



The Implementation Of The Regional Cultural Preservation Policy Of Dharmasraya Regency

Sutan Riska Tuanku Kerajaan¹, Hendri Koeswara², Roni Ekha Putera³

¹ Dharmasraya Regency and Student master program Public Administration, Faculty of social and political science, Universitas Andalas. E-mail: sutanriskat27mei1989@gmail.com

² Departement of Public Administration, Faculty of social and political science, Universitas Andalas E-mail: hendrikoewara@soc.unand.ac.id

³ Departement of Public Administration, Faculty of social and political science, Universitas Andalas. E-mail: roniekhaputera@soc.unand.ac.id

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CORRESPONDENCE

Email: roniekhaputera@soc.unand.ac.id

ABSTRACT

This article analyzes and describes the implementation of the Regional Cultural Preservation Policy which is a form of effort to achieve the Vision and Mission of an Independent and Cultured Dharmasraya Maju Regency. Government Regulation No. 38 of 2007, cultural affairs is one of the mandatory affairs handed over by the central government to regional governments. This research is motivated by Regional Policy as a concrete form of overcoming strategic issues and regional problems in the Dharmasraya area, then expressed in the form of policy to achieve regional government goals. With this policy, this program became the only Regional Cultural Program and was the first to be implemented in West Sumatra.

The approach used in this study is a qualitative approach, and uses interview and documentation techniques, while the types of data consist of primary data and secondary data. The results of this study explain that the Regional Government of Dharmasraya Regency has formulated regional cultural problems by elaborating on regional strategic issues which then determines regional culture preservation strategies and regional policy directions. The implementation of the Regional Preservation Policy is carried out systematically and in collaboration with several relevant stakeholders such as LKAAM, DPRD, Ministry of Education, Culture, Research and Technology, Ministry of PUPR, BPCN, and BNPB.

A. INTRODUCTION

Indonesia is a unique country in the world. Considering that Indonesia has a large number of islands, and has high biodiversity and cultural diversity (Iskandar, 2017). The Indonesian nation is a pluralistic nation because its society consists of a collection of people or groups with ethnic characteristics who have various cultures with different ethnic backgrounds. Cultural diversity Indonesia has more than 1,128 ethnic groups living in areas spread across thousands of islands

stretching from Sabang to Merauke (Widiastuti, 2013). Indonesia has around 300 ethnic groups (tribes), each ethnic group has a cultural heritage that has developed over the centuries (Antara & Yogantari, 2018).

Every Indonesian citizen has the right to uphold culture. Because basically National culture refers to the superior values of local cultures which are the cultural heritage of the Indonesian nation (*culture heritage*) (Atmoko, 2018). This is confirmed in Article 32 paragraph 1 of the 1945 Constitution that, "The state advances Indonesian national culture in the midst of world

civilization by guaranteeing the freedom of the people in maintaining and developing their cultural values"

According to Ki Hajar Dewantara, culture is the result of people's struggle against nature and times which proves the prosperity and triumph of people's lives in responding to or facing difficulties and obstacles to achieve prosperity, safety and happiness in their lives (Antara & Yogantari, 2018). Culture is a habit or tradition that develops in an area which is passed down from generation to generation (Gusti et al., 2021).

Culture is everything related to creativity, taste, and the results of people's work. Culture can be distinguished based on its form, namely object culture and non-object culture (Rahmadani & Hasrul, 2021). Material culture refers to all the creations of society that are real, concrete, produced and used by society. While non-object culture abstract creations passed down from generation to generation as guidelines or references for community groups, followed with full awareness in the form of values, norms, morals and beliefs (Soerjono, 2007).

Based on the Law on the Advancement of Culture Number 5 of 2017 there are 10 objects for the promotion of culture (OPK) including oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, art, language, folk games and traditional sports. One of the 10 Objects for the Advancement of Culture that needs to be preserved and maintained is oral tradition, because this oral tradition has a strategic role in traditional events and for tourism (Masful, 2017) (Sudarmanto, 2020) (Arliman S, 2018).

Preserving culture is closely related to what this nation's independence has aspired to, namely the aspiration to "educate the nation's life", educating the nation's life is not a meaning based on the concept of "Science and Technology" or the "Genetic Biological Concept", but a conception culture (Monika et al., 2011). Preservation of culture is a large system, having various components related to the subsystems of life in society. Culture is the forerunner of society. Culture is made by society, there is no society without culture, which means that almost all human actions are culture (Koentjaraningrat, 1984).

In Regulation of the Minister of Culture Number 10 of 2014 it is explained that the preservation of culture as the preservation of traditions is an effort to protect, develop, and utilize a custom from a group of people supporting culture whose transmission and inheritance take place from generation to generation. Based on Law Number 32 of 2004 which contains the principle of decentralization, it allows local governments to formulate local regulations regarding the implementation of cultural preservation in an area. Local governments must have a commitment to protect and preserve various forms of culture in their area (Makmur & Taufiq, 2015).

West Sumatra is one of 34 provinces in Indonesia which has challenges of cultural diversity. This is marked by the diversity of social identities, the variety of ethnic groups living in this area and the lifestyle of a globally oriented society (Effendi, 2015). The Regional Government of West Sumatra Province is one of the regions in Indonesia that formulates policies related to culture and

customs as a regional symbol and characteristic which are then legally stipulated to become a Legislative Regulation, namely West Sumatra Province Regional Regulation Number 7 of 2018 concerning Nagari. The biggest culture in West Sumatra is known as the Minangkabau Culture.

Minangkabau is known as one of the sub-cultures or cultures in Indonesia (Yulika, 2012). The Minangkabau tribe is one of the largest ethnic groups in Indonesia (Yulika, 2012) (Lies & Rusmana, 2019). Minangkabau is an ethnic group in Indonesia, which inhabits the Central Sumatra region, namely West Sumatra Province, Kerinci Jambi Province, Kampar Bangkinang Riau Province, known as the Minangkabau tribe (Yulika, 2012). Law Number 17 of 2022 explains that Minangkabau Culture is based on philosophical values, *adat basandi syara', syara' basandi Kitabullah* in accordance with the applicable customary rules of Salangka Nagari, as well as a wealth of history, language, art, traditional village/nagari, traditional ceremonial rituals, cultural sites, and local wisdom that shows the religious character and height of the customs of the people of West Sumatra.

West Sumatra is a place known as the origin of Minangkabau Culture. West Sumatra is a region that has a variety of cultures, traditions, ethnicities, tribes and languages. This is certainly a valuable asset for the local community, regional government, and also the central government. West Sumatra Province has culture and traditions which are still maintained and carried out today, such as the Tabuik Festival in Pariaman City, Pacu Jawi, Tanah Datar Regency, Ronggiang West Pasaman Regency, Batombe, South Solok Regency, and others. These cultures and traditions are in the form of religious rituals, language arts, dance arts, and even as sporting activities.

Dharmasraya Regency has a multiethnic population including Minangkabau, Javanese, Sundanese and Batak ethnicities. And Dharmasraya Regency is an area in Minangkabau (West Sumatra Province) which still upholds culture. As it should be, local governments have a commitment to protect and preserve various forms of culture in their area (Makmur & Taufiq, 2015). So based on this statement, the Regional Head of Dharmasraya made "culture" his vision and mission.

Based on Government Regulation Number 38 of 2007, cultural affairs are one of the obligatory matters handed over by the central government to regional governments. The implication of this government regulation is to provide an opportunity for local governments to make strategic choices related to cultural policies in the areas that are their authority (Anoeagrajeki & Prasetyo, 2016). The Regional Head of Dharmasraya makes "Culture" his Vision and Mission. Vision and Mission which will become Government Policies, Programs, Activities and Sub-Activities for 5 years (1 period).

Regional Policy or also known as "Public Policy" is defined by Thomas R. Dye as "whatever governments choose to do or not do. Public Policy is What government do, why they do it, and what difference it makes". (Dye, 2013). Harold Laswell and Abraham Kaplan define Public Policy as "a projected program of goals, values, and practices

(Laswell & Kaplan, 1970). David Easton defines Public Policy as *the impact of government activity* (Easton, 1965). James Anderson defines Public Policy as *a relative stable, purposive course of action followed by an actor or set of actor in dealing with a problem or matter of concern* (Anderson, 1984). So the conclusion of Public Policy based on the understanding of these experts is what the government does to achieve a goal. In this study, culture is a topic of local government issues that must be handled through a policy.

Empirically the Dharmasraya Regency Cultural Preservation Policy is contained in the 6th Mission of the Regional Head namely "Increasing religious, customary and cultural values that reflect regional personality". Then Mission 6 was lowered into the Dharmasraya RPJMD for 2021-2026 and the Strategic Plan for the Department of Culture, Tourism, Youth and Sports (Bupparpora) for 2021-2026. Theoretically, the Regional Government of Dharmasraya has formulated a policy on culture. Furthermore, the formulation gave birth to a Program, activities and sub-activities that will be implemented.

Winarno said that implementation is seen broadly as having the meaning of implementing laws where various actors, organizations, procedures and techniques work together to carry out policies in an effort to achieve policy goals or programs. (Winarno, 2012). Lester and Stewart Jr. said implementation as a process and a result (output). The success of a policy implementation can be measured and or seen from the process and the achievement of the goals of the final result, namely whether or not the goals to be achieved (Agustino, 2020).

And according to Van Meter and Van Horn, Policy implementation encompasses those action by public and private individual (or group) that are directed at the achievement of objectives set forth in prior policy decision. This include both one time efforts to transfrom decisions into operational terms, as well as continuing efforts to achieve the large and small changes mandated by policy decision (Widodo, 2010).

Then Merilee S. Grindle said that the implementation of state policy is actually not just starting with the mechanism for elaborating political decisions into routine procedures for bureaucratic channels, but also related to issues of conflict, decisions and who gets 'what' from a policy, so it's not wrong if an important aspect in the entire policy process is policy implementation (Grindle, 1980). The implementation process is just starting, if the goals and objectives have been set, the program of activities has been arranged, and the funds have been prepared and distributed to achieve these goals. Based on Grindle's definition of "implementation", as well as the conceptual model and framework for implementing implementation as a political process and an administrative process.

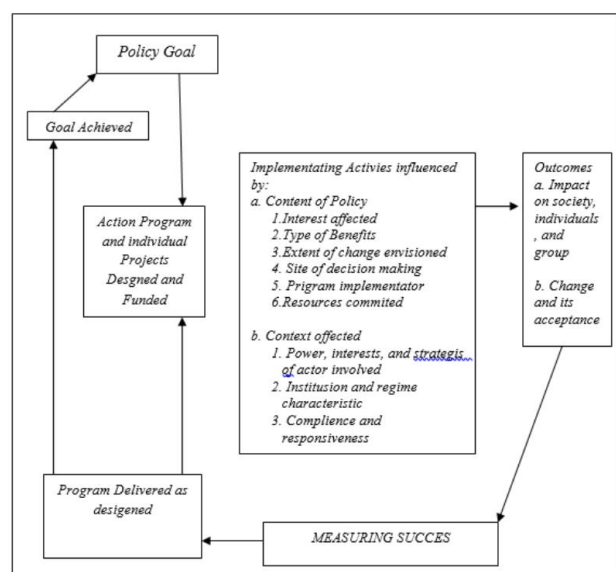
The successful implementation of a public policy is basically influenced by certain factors, both internal and external factors. Edward III identified aspects that were strongly suspected of contributing to policy implementation, namely: communication, resources, disposition or attitude of implementers, and bureaucratic structure. The four aspects influence the implementation

of policies, either directly or indirectly, and each aspect influences the other aspects (Nugroho, 2017).

Meanwhile, according to Van Meter and Van Horn, policy implementation runs linearly from public policy, implementor and public policy performance. According to Van Meter and Van Horn, several variables that influence policy are: 1) Implementation activities and communication between organizations, 2) Characteristics of implementing agents/implementors, 3) Economic, social, and political conditions, and 4) Disposition executor/implementor (Nugroho, 2017).

Merilee S. Grindle explained that the successful implementation of a policy is determined by the content of the policy and the context of its implementation. The basic idea is that after the policy is transformed, then the implementation of the policy is carried out. Its success is determined by the degree of implementability of the policy. Then in more detail, the contents of the policy include: 1) Interests affected by the policy, 2) Types of benefits to be generated, 3) degree of change desired, 4) position of policy makers, 5) (who) implements the program, 6) resources deployed. Meanwhile, on the other hand, the implementation context is: 1) Power, interests, and strategies of the actors involved, 2) Characteristics of institutions and authorities, 3) Compliance and responsiveness (Grindle, 1980). The content and context of the policy is illustrated as follows.

Figure 1. Implementation as Policy and Administrative Process



The success of policy implementation is determined by two variables: the policy content variable and the policy context variable. The content variable relates to what is contained in the contents of the policy towards implementation. The context variables relate to how the political context and administrative processes are affected by the implemented policies (Subianto, 2020). Furthermore regarding Policy Implementation, the Content Variable has six parameters/elements:

1. Interest Affected (parties whose interests are affected). The policies made have an influence on the political process which is "stimulated" by policy formulation activities.

2. Type of Benefits (benefits obtained). Programs that provide collective benefits are easier to implement. Programs that only provide benefits and can be shared equally and are particular/specific can exacerbate conflicts.
3. Extent of Change Envision (expected reach). Programs in the long term, or demanding changes in actors, tend to experience difficulties in their implementation.
4. Site of Decision Making (location of decision making). The more dispersed implementers (geographically, organizationally), the more difficult it is to implement.
5. Program Implementor (program executor). The quality of program implementers affects the success rate of implementation.
6. Resources Committed (sources that can be allocated). Availability of adequate resources can support program implementation.

Then, the Context Variable includes 3 elements, namely:

1. Power, Interests and Strategies of Actors Involved (power, interests and strategies of the actors involved). The involvement of the parties is determined by the content and form of the program being administered.
2. Institution and Regime Characteristics (institutional/regime characteristics). The capabilities or powers of the parties involved and the characteristics of the regimes in which they interact facilitate the assessment of the degree of opportunity for realizing policy or program objectives.
3. Compliance and Responsiveness (response and responsiveness). Implementing officials must focus on: how to realize the consistency of objectives in the policy. They must be able to change their opposing attitude from being harmed by a policy or program to accepting it.

"Contents of Policy" basically has an influence on the possibility of the success of an implementation process. Whose interests will be affected, what benefits will determine the attitude and reaction of the community/target group to a program. It is the same with the Cultural Preservation Policy, because of the existence of rules regarding "synchronization of development planning to policy directions between the regional government and the central government", indirectly the Dharmasraya District Policy must be linear with the National Program on Culture. It is this synchronization that creates a symbiosis of Mutualism between the Regional and Central Governments. Regional government programs are implemented thanks to assistance from the Central government, and National Programs are achieved with linear regional policies.

Likewise, to what extent a program will bring change, the level and number of decision-making, the role of implementers in the field, namely "street level bureaucrats" will determine the results of implementing a policy and the public's reaction to it. Of course available resources for a program also determine. In terms of the

"context" of a policy, it must first be taken into account regarding the "power structure", as well as interest groups that are "stakeholders" in a policy, both in the sense of support and in the sense of rejection of a policy. In this case the Indonesian Ministry of Education and Culture has become a "power" that assists Dharmasraya Regency in implementing regional cultural preservation policies, especially assistance in terms of financial resources.

Policy implementation actually also involves a network of political, economic and social forces which can directly or indirectly influence the behavior of the stakeholders involved, and which ultimately affect the impact, both intended and unexpected. (spillover/negative effect) (Subianto, 2020). The term politics is not solely limited to political parties, political understanding is based on patterns of power and influence between and within the organizational environment. (Subianto, 2020).

The support of the political elite or the rejection of the bureaucracy at the national, regional or local level has an influence on the possibility of a program's success. Assessment of the "power capabilities" of the actors involved in the implementation process, as well as the nature and nature of the sensitivity of an organization and the existence of government institutions also determine the likelihood of the success of a policy. Political power as well as economic elite power, often affects the complexity of the policy implementation process objectively, because of the general tendency in the third world, where certain political forces and socio-economic forces prefer to wait for the implementation stage rather than before, as stated by James Scott that "A large proportion of individual demands, and even group demands, in developing nations reach the political system not before laws are passed, but rather at the enforcement stage" (Subianto, 2020).

From a political point of view, looking at the dynamics within groups and the relationships between groups, the terms are found: implementers play, bargaining norms, involvement of interest groups, and sources of power and influence (Subianto, 2020). Political linkages in influencing the success of a policy implementation indirectly are now known as the synchronization of development planning and policy direction of the regional government with the central government. Even the background of the regional head's political party will also determine the pattern of relations that will be established with the central government.

The Preservation of Dharmasraya Regional Culture is actually a strategic development plan and policy. As a developed region, Dharmasraya is able to solve problems by taking advantage of available opportunities and resources. Implementation of Regional Cultural Preservation Policies such as renovating and repairing Gadang houses, building the largest and longest Gadang Houses in West Sumatra assisted by the Ministry of Public Works and Housing to the establishment of Intangible Cultural Heritage through the Ministry of Education, Research Culture and Technology.

Dharmasraya Regency as a developed area (Perubahan Keempat Atas Keputusan Direktur Jenderal Pembangunan Dan Pemberdayaan Masyarakat Desa

Nomor 30 Tahun 2016 Tentang Status Kemajuan Dan Kemandirian Desa, 2021), making culture an issue and a regional problem that must be considered. This is even stated in the 6th Mission of the Regional Head, namely "Increasing religious, customary and cultural values that reflect the personality of the region" which will be achieved and translated into regional policies and programs for 5 years. Regional government program regarding Providing Operational Costs to Rajo, Nagari Traditional Meetings, and Traditional Apparatus in Tribes" which is part of the Regional Cultural Preservation Implementation process itself. This program is the only Regional Cultural Program and was first implemented in West Sumatra.

Based on these empirical and theoretical phenomena, researchers are interested in analyzing and describing the Implementation of Regional Culture Preservation Policy in Dharmasraya Regency by using Merilee S. Grindle's Policy Implementation Theory.

METHOD

The approach used in this study is a qualitative approach. According to Bodgan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written words from the behavior of the people being observed (Moeleong, 2013). Researchers used interview and documentation techniques in this study, while the types of data consisted of primary data and secondary data. Primary data was obtained through interviews and opinions of informants, while secondary data was obtained from documentation and archives related to research.

Data analysis was carried out by the process of organizing data consisting of field notes, recording results, documents in the form of reports by collecting, sorting, grouping and categorizing data so that it is easy to interpret and understand. According to Miles and Huberman, analysis activities consist of three streams of activities that occur simultaneously, namely data reduction, data presentation, and conclusion/verification (Silalahi, 2009). The Unit of Analysis is something related to the focus and components to be studied. The unit of analysis can be in the form of individuals, institutions or institutions, the whole program or the whole specific background according to the focus of the problem (Moeleong, 2013). The unit of analysis in this study is the Department of Culture, Tourism, Youth and Sports of Dharmasraya Regency..

RESULTS AND DISCUSSION

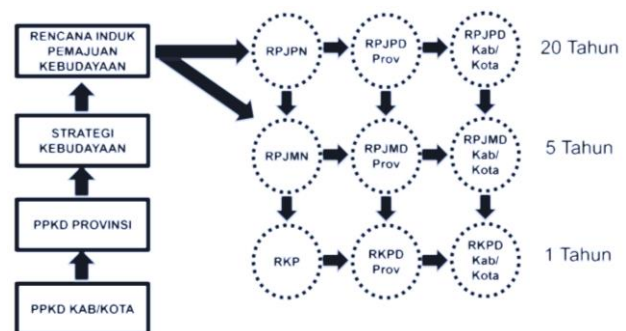
Dharmasraya Regency has a multiethnic population consisting of Minangkabau, Javanese, Sundanese and Batak ethnicities. Dharmasraya has a long history, which is the origin of the birth of this area. This history has produced relics in the form of inscriptions, temples, gadang houses, mosques, statues, and others. In addition, there are also intangible cultural heritages in the form of Toga Dance, Randang Paku, Tanah Liek Batik, Silek Pingian Rantau Batanghari and others. These relics from past history

prove that Dharmasraya has its own culture and traditions. In order to maintain the integrity of the regional culture and preserve it from generation to generation, the Dharmasraya Regency government has made culture a focus of attention that must be addressed and made it one of the government affairs in development planning and regional policy directions.

The condition of the area prompted the Regional Head of Dharmasraya Regency to make "Religious, Customary and Cultural Values" one of the Regional Government Missions, namely the 6th mission. Based on Minister of Home Affairs Regulation Number 90 of 2019 "Religious, Customary and Cultural Values" entered into the Nomenclature of District Government Affairs in the Field of Culture. This nomenclature becomes the basis for regional development planning which is then translated into local government policies, programs, activities and sub-activities.

In essence, this regional culture preservation policy has been formulated by following the rules of the central government, namely Law Number 5 of 2017 concerning the Advancement of Culture. Then based on the latest policies from the National Development Planning Agency (Bappenas) and the Ministry of Home Affairs that the direction of regional policies and development must be in line and in sync with the Provincial Government and the Central Government. In this case the Dharmasraya Regional Cultural Preservation Policy must be in sync with the Policies of the Provincial Culture Office and the Indonesian Ministry of Education and Culture. The following is a picture of the flow of planning for the advancement of culture:

Figure 2. Flow of Planning for the Advancement of Culture



Law Number 5 of 2017 also stipulates a workflow for promoting culture which is supported by vertical integration between the central and regional governments as well as horizontal integration between the government and society. Both are managed through tiered planning starting from the district/city, provincial to national levels, namely in the order of preparation starting from the Main Thoughts of Regional Culture (PPKD), Cultural Strategy and Master Plan for the Advancement of Culture (RIPK). Meanwhile, in the preparation of PPKD at the district/city and provincial levels, various stakeholders at the same level must be involved.

The Dharmasraya Regional Cultural Preservation Policy is basically a spearhead for the realization of the Vision of the State of Indonesia, namely the Vision of Indonesia 2040 namely "a happy Indonesia based on

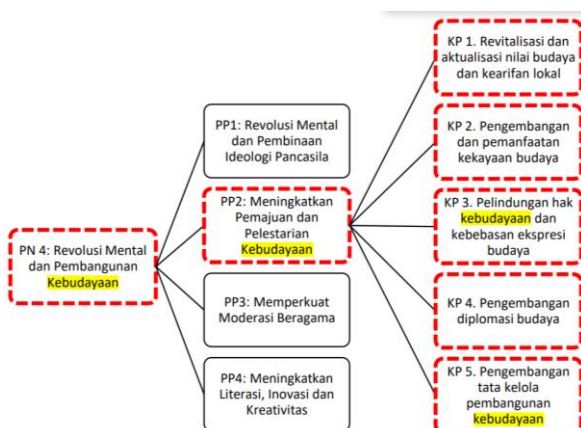
cultural diversity that educates, reconciles and prospers". That is, regional culture is part of the national priority program. To achieve these National Priorities, the Directorate General of Culture sets a goal of "Increasing the advancement of culture to optimize the role of culture in development" (Dinas Kebudayaan Sumatera Barat, 2021). As explained by Wahab that: "... The policy implementation function is to create a relationship that allows policy objectives or targets to be realized as an "outcome" (final result) of activities carried out by the government" (Wahab, 2008).

Purpose of the Directorate General of Culture As stipulated in the Regulation of the Minister of Education and Culture Number 45 of 2019, the Directorate General of Culture carries out functions:

- formulation of policies in the field of cultural management;
- implementation of policies in the field of preservation of cultural heritage and promotion of culture;
- implementation of policies in the field of national film development;
- formulation of granting licenses in the field of film;
- preparation of norms, standards, procedures and criteria in the field of cultural heritage preservation and cultural promotion;
- provision of technical guidance and supervision in the field of cultural heritage preservation and cultural promotion;
- management of cultural data collection system;
- implementation of evaluation and reporting in the field of preservation of cultural heritage and promotion of culture;
- implementing the administration of the Directorate General; and
- implementation of other functions given by the Minister.

In carrying out a number of these functions, the Directorate General of Culture holds the mandate to succeed the fourth National Priority "Mental Revolution and Cultural Development" in the 2020-2024 RPJMN. The mandate is described in Chart 3 below.

Figure 3. Mandate for Cultural Management in the 2020-2024 RPJMN



Based on this explanation, the synchronization of regional policies with the central government will be well connected, vertically the goals set by the central government can be achieved and realized by the implementation of local government policies. This is in line with Ariyanta's opinion that "ideally, a regional regulation is not only an implementing regulation of regulations made by the central government, but also a reflection of the aspirations of the people in the region" (Adiyanta, 2019). That is, the policies of the regional government and the central government must be in accordance with regional needs, solve regional problems, and provide benefits to the community.

Ideally, the formulation of the Dharmastraya Regional Cultural Preservation Policy is the result of an evaluation of the performance of the previous regional government (2016-2021) as contained in the technocratic document for the 2021-2026 RPJMD Draft. The evaluation results become regional issues and problems which are then determined as the direction of regional policy and development for the last 5 years.

According to Adiyanta, with the existence of authority based on the principle of autonomy, district/city governments have the discretion to plan and manage the potential, sources of wealth and human resources in the regions. (Adiyanta, 2019). However, in essence this authority is also indirectly limited by central government policies such as Permendagri Number 86 of 2017 concerning Procedures for Planning, Controlling and Evaluation of Regional Development, Procedures for Evaluation of Draft Regional Regulations concerning Regional Long-Term Development Plans and Medium-Term Development Plans Regions, as well as Procedures for Amending Regional Long-Term Development Plans, Regional Medium-Term, and Regional Government Work Plans Permendagri Number 90 of 2019 Concerning Classification, Codification, and Nomenclature of Regional Development and Financial Planning, as well as other regulations.

With the empirical phenomenon of the Implementation of the Regional Cultural Preservation Policy which is influenced by political factors such as the Provincial government and the Central Government, the Dharmastraya Regional Cultural Preservation Policy will be analyzed and described using the Content and Context Model of Merilee S. Grindle Policy Implementation. This model is appropriate to use because there are resource, economic and political factors that influence the successful implementation of this cultural preservation policy.

The implementation of the Dharmastraya Regional Culture Preservation Policy refers to Permendagri Number 90 of 2019 where the Nomenclature of Government Affairs in the Cultural Sector consists of 5 Programs, namely:

- Cultural development program
- Traditional arts development program
- Historical development program
- Cultural heritage preservation and management program
- Museum management program

It is based on this reference that the Dharmasraya district government formulates issues related to culture, establishes a Policy on the Preservation of Regional Culture, and implements the Policy to achieve the expected goals. The following are strategic issues related to the culture of the Dharmasraya Region:

1. Lack of public knowledge about regional culture
2. Public ignorance about the protection of cultural heritage objects
3. Not all community leaders know and care about cultural heritage
4. The lack of facilities in the community for the development of regional culture
5. Lack of guidance on culture in the community
6. The influence of modern technology and the lack of cultural events.

Then based on these issues the Regional government of Dharmasraya formulates and develops a Strategy in Preserving Regional Culture which includes the following:

1. Regional Culture Preservation strategy

The preservation strategy is determined by the regional government so that the noble values of culture that exist in a cultural tradition can be maintained even though they have gone through a process of changing the form of culture. The goal is to maintain the existence of the culture itself as a legacy from our ancestors to future generations. So as to increase the understanding and application of customary values and culture in social life.

To address this Strategic Issue, there are 3 strategies implemented covering:

a. Development

Dalam Strategi Pengembangan Kebudayaan, langkah pertama yang kita lakukan adalah dengan melakukan analisis melalui kerjasama dengan Stakeholder terkait, Sosialisasi kepada masyarakat terhadap penerapan kajian pengembangan yang sesuai dengan Kebudayaan setempat, dilanjutkan dengan Mengimplementasikan dengan dukungan Program dan Kegiatan Pemerintah Daerah hingga Melakukan Promosi yang Bertujuan untuk Penyebarluasan Kebudayaan Daerah Melalui Media Online maupun Offline serta Pelaksanaan Event Kebudayaan Daerah.

- 1) Analysis: In conducting the analysis, we involve all related stakeholders such as BPCB, BPNB, provincial government, ministries and academics whose aim is to collect objects for the promotion of culture which include 10 objects for the promotion of culture and cultural heritage so that they can produce a strong regional identity..

- 2) Socialization: To follow up on the results of the analysis carried out, we need to socialize the results, because with socialization we can convey the importance of developing and preserving local culture, with socialization we can invite the community to revive local cultural values that are starting to disappear. This can be done by forming a Cultural Community among the Young Generation. After the socialization is carried out, it is hoped that there will be implementation or application in the community. This implementation can be done in three ways. First, by introducing regional culture to the public which aims to revive culture which was previously known only to a few people or groups to become public information as a regional identity. Second, accustom the community to being active as actors in regional preservation. Third, preserving regional culture by reviving studios, associations, theaters, arenas to restore the functions of gadang houses and traditional institutions.
- 3) Promotion: The next step in developing regional culture is promotion which aims to disseminate regional culture through online and offline media and carry out regional cultural events.

b. Protection

The second strategy of Preserving Regional Culture is Protection. The first step taken is an inventory, namely the Recording, Data Collection and Documentation of Cultural Heritage. Second, security, namely the Registration of Objects for the Advancement of Regional Culture in the Integrated Cultural Data Collection System. The next step is saving in the form of Renovation and Revitalization of the Regional Cultural Heritage.

c. Utilization

The next strategy for Preserving Regional Culture is utilization. Utilization in question is the utilization of Cultural Advancement Objects to strengthen religious, customary and cultural values that reflect regional personality. Utilization of Cultural Promotion Objects to Strengthen Social and Cultural Ideology consists of:

1. Educational Facilities
2. Regional Identity
3. Cultural Tourism Facilities

This strategy was formulated in accordance with Law Number 5 of 2017 concerning the Advancement of Culture

and the Strategic Plan of the Directorate General of Culture for 2021-2026. The following is the cycle of advancing the culture.

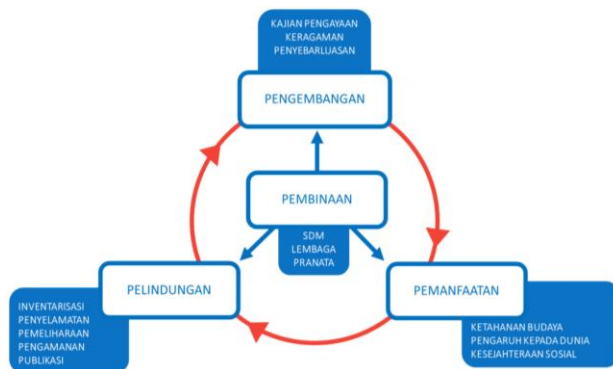


Figure 4. Culture Advancement Cycle

It can be concluded that the steps to utilize local cultural wisdom in developing tourism in Dharmasraya Regency include several strategies. In developing local culture, local governments need to take steps that include monitoring practices that can damage or eliminate local cultural wisdom, because research that has been conducted shows that the factors that hinder the implementation of cultural preservation policies in Dharmasraya Regency are supervision and lack of available financial resources.

2. Direction of Regional Cultural Policy

Based on the Cultural Preservation Strategy, the regional government then determines regional policy directions consisting of:

- a. Development of Nagari Traditional Preservation and Promotion of Culture
- b. Development of Activists, Performers and Institutions of Art
- c. Implementation of the Regional Arts Festival.
- d. Fostering and Capacity Building for Traditional Institutions Stakeholders
- e. Implementation of the Regional Cultural Festival
- f. Assistance to Indigenous Peoples Groups
- g. Preparation of Documents and Documentation of Regional History
- h. Facilitation and Proposal of Cultural Heritage
- i. Regional Cultural Heritage Inventory
- j. Protection, Development, and Utilization of Cultural Conservation

3. Implementation of Local Culture Preservation Policy

a. Strengthening the Arts Sector

Strengthening the Arts Sector is carried out through Assistance and Development of Art Studios and Performers, Facilitation of Art HR

Training Activities both Local, Regional and National, Documenting existing Regional Art Data, Funding Assistance in the Form of Art Equipment and Needs and Provision of Expression Spaces/ Activities or Events Art.

As previously carried out, starting from the Alek Nagari Event and the first Pamalayu Festival which was held from 2019 in line with the Maritime Day Celebration and the Birthday of Dharmasraya Regency, and in 2022 the implementation of the Pamalayu Festival along with the Swarnabhumi Kenduri together with the Jambi Provincial Government which was initiated by the Ministry of Education, Culture, Research and Technology, while collecting data and excavating Cultural Objects in the downstream of the Batanghari River, the upstream of which is in Dharmasraya Regency and the downstream in Muaro Sabak, Tanjung Jabung Regency Timur Jambi which is still ongoing until now and closed on September 22, 2022. The following is a series of images of the Pamalayu Kenduri Swarnabhumi Festival.



Figure 5. Pamalayu Festival, Dharmasraya Regency, 2022

In accordance with the Variable Content by Grindle that the indicator "Type of Benefits" (benefits obtained) from this Series of Business and Art Activities, as well as the indicator "Extent of Change Envisioned" (expected reach) in which the Arts Series will be implemented in a sustainable and sustainable manner by local government.

b. Strengthening the History, Customs and Traditions Sector

The strengthening of the historical, customary and traditional sectors is carried out through:

- 1) Operational assistance for Customary Institutions and Traditional Stakeholders. Starting from 2016 to 2022, the Dharmasraya Regency Government allocates a budget for operational assistance:

- a. Traditional Institutions: LKAAM, Bundo Kanduang (100 million rupiah/year) and KAN (Rp. 3,500,000 × 17 KAN/year)
- b. Traditional Stakeholders: Urang Tuo Tribe, Raja, Tribal Chief, Monti, Malin, and Dubalang (3.3 billion rupiah/year)
- 2) Increasing the capacity of Customary Institutions is carried out through socialization for LKAAM and Bundo Kanduang.
- 3) Realizing Nagari for Customary Preservation and Promotion of Culture in 52 nagari and currently establishing two Pilot Nagari for Customary Preservation and Cultural Promotion which will involve academics, Lecturers and Students of the Faculty of Cultural Sciences, Universities and Universities in West Sumatra to participate in these activities.
- 4) The Dharmasraya Regency Government has drafted a Regional Regulation on the Preservation of Customs and the Advancement of Culture, which is currently under discussion by the Dharmasraya Regency DPRD.

As conveyed by Grindle, the Context variable, the indicator "Power, Interests and Strategies of Actors Involved (power, interests and strategies of the actors involved)". That the involvement of the parties is determined by the content and form of the program being administered, in this case the Implementation of the Dharmasraya Regional Cultural Preservation involves many relevant actors and stakeholders. As well as the indicator "Compliance and Responsiveness (responsiveness and responsiveness)" in which the DPRD as an actor involved in the formulation of policies provides a positive response and responsiveness, this is evidenced by the implementation of the current Draft Regional Regulation on Preservation of Customs and Promotion of Culture.

Apart from that, Strengthening the History, Customs and Traditions Sector also provides significant benefits for Indigenous Institutions and Stakeholders, as explained by Grindle that "Interest Affected" Indoikators (parties whose interests are affected) explain that the policies made have an influence on the political process that stimulated by policy formulation activities. Then the indicator "Type of Benefits (benefits obtained)" that Programs that provide collective benefits, can be easier to implement.

c. Strengthening the Cultural Heritage Preservation and Management Sector

Strengthening the preservation sector and management of cultural heritage is carried out through the Gadang House Renovation and

Revitalization Program, with the following program description::

- 1) The Rumah Gadang renovation and revitalization assistance program is 50 million rupiah for each Rumah Gadang, there are 175 Rumah Gadang units that have been renovated from 2018 to September 2022.
- 2) Program Pembangunan Balerong Adat sebanyak 3 unit pada tahun 2022 yang dilaksanakan setiap tahunnya dengan harapan seluruh Rumah Gadang yang ada di Kabupaten Dharmasraya dapat direnovasi.
- 3) The Dharmasraya Regency Government in 2022 will start planning for the construction of the longest and largest Gadang House in West Sumatra in collaboration with and assisted by the Ministry of PUPR.
- 4) In the context of preserving the Cultural Heritage, the Regional Government of Dharmasraya made a Master Plan for the Preservation of Pulau Sawa Temple in collaboration with BPCB. Then the supporting infrastructure including the construction of the museum was assisted by the Ministry of PUPR.
- 5) Determination of Regional Cultural Conservation through the Recommendation of the Expert Team, and for now as many as 56 Cultural Conservation Objects have been determined, and as many as 2 Cultural Conservation sites have been recommended by the National Cultural Conservation Expert Team as National Ranked Cultural Heritage Sites namely, Pulau Sawah Temple and Padang Temple Roco.
- 6) Continuation of Temple Excavation Collaboration with BPCB which started from Padang Roco Temple, Sawa Island, Awang Maombiak Temple and the Bukit Barhalo Encroachment Site. Excavation activities have been carried out continuously since 1990 until now and have opened 18 Munggu temples.
- 7) Determination of Intangible Cultural Heritage through the Ministry of Education, Culture, Research and Technology as many as 3 Intangible Cultural Heritage, namely Toga Dance, Randang Paku and Tanah Liek Batik. In 2022 the government is again proposing 1 Intangible Cultural Heritage, namely Silek Pingian Rantau Batanghari Sungai Dareh which will become a Pilot Project by the directorate of Personnel Development for Cultural Institutions of the

Ministry of Education Culture research and technology as a Joint Learning Maestro (BBM) activity.

In accordance with the Grindle Implementation Model which states that "Policy Implementation is a Political and Administrative Process". This is explained in the Variable Content that the successful implementation of a policy is influenced by "Interest Affected (parties whose interests are affected)" and Resources Committed (sources that can be allocated)", where the Preservation of Regional Culture is also a part of the National Vision and Program , as well as the Strategic Plan from the Directorate General of Culture, the Indonesian Ministry of Education and Culture in this case as the Central Government.

Central government assistance in terms of budget is able to reduce the regional burden on the implementation of this policy, not only that the support and assistance of the central government accelerates and facilitates the process of implementing this policy.

In addition, Grindle also explained that the success of a policy is influenced by several "Context" variables, namely Power, Interests and Strategies of Actors Involved (power, interests and strategies of the actors involved) and "Institution and Regime Characteristics" / regime)". The power possessed by the Ministry of Education and Culture facilitates the Implementation of the Dharmasraya Regional Cultural Preservation Policy because it has the same interests. This condition is exploited by the Regional Government as part of a strategy to succeed in policy implementation. Then the similarity of the political background or political interests of the Dharmasraya regional head with the highest Holder of Power in this case is that the Central Government makes the political process and administration of this policy run well.

In other words, the implementation of the Regional Culture Preservation Policy is an urgent policy to be implemented both from the point of view of the Regional Government and the Central Government. This policy was implemented well thanks to the strategy formulated by the local government, the similarity of the vision and mission and goals of the local and central government, as well as the political support of the central government.

Furthermore, the implementation of cultural preservation policies also requires support from various parties. For example, support from local governments, cultural institutions, local communities and the private sector. because the research results show that the implementation of cultural preservation programs really requires synergy between the government, local communities, the private sector and cultural institutions. This can be seen from the support provided by these parties in the form of financial contributions, procurement of venues, art performances, education to tourists, and active participation in cultural preservation activities.

Implementation of Local Culture Preservation Policy basically has a goal. Based on these objectives, the Goals and Achievement Targets are set which include:

1. Increasing the Preservation of Regional Arts
2. Increasing the function of adat in people's lives
3. Increasing the Preservation of Cultural Heritage
4. Improving the Preservation of Cultural Heritage

Based on the Strategy and Implementation of the Regional Culture Preservation Policy, the Regional Government will be able to achieve the targets and objectives of the District's Vision and Mission: Independent and Cultured Dharmasraya Maju. And in line with this, the dharmasraya regional government will also be able to contribute to achieving the Vision of the State of Indonesia, namely the Vision of Indonesia 2040 namely "A happy Indonesia based on cultural diversity that educates, reconciles and prospers".

CONCLUSIONS

The implementation of the Regional Culture Preservation Policy for Dharmasraya Regency is going well thanks to complex policy formulation, appropriate Policy Strategies and Political Elite Support from the central government. The success of the implementation of this policy is strongly influenced by political factors, where the policy of preserving regional culture dharmasraya is synchronous and linear with the State Vision and National Program which has a positive impact so that the dharmasraya local government is able to work closely with the central government and even get budget assistance.

Based on the phenomenon of the concrete implementation of the Dharmasraya regional cultural preservation, the researcher provides advice to local governments to make regional policies by:

1. Formulate policies according to regional issues, problems and needs
2. Establish policies that are able to involve and provide benefits to many relevant stakeholders
3. Make policies that are in sync with national programs or central government policies, so that cooperation is created that facilitates the implementation of regional policies.

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