

SOCIAL CONTROL OF TRADITIONAL LEADERS: EFFORTS TO MAKE TRADITIONAL VILLAGES AS A ROLE MODEL IN CRIME PREVENTION (STUDY IN CENTRAL KAMPUNG TRADITIONAL VILLAGE, SIAK DISTRICT)

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ABSTRACT

The purpose of carrying out this research is to see how Pattern Social Control of Traditional Leaders: An Effort to Realize Traditional Villages as Role Models in Crime Prevention (Study in the Traditional Village of Kampung Tengah, Siak Regency) whether it has gone well based on an approach to social values, religion and customary law and culture in accordance with the social and cultural conditions of indigenous communities in the Kampung Tengah Traditional Village, Siak Regency. The method used in this research is a qualitative method with a descriptive approach using ethnographic analysis, where in a research activity more comprehensive, valid, reliable and objective data will be obtained. Data sources were obtained by taking 4 data collection techniques, namely by indexicality, reflexivity, and contextual action as well as taking documentation. From the results and discussion, it can be concluded that the pattern of social control that has been implemented by traditional leaders in Kampung Tengah to date is quite good, this can be seen in the aspect of prevention, efforts to overcome social problems and anticipate problems of deviant behavior and delinquency in children and adolescents by strengthening application of religious values, internalization of traditional, social and cultural values as aspects of prevention by increasing the Human Resources of children and adolescents (in the sense of having to go to school). It is not enough to stop there, building supporting facilities to stimulate what children and teenagers understand needs to be encouraged and executed by the village government and traditional leaders so that it is always directed towards useful and positive activities.

Keywords: Social Control; Traditional Figures; Traditional Village; Role Models; Crime Prevention.

INTRODUCTION

In 2022, residents in Siak Regency were shocked by news on social media, where a man with the initials SAS (16) was reckless in committing rape and murder in Siak Regency, Riau Province. This resident of Benteng Hilir Village, Mempura District, Siak, killed a 16 year old girl with the initials VRM (<https://regional.kompas.com/read/>

[2022/02/07/kronologi](#) *Student in Siak raped and murdered by ex-boyfriend*).

On the other hand, the news is related to the increasing crime rate in the jurisdiction of the Siak Regency Police (Polres), as explained by Siak Police Chief AKBP Ronald Sumaja, that the achievements of the Siak Police in resolving cases during 2022 have increased from the previous year. The police ranks, through the Criminal Investigation Unit and eleven Polsek ranks, succeeded in uncovering 580 cases, while resolving 332 cases. So, in general, in 2022, total criminal incidents will increase by 151 percent, from 382 cases in 2021 to 580 cases in 2022. The total percentage of criminal resolutions will increase by 132 percent, from 251 cases, to 332 cases, said the Police Chief ([www.riapos.jawapos.com /02/01/2023 /Criminal Incidents Increase 151 Percent](http://www.riapos.jawapos.com/02/01/2023/Criminal%20Incidents%20Increase%20151%20Percent)).

This of course cannot be separated from the assistance and support from all parties (stakeholders), including law enforcement, government institutions, and community leaders who participate in carrying out their duties and functions as social control and social control institutions so that crime cases can be uncovered and dealt with effectively. well by the police.

In Travis Hirschi's (1969) theory, social control is a sanction that is deliberately given to people who act not in accordance with the values and norms of society.(Azisi, 2020). On the other hand, social control is also seen as a form of effort used by someone to invite, influence, and even force an individual or group to comply with social norms and values that apply in society.(DESI, 2023).

Social control is a mechanism to prevent social deviations from occurring, as well as inviting and directing people to behave and act in accordance with applicable norms and values(Dewi et al., 2020). It is hoped that social control can straighten out members of society who are involved in deviant behavior issues(PUTRI & Kholilurrohman, 2023).

One of the social control mechanisms such as customs, traditions, beliefs, attitudes and values is taught through interactions between individuals over a long time(Komarudin et al., 2022). In this case, norms can be seen as self-control. In other words, social control is a process that teaches people not to enter the process of becoming deviants(Pauzia, 2023).

Research from John Braithwaite found examples that the Maori indigenous community in New Zealand has a mechanism for resolving conflict problems that occur between members of the Maori Community which is considered better than the formal legal system in the west.(Rahmadiana et al., 2022). The aim of conflict resolution carried out by the Maori tribe is to restore relations between the parties in conflict. The mechanism

or process for resolving conflicts through a Maori customary law approach is called the Restorative Justice process (Setyowati, 2020).

The aim of social control is to direct members of society who experience deviations to return to the norms that apply in society (Srijadi et al., 2023). Then, social control measures can be carried out through various methods with the same goal, namely stopping and controlling actions that are contrary to social norms and the rules of society and the State. (Tjukup et al., 2020).

The types of agents of social control institutions are divided into two, namely. First, official (formal) control is social control or supervision carried out by official State institutions, usually in the form of the Police, Prosecutor's Office, Judiciary, Courts and Community Institutions (criminal justice system). (Juraida, 2023). Second, unofficial (informal) control is carried out without clear formulation of rules or without strict legal sanctions (Margaret, 2020). Informal control is usually carried out by various figures in society, such as Traditional Institutions (Traditional Figures), Religious Institutions (Religious Figures), Community Figures, and Non-Governmental Organizations (NGOs). (Zainuddin & Permata, 2021).

Therefore, various efforts can be made by traditional leaders as agents who run informal social control institutions to prevent crime, deviant behavior and child and adolescent delinquency. (Febrianty et al., 2021). In order to implement rules, values, norms and customs, it is seen as a role model that must be obeyed by every member of the community, especially in the Kampung Tengah Traditional Village, Siak Regency.

In actual circumstances, rural areas are considered as the standard and maintenance of social control which has its own treasures present in the midst of social life and native culture. Such as, mutual cooperation, mutual help, brotherhood, art, personality in behavior, customs, values, social norms and religious norms that apply in society (Rafika, 2016). This is often described as where community members get along harmoniously, calmly, in harmony and get along. Social conflicts usually revolve around everyday life events, for example land ownership, prestige, marriage, differences between young and old, problems between men and women. (Andriyani et al., 2023). The countryside is also often understood as a place of peace, calm and harmony (Susanti et al., 2023).

As a basic basis for several regulations of the Siak Regency Government to look at the regulations regarding traditional villages and the authority of traditional leaders in carrying out their duties and functions as they should in accordance with their role and

position in making efforts to prevent crime, deviant behavior and the increasing delinquency of children and adolescents. unique and diverse happening today.

Village Law no. 6 of 2014 in Article (97) paragraph (2) and Article 103, and the Child Protection Law No. 23 of 2002 have outlined the need for community participation in efforts to realize child protection.

Siak Regency Regional Regulation No. 2 of 2015 concerning the Determination of Traditional Villages in Siak Regency in Article (2) paragraph (1) states that the aim of establishing Traditional Villages is to revive the role of traditional leaders in administering government, development and services to the community, this is due to the increasingly complex way of life. in society as the influence of urbanization of residents from other areas. Furthermore, in the same article in paragraph (2) it is stated that the existence of traditional villages in Siak Regency is expected to provide roles and functions to Traditional Village Leaders and traditional leaders to be able to protect a more optimal community life, which includes: a. increasing the participation of the Traditional Village Government, community institutions and traditional leaders who are oriented towards local traditions and customs in administering the Traditional Village government; b. increasing the role of traditional leaders related to socio-cultural activities in community life; c. increasing the role of traditional leaders appointed as elders to play a more active role in reviving customs in Traditional Villages; and D. preserving customs that are almost lost as a result of urbanization from other areas, so that local customs can be revived and developed again;

The next explanation which also concerns the functions and authority of traditional villages in Siak Regency is contained in Article 6 paragraph (1) Traditional villages have the functions of Government, Finance, Development, and receive facilitation and guidance from the Regency Government, paragraph (2) Traditional villages basically carry out The duties are almost the same as the Village, while the difference is only in the implementation of original rights, especially regarding social sustainability, regulation and management of customary areas, customary peace sessions, maintenance of peace and order for customary law communities, as well as regulation of government implementation based on the original structure, paragraph (3) To achieve governance, development and services to the community and not violate customs, Traditional Villages have the following authorities: a. regulation and implementation of Government based on the original structure; b. regulation and management of ulayat or customary areas; c. preserving the socio-cultural values of traditional villages; d. resolving customary disputes based on

customary law applicable in traditional villages in areas that is in line with human rights principles by prioritizing deliberative resolution; d. holding traditional village court peace hearings in accordance with statutory provisions; f. maintaining peace and order in traditional village communities based on customary law applicable in traditional villages; and g. development of traditional legal life in accordance with the socio-cultural conditions of traditional village communities.

Furthermore, Siak Regent Regulation no. 95 of 2017 concerning the Power and Authority of Traditional Villages based on Rights of Origin and Local Authority at the scale of Villages and Traditional Villages in Siak Regency in Article 4 paragraph (2) states that the authority of Traditional Villages and Villages based on rights of origin, after identification and inventory can carry out: a. resolve disputes between communities outside the ownership of civil rights; b fostering community peace.

Looking at the phenomena and reports that appear in the mass media in the previous explanation, this is the basis for the author's interest in conducting research regarding Social Control of Traditional Leaders: Efforts to Realize Traditional Villages as Role Models in Crime Prevention (Study in the Traditional Village of Kampung Tengah, Siak Regency).

The author uses various references to see the extent of research that has been carried out by previous researchers and to see the novelty and state of the art of this research. The references that the author collects are through national journals both accredited and not accredited which is explained as follows.

The first research discusses what is the pattern of social control in a multicultural society (Rivaie, 2011). The results of this research refer to: (1) the Sebangki community was spared from bloody conflict between the Dayak, Malay and Madurese ethnic groups because the geographical location of the villages in Sebangki had relatively undeveloped physical infrastructure and institutions: customary, religious and political as well as family institutions. still functioning effectively; (2) Inter-ethnic interaction patterns are relatively cohesive; (3) The social capital built by the community is able to exercise social control over the Dayak, Malay and Madurese ethnic groups; (4) Social control is carried out by leaders of formal institutions (district heads, village heads, hamlet heads, and RT heads) and leaders of informal institutions (traditional leaders, religious leaders, heads of social and political institutions), as well as family functions in Sebangki District. works very effectively.

The second research discusses how social control manifests itself in the problem

of punishment from a sociological perspective (Yani, 2015). The results of this research refer to: the manifestation of social control can be in the form of punishment, compensation, therapy or conciliation. The standard or benchmark for punishment is a prohibition which, if violated, will result in suffering for the violator in the form of criminal sanctions against the perpetrator. In compensation, the standard or benchmark is an obligation, where the initiative to process it lies with the injured party (victim), where the injured party will ask for compensation (in the civil lawsuit process), because the opposing party committed a breach of promise or committed an unlawful act. .

The third research discusses how the National Police controls social control: viewing online hate speech as continuing social turbulence (Imran, 2018). The results of this research refer to developments in information technology that have made online haters use all the tools available on the internet, starting from static websites, streaming audio and video, to social networking sites. Information technology that provides guarantees of privacy and anonymity has made it possible for online haters to openly express their hateful viewpoints without any resistance, opposition, or even consequences that would be faced compared to using the media or other methods. The lack of success in policing efforts, especially law enforcement against online hate speech, is due to the fact that the Police are wrong in how they view the phenomenon of online hate speech, because they view online hate speech as a violation of statutory regulations, so they tend to narrow social control over this phenomenon. A change in perspective to open up a discourse on social control of online hate speech can be done by developing a network of control, starting with identifying weak nodes in the social control network until the formation of mutual surveillance tracking systems.

Based on the description above, the difference between the author's research and previous research as well as the State of the Art is that several similar studies discuss how social control is seen from the perspective of a multicultural society. Other research also looks at the indicators of success in realizing social control regarding the problem of punishment from a sociological perspective. The next research is to look at how the National Police plans and implements social control: looking at online hate speech as continuing social turbulence. Meanwhile, in this research the author discusses "How to Apply Patterns Social Control of Traditional Leaders: Efforts to Realize Traditional Villages as Role Models in Crime Prevention (Study in the Traditional Village of Kampung Tengah, Siak Regency)". In its implementation, has it gone well based on the approach of values, social norms, religious norms, and the approach to customary law and Malay culture which

is in accordance with the socio-cultural conditions of the indigenous people in the traditional village of Kampung Tengah, Siak Regency?

METHODOLOGY

The method used in this research is a qualitative method with a descriptive approach using ethnographic analysis (MP Sari et al., 2023). Where in a research activity more comprehensive, valid, reliable and objective data will be obtained (Azhari et al., 2023). The data source was obtained by taking 4 data collection techniques, namely by indexicality, reflexivity, and contextual action as well as taking documentation (L. Sari et al., 2023).

This qualitative research method is often referred to as a naturalistic research method because the research is carried out in natural conditions, or it is also called an ethnographic method, because initially this method was used more for research in the field of cultural anthropology, it is called a qualitative method, because of the data collected and its analysis. qualitative (Nasution, 2023).

Meanwhile, ethnography is a research method developed in the fields of sociology and anthropology that takes a qualitative research approach. This method is very contextual and is intended to reveal the social and cultural meaning of the social group or organization being studied (Rosaliza et al., 2023). Ethnographic research is aimed at studying Society, ethnic groups and other ethnic formations, ethnogenesis, composition, change of residence, characteristics of social, cultural and spiritual well-being of a society (Iskandar & Irawati, 2023).

DISCUSSION

IMPLEMENTATION OF INFORMAL SOCIAL CONTROL PATTERNS BY TRADITIONAL LEADERS

In the Big Indonesian Dictionary, pattern is defined as an example or print. However, in the popular dictionary, a pattern is defined as a model, example, guideline (design) (Cholid, 2023). A pattern is essentially a description of the processes that occur in an event so that it makes it easier for someone to analyze the event, with the aim of minimizing all forms of deficiencies so that they can be corrected. (Suhro, 2023).

According to Soerjono Soekanto, social control is a process, whether planned or unplanned, which aims to invite, guide or even force members of the community to comply with applicable values and rules. (DM et al., 2023). Meanwhile, according to Joseph S.

Roucek, social control is any process, whether planned or not, which is educational, invites or even forces members of society to comply with applicable social rules and values.(Septiawan, 2023). The object (target) of social control is the behavior of society itself(Gustian et al., 2023). The purpose of supervision is so that community life can continue according to patterns and rules that have been mutually agreed upon.

Thus, social control includes planned and unplanned social processes to direct a person to systems and processes that educate, invite and even force members of society to behave in accordance with social norms. What is meant by an educational system in this case is that in a person there is a change in attitude and behavior to act in accordance with norms. Furthermore, the inviting system aims to direct a person's actions to be based on norms, and not according to the wishes of individuals. Then, the coercive system aims to firmly influence someone to act in accordance with norms. If he does not want to obey the rules or norms, then he will be subject to sanctions(Cahyadi, 2023).

According to Koentjaningrat, the function of social control is to strengthen confidence, provide rewards, develop shame, create fear, and create a legal system with strict sanctions for violators.(Saleh et al., 2020). On the other hand, the function of social control is as a medium of control to create order and order in society. Furthermore, to prevent deviant behavior from spreading and can be handled properly(Faruk, 2023). Then, to warn perpetrators of violations for the deviant behavior they have committed and try to return them to the right path(Kuncoro, 2023).

Various forms of social control, for example First, in the form of warnings. Usually carried out by a person or group of people against someone who is considered to have violated ethics or disturbed the comfort of the community. A reprimand is a social criticism that is carried out directly and openly so that the person concerned immediately realizes the mistake that has been made(Septiarini, 2023).

Second, the existence of sanctions or law, is a negative reward given to a person or group of people who are deemed to have committed deviant behavior. The benefits of sanctions or punishment include making a person or group of people aware of the deviations that have been committed so that they will not repeat them again and as a warning to other members of the community not to commit deviations.(Yusuf & Setiadi, 2023).

Third Education is a conscious effort made by a person or group of people to influence a person or group of people to reach a level of maturity. Through education, a person knows, understands, and at the same time practices the value system and norm

system that applies in society(Prastya, 2023).

Fourth, religion, teaches all humans to maintain good relationships between humans and fellow humans and other creatures or what is usually called a horizontal relationship, and between humans and God Almighty or what is usually called a vertical relationship. Religion is a belief that can unite various groups of people, cultures and in religion all humans are the same(Zahro, 2023).

If we look at the previous explanation, it can be concluded that the functioning of social control is based on the role of various parties who hold certain authority. There is no order in society without the touch of certain parties who exercise authority according to their scope. Sources of authority may vary, for example in terms of traditions, regulations, formal laws and customary laws that apply in society.

According to Harton and Hunt, the agents that can carry out social control include:(Irham, 2021):

- 1) Family is the first primary group of a child and that is where personal development begins.
- 2) Customs are one of the oldest forms of social control. Law enforcement agencies law enforcement agencies in our country are the courts, prosecutor's office and police. This institution's formal duties and functions apparently have a positive impact as social control or social control.
- 3) Educational institutions play a very big role in participating as social control institutions, especially towards students and generally towards all levels of education. Nasution noted that direct control in schools comes from the principal and teachers. If you break the rules, the teacher can use authority to educate so that you won't do it again.
- 4) Religious institutions Religious institutions are systems of important religious beliefs and practices of society that have been carried out and formulated and widely adhered to and are seen as necessary and correct. Religious institutions are often believed by society to be very effective agents of social control.

In the Kampung Tengah Traditional Village, Siak Regency, traditional leaders are one of the social control parties or agents who have an important role in efforts to implement social control patterns to prevent crime, deviant behavior and child and adolescent delinquency.

Based on analysis and results of interviews with traditional leaders inKampung

Tengah, Siak Regency, it can be explained that, in terms of history or past history, Kampung Tengah is an old village that lived during the time of the Siak Sri Indrapura Kingdom Government, where Kampung Tengah, which is known today, was once the residence of the datuks who headed four tribes. The customs found in the Siak Sri Indrapura Kingdom, namely Datuk Pesisir, Datuk Tanah Datar, Datuk Kampar, and Datuk Suku Limapuluh. There are various unique villages in Siak Regency, one of which is unique in Kampung Tengah, finally the regional head (bupati) made a Regional Regulation of Siak Regency Number 2 of 2015 concerning the Determination of Traditional Villages, where Kampung Tengah is one of the eight traditional villages that has been established and spread across various areas of Siak Regency.

Due to historical links and relationships that have been established for a long time, traditional leaders in the current era are better able to show their role as instrumental agents of social control institutions in making special rules relating to the implementation of social control patterns carried out by traditional leaders who are seen as role models. in the traditional village of Kampung Tengah, Siak Regency in preventing and minimizing the occurrence of crimes, deviant behavior and acts of delinquency among children and adolescents. In providing social sanctions and implementing customary law carried out by traditional leaders in Kampung Tengah, local values, customs and customs of the Malay cultural treasures such as the philosophy of "Adat Bersendi Syara', Syara' Bersendikan Bukubullah" are explored and sourced from the local values, becoming a village role model. customs, especially in Kampung Tengah Siak Regency.

The birth of customary law and customary sanctions cannot be separated from the consequences of a violation or crime which according to customary law is seen as a crime and can damage the sense of comfort, tranquility and peace in social life, so that for perpetrators and violators, according to customary sanctions it is a retribution or a lesson for the perpetrator of the crime so that he does not repeat it again, even according to customary law it is not only useful for the perpetrator but also applies to everyone so that they do not commit a crime(Elmayanti, 2022).

Customary punishments or sanctions that exist in traditional law communities in the Siak Regency area are still maintained and maintained as long as they do not conflict with Islamic rules, norms and law. The maintenance of this customary law for the community is because it is still in accordance with Islamic rules and regulations as well as the principles of justice. Malay customary law is still used and applied in every dispute resolution in society. The position of traditional tribes during the Siak Sri Indrapura

Sultanate was very strategic(Diana, 2019). Traditional leaders or Datuk (traditional figures) are given a place of honor by the Kingdom. They are always involved in deciding matters that concern the welfare of the community at large. For example, in determining the boundaries of customary land and regulations regarding land use rights (for plantation purposes, collecting forest products such as: wood, rattan, resin and so on, in addition to determining pedestals)(April et al., nd).

The Kingdom of Siak is the center of government which is led by a Sultan and his big people, so that what is carried out in traditional events has manners that have been regulated by the Kingdom and the Datuk of the Tribal Leader. Every violation of customs and manners by its people will receive punishment or sanctions appropriate to the violation(Rani, 2016). In Siak kingdom customs there are several rules, namely:

1. Real customs

The meaning of true custom is the traditional principles in the Siak Kingdom which cannot be changed because they are enshrined in custom which is based on sharak. For this reason, customary provisions that conflict with Islamic sharak law may no longer be used. If a conflict occurs, Sharak law is dominant, this was stated by the Sultan of Siak Raja Kecil when he was crowned. For example: when dressing, you must cover your private parts.

2. Customary practice

This custom is a custom created by the Kingdom of Siak by the Sultan who is currently in power as head of government in the country of Siak together with the Dewan Datuk as the Sultan's advisor for a certain period of time and the validity period of this custom is as long as it has not been changed by the next ruler or his successor Sultan. For example: the color of clothing that can be worn by the Datuk and other royal figures and their wives is prohibited from wearing yellow because that is the color of the clothes of the Sultan and his family.

3. Traditional customs

This custom is a custom that was compiled jointly by the Datuk-Datuk chiefs of the tribe with leaders in the land of Siak during the ancient kingdom from the founding of the Gasib Kingdom to the Kingdom of Siak led by Raja Kecil. This custom has been passed down from generation to generation in the Siak Malay community, which has been a tradition for a long time and has become a common guideline that must be adhered to by the Siak people. Especially abstinence from disobedience to the king and parents because the oath of the king and parents is very true. This custom instills good manners in society

and its people, especially towards their children and grandchildren who are the heirs of the land of Siak. Manners are highly prioritized in Siak Malay society.

As time goes by, more and more various acts of crime, deviant behavior, child and adolescent delinquency are being committed by members of society today, occurring in various regions, this is also happening in Kampung Tengah. In preventing and overcoming various social ills that occur in society, various action steps are needed by the government and traditional leaders in Kampung Tengah. The forms of implementing social control patterns that have been carried out by traditional leaders in Kampung Tengah, Siak Regency, for example, include giving warnings, giving advice, social sanctions, giving fines and applying customary law according to what applies in community life. Then, improve the quality of education for children and adolescents. Furthermore, providing instilling religious values and norms from an early age. Why is it necessary to strengthen the application of religious values, the internalization of traditional, social and cultural values, because it is believed that to overcome immoral acts and prevent the occurrence of these crimes, it is necessary to strengthen strong religious foundations starting from an early age.

As an aspect of preventing various crimes against children and teenagers, first it is necessary to increase human resources for children and teenagers (in the sense of having to go to school), then it is not enough to stop there, building supporting facilities to stimulate what teenagers understand, needs to be encouraged and executed by the village government and traditional leaders so that it is always directed towards useful and positive activities.

TRADITIONAL VILLAGES, ROLE MODEL FOR CRIME PREVENTION

Customs for the Malay community, especially Riau Malays, play a very central role in social life. Customs as a value system, throughout the history of their existence, have experienced various forms as a result of changes in the beliefs held by the people in this area(Elmayanti & Ferawati, 2021).

However, since Islam entered this area, customs originating from Islam are recognized as the most basic and are a reference for other value systems. This value system operates and is adhered to by the community not because of the existence of a particular institution or body as a controller but rather based on the awareness and obedience of the community to the commandments of their religion.(Agustina, 2020).

"This is reflected in the traditional saying which says 'custom is based on syara', syara' is based on the book of Allah, syara' says custom to use, yes the word syara', the

word adat is correct, custom grows from syara', syara' grows from the book of God."(Roziyah, 2023). This means that all aspects of culture and social norms of society in Siak must refer to Islamic teachings and are prohibited from conflicting, let alone violating them. On the other hand, cultural values that are considered not harmonious and not in accordance with Islamic teachings must be "straightened out" and adapted to Islam. This reference means that Islam cannot be separated from customs and other social norms in the lives of Malay-Siak people. Not only that, Islam has even been identified with Malays.

Thus, it is clear that just like religious communities, living arrangements and social relations, Malay society, especially Malay-Siak adheres to the Koran and Al-Hadith in addition to unwritten law called customary law. These two legal systems are laws that live in the lives and behavior of the Malay people in this area.

In the traditional village of Kampung Tengah, Siak Regency, traditional leaders are one of the people who play a role in preventing and minimizing the occurrence of crime, deviant behavior, child and adolescent delinquency, as well as maintaining security so that this can help in a form of social control. In this case, traditional leaders have carried out their roles well and have involved the community in the field of crime prevention.

Traditional leaders in their capacity to carry out traditional village functions organize various programs to revive Malay arts and culture that have existed for a long time. In Kampung Tengah, through the role of traditional leaders, there are various studios which operate in the fields of Malay dance, the art of playing kompang and ketawak, zapin, and so on. These various studios play a role in reviving and preserving the treasures of Malay arts and culture. In the future, various forms of traditions that once grew will also be preserved in Kampung Tengah, for example the silat school. If linked to efforts to prevent child and youth crime, arts activities and efforts to preserve Malay culture for the next generation, children, teenagers and young people in particular contain positive values, where the next generation is already accustomed to activities and focuses on internalizing the teachings of values. Noble culture will forge oneself into good people in social behavior, because taking care of oneself as best as possible by avoiding disgraceful actions and having good relations with others are some of the noble teachings of Malay culture.

Furthermore, the socialization of customary forms and the upholding of religious values in which Malays are synonymous with Islam continue to be encouraged. Traditional forms of sharing opportunities are brought back in Kampung Tengah, including for example in the implementation of wedding processions for community members which

are carried out full of nuances of Malay customs. Efforts to re-establish Malay traditional forms and treatments continue to be made so that the existence of a traditional village suitable for Kampung Tengah can be realized.

The application of customary sanctions for crimes of deviant behavior and delinquency among children and adolescents is currently often carried out based on the results of consensus deliberation on a case by case basis, so that each problem may receive different sanctions. Forms of customary sanctions that are commonly applied to existing problems are rewarded by paying certain fines. Ideally, in every case there should be a form of sanction in accordance with the form and gravity of the crime committed. It seems that this can only be realized when massive socialization of customary forms has been carried out, the community is ready, does not overlap and does not violate applicable positive law, and there is a definite mechanism for taken so that the application of customary sanctions is something that is mandatory to carry out.

FACTORS INHIBITING THE NON-OPTIMAL IMPLEMENTATION OF INSTRUMENTS FOR SOCIAL CONTROL PATTERNS OF TRADITIONAL LEADERS IN THE TRADITIONAL VILLAGE OF KAMPUNG TENGAH

In an effort to optimize the application of regulations relating to traditional villages, currently experiencing various obstacles. One of the obstacles that is felt most is related to unclear regulations regarding traditional villages, starting from laws and regulations issued by the Ministry of Home Affairs. Although normatively regulations regarding traditional villages already exist, these regulations adopt Village Law no. 6 of 2014 concerning the implementation and implementation of the traditional village itself.

Furthermore, inhibiting factors in implementing customary sanctions include cultural factors, community factors, and customary decision factors. In the traditional village of Kampung Tengah, it was found that social tools with the ins and outs of customs and legal sanctions that were in effect when the Siak Sri Indrapura Kingdom was still established had been largely forgotten by the community, and when it was about to be implemented again, many of the community were not ready. Traditional rules do not apply because people living in this era are not ready to accept the rules that were in effect during the reign of the Siak Kingdom.

CONCLUSION

The conclusion of this research is to see how social instruments for preventing crime against children and teenagers can be structured well, the community can participate in guarding it, and children and teenagers can better protect themselves from the dangers of deviant behavior and crimes that could threaten them.

Efforts to revive and preserve Malay traditions by inviting and involving children and teenagers, as well as efforts to bring back forms of customs and religious values in the midst of community life in Kampung Tengah can be used as a model that can be sold to other communities and areas . Kampung Tengah as a traditional village has its own instruments related to maintaining and implementing values, norms and rules that are directly related to community behavior. As an aspect of preventing crime by improving human resources for children and teenagers, providing training platforms and building supporting facilities so that the creativity of children and teenagers can be channeled into positive and well-directed things so that there is no room for opening the door to crime for children and teenagers, and their free time does not appear to be wasted, then the wider community, including children and teenagers, of course in this regard, are equipped and instilled with forms of customs and religious values as provisions for protecting themselves in order to avoid crime and can create appropriate social behavior. good in social life.

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