

## Nagari Malalo: Studi tentang Kontestasi dan Hubungan Kekuasaan

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### Abstrak

#### <b>ABSTRACT</b><br>

This dissertation is about nagari reconstruction in a Malalo community seen from contestation and power relation perspectives. Specifically, it is about the people of Malalo Singkarak, West Sumatra who perceive, interpret, and respond to reality in which they live, and their manifestations in the reconstruction of the momentum of regional autonomy policy. It focuses on the people strategies created and developed inwardly and outwardly their local social organization in forms of accommodation as well as resistance, and involves various interests of the parts.

Back to nagari means back to their imagined identity, adat and Islam. The adat and religious leaders considered that adat and Islam had been marginalized and ignored during village government era. In the era, they did not have power and authority to run local government and make decision along with the degradation of their charisma in the community. But, in nagari era they have had golden opportunity to get back their power, influence and authority in making local government policy.

This dissertation has gotten significant influences from previous main researches such as Scott (1985), Abu-Lughod (1990), and Tsing (1999). I have been much influenced by Scott's symbolic obedience and resistance, accommodation and resistance in the same time in terms of various interests. "One is inside and outside the state in the same time", Tsing said. Abu-Lughod has influenced me in her resistance arena concept. I applied qualitative approach (Hammersley and Atkinson 1983) in this case study. Data collecting was conducted through in-depth interviews and participation- observations.

This dissertation shows that reconstructing process involves contestation, negotiation, and compromises indicated through the local leaders' strategies - accommodating or resisting - in confronting with various situations among themselves as well as with State. The local elites are adat leaders, as well as religious or local government leaders at the same time. It was sometimes hard to make separate those three one to each other. The local elites are the linkage between local people and the State. On one hand they have developed political issues through manipulating adat and religious doctrines, but on the other hand they need state rhetoric to establish their authorities. But, the elites are not solid, homogeneous groups without frictions or conflicts. Accommodation and resistance have occurred at the crossing area of the local elites themselves, and between them and the State.

In this research nagari is read as one that contested to, struggled for, debated on, and utilized with political interests. Some of the old features of the adat have been left away but some new things came up through negotiation process between the local people and the States interests. It is therefore nagari is not a static, but dynamic construct in facing with concrete situations of interests. It is the process of negotiation and bargaining, interpretation and re-interpretation, and giving meaning that is called contestation in this dissertation. My approach in this dissertation is close to Tsing (1999), Scott (1985), and Abu-Lughod (1990). It is relevant with Scott's symbolic obedience and resistance concepts. The different from Scott's is that the...