoos village still need arable land to meet their needs of 213.22 Ha, so that the people of Umatoos Village have sufficient food ingredients so that the Malacca District government is successful in the Malacca Agricultural Revolution (RPM) program in Umatoos Village. It is necessary to involve the role of customary institutions in the village because if the overall role expectations do not indicate what tasks a person should carry out and how individuals should behave, then there will be role confusion. Both inadequate and incompatible role expectations can cause role confusion. Inconsistent role expectations create role conflict in Umatoos Village.

The role of traditional institutions in the development of Umatoos Village is wider than just beneficiaries. However, it is also actively implementing the Malacca Agricultural Revolution (RPM) development program. Therefore, in its implementation, it is necessary to know, understand and pay attention to the specificities that exist in the community because the Umatoos village community is still very strongly connected to the values of traditional customs or culture, according to Dove (1985) is significantly and always related to the process of economic, social change. Moreover, the people's politics in the place where the traditional culture is attached.

Traditional institutions seek to maintain and maintain the cultural values that apply in Umatoos Village according to Malaccan customs so that in implementing the Malacca Agricultural Revolution program, their involvement is needed to move the community concerned.

Community habits in maintaining and preserving customs can support the implementation of the Malacca Agricultural Revolution (RPM) development program so that they continue to maintain and preserve traditional cultural values, primarily ethical, moral and ethical values which are the core of customs to support the implementation of development in Umatoos Village. Habits in society that are developed or maintained are positive and customary things. Therefore, the existence of traditional institutions must be maintained and sustainable so that the implementation of the Malacca Agricultural Revolution (RPM) development program can be carried out in a comprehensive and directed manner.

This customary institution should run in accordance with the duties and functions of customary institutions that have been regulated. This customary institution was not necessarily formed only to complement village governance, where customary institutions also support government activities in the village of Umatoos and social capital, especially kinship ties that characterize the community (Hasbullah, 2006, pp. 48).

## CONCLUSION

Based on the description of the background, review of the literature and the results of the research and discussion that have been discussed in the previous chapter regarding the role of Indigenous Institutions in the implementation of the Malacca Agricultural Revolution Development Program (RPM) in Umatoos Village, West Malaka District, Malacca Regency, the conclusions that can be drawn in this paper are explained below.

According to Mintzberg (1973, pp. 51), there are three roles performed in the organization with the conclusion that; (a) the interpersonal role of the customary institution of Umatoos Village is not utilized for its role as a figurehead, as a leader and as an intermediary official (Liaison Manager), (b) an informational role where the customary institutions of Umatoos Village are not utilized for their role as monitors (Monitor), disseminator and spokesperson (Spokesman) and (c) the customary institutions of Umatoos Village are not utilized for their role as decision-makers (decisional role).

Factors inhibiting the role of traditional institutions in implementing the development of the Malacca Agricultural Revolution (RPM) in Umatoos Village, namely; (a) the role of village

customary institutions as village partners is not utilized, (b) there is no program/ activity design and (c) the lack of resources.

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