

**ADMINISTRATIVE JURIDICAL STUDY OF THE POSITION OF MALAY
TRADITIONAL INSTITUTIONS IN BANGKA REGENCY
(A FORM OF PRESERVING THE NOBLE VALUES OF MALAY TRADITIONAL
AND CULTURAL VALUES)**

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ABSTRACT

The Malay Traditional Institute of Bangka Regency, which was founded in 2014, is an institution that is based on Islam and espouses Pancasila and the 1945 Constitution. Research analysis, the method used as an approach in this research is juridical-empirical, using research specifications are descriptive. The Malay Traditional Institute of Bangka district is an institution that aims to explore, foster, maintain and develop the noble values of Malay customs in Bangka district as a foundation and strengthen Malay identity. Bangka Regency, as one of the regencies in the Bangka Belitung Islands Province, in principle has various noble values and very diverse customs and culture. Therefore, through Bangka Regent Regulation Number 4 of 2017 concerning the Preservation and Development of Community Customs and Socio-Cultural Values, several customs in Bangka Regency are stipulated. The results of this research show that LAM Bangka does not yet have a strong legal and administrative position because there are no implementing regulations from the Regional Regulation of the Bangka Belitung Islands Province Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions in the Bangka Belitung Islands. Even though it only regulates culture or customs without regulating institutions in preserving Malay traditional and cultural values. suggestions that can be conveyed are to carry out an inventory of manuscripts, oral traditions, customs, rites, traditional knowledge, traditional technology, language, folk games and traditional sports spread across Bangka Regency.

Keywords: Administrative Jurisdiction, Malay Traditional Institutions, Conservation.

INTRODUCTION

Protecting the existence of indigenous peoples is a form of legal and governmental life in the Unitary State of the Republic of

Indonesia (hereinafter referred to as the Republic of Indonesia). While it still exists, by the development of society, as well as the principles of the Republic of Indonesia, the

unity of the community, and customary law, is recognized and respected in Indonesia. This is stated in Article 18B paragraph (2) of the Constitution of the Unitary State of the Republic of Indonesia (hereinafter referred to as the Constitution).

Furthermore, in the provisions of Article 28 I paragraph (3) of the 1945 Constitution that " *the cultural identity of traditional communities is respected in line with developments over time and civilization* ." The values contained in the 1945 Constitution are not only limited to the semantic dimension of an impossible dream. Scientifically, the existence of indigenous peoples in Indonesia has existed since the time of our ancestors until now. ¹Indigenous communities are social communities of humans who feel united because they are bound by one ancestor and/or a particular territory, have their wealth, and are ruled by one or several people who are seen as having authority power or values.²

The legal basis for the protection of indigenous peoples is contained in the 1945 Constitution, which is *the staatgroundgesetz* /basic state regulations which have the highest philosophy in the sequence of statutory regulations. Therefore, as the highest entity at the level of community organization, the State

is obliged to protect the existence of indigenous peoples within its territory.

The state is rules of order (nomenordening), state order (staatsorde). The state is an ordered system. Law is also an orderly system. Therefore, this state order is the same as the legal order.³ The legal order is a hierarchical system of legal rules, and the legitimacy of the legal rules of lower groups depends on or is determined by the rules of higher groups.⁴

According to the Pancasila philosophy, the existence of customary law communities and their customs and customary institutions is an essential element of unity in diversity. Customs and traditional institutions are one form of social capital that can be used to improve development implementation. There is a need to strengthen, protect, develop traditional and customary institutions and sub-districts in every district and city in the Bangka Belitung Islands Province down to the villages.

The Bangka Belitung Islands Province is one of the regions in Indonesia that has a very rich Malay culture. It is even stated that the Bangka Belitung Islands have their own Malay identity which is called Malay Bangka. Malay Bangka is the nickname of the native people of Bangka, an island located in the

¹Alting, Husein, (2010), *Legal Dynamics in the Recognition and Protection of Indigenous Peoples' Rights to Land (Past, Present, and Future)*, Yogyakarta: LaksBang Pres s, p.31

²Rosdalina, (2017), *Customary Law*, Yogyakarta: Deepublish, p. 122.

³Sudargo Gautama, (1983), *Understanding the Rule of Law* , Bandung: Alumni, p. 38

⁴Purnadi Purbacaraka and Soerjono Soekanto, (1993), *Concerning Legal Rules* , Bandung : Citra Aditya Bakti, Sixth Printing, p. 30

South China Sea to the east of Sumatra Island. The majority religion of the Malay population of Bangka is Islam (60%) and 25% are people of Chinese descent. Bangka Malay has 5 (five) main dialects, namely the Mentok dialect, the Belinyu dialect, the Toboali dialect, and the Sungailiat dialect, and the Pangkalpinang dialect.⁵

Bangka Regency, as one of the regencies in the Bangka Belitung Islands Province, in principle has various noble values and very diverse customs and culture. In Bangka Regency, the Mapur Tribe still exists and still maintains its noble values and local wisdom. Therefore, through Bangka Regent Regulation Number 4 of 2017 concerning the Preservation and Development of Community Customs and Socio-Cultural Values. With the diversity of customs in Bangka Regency, Bangka Regency, as an implementation of the Bangka Belitung Islands Province Regional Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions in the Bangka Belitung Islands, a Malay Traditional Institution was formed in Bangka Regency (hereinafter referred to as LAM Bangka).

LAM Bangka, which was founded in 2014, is an institution that is based on Islam and has the philosophy of Pancasila and the 1945 Constitution. LAM Bangka is an institution that aims to explore, foster,

maintain and develop the noble values of Malay customs in Bangka Regency as a foundation and strengthen Malay identity.

With the importance of the role of LAM Bangka, established regulations and administration are needed and able to build synergy with the Regional Government of Bangka Regency to realize the preservation of the noble values of Malay customs and culture. Therefore, the author is interested in studying and researching the administrative juridical study of the position of Malay traditional institutions in Bangka Regency as a form of preserving noble values and Malay culture. The purpose of This research is to identify the legal and administrative problems of LAM Bangka related to the purpose of establishing this institution. Apart from that, to analyze the implementation of the preservation of Malay traditional and cultural values by LAM Bangka.

METHOD

The method used as an approach in this research is juridical-empirical, ⁶using descriptive research specifications, namely a description the Administrative Juridical Study of the Position of Malay Traditional Institutions in Bangka Regency (A Form of Preserving the Noble Values of Malay Traditional and Culture).

⁵ https://id.wikipedia.org/wiki/Melayu_Bangka accessed on 15 August 2023

⁶ Soejono Soekanto and Sri Mamuji, (1985), *Normative Legal Research: A Brief Overview*, Jakarta : Rajawali Press, p al . 1.

Collection data used in the study This form secondary data and primary data studies . Secondary data consists of policy documents, research results , regulations, maps and monographs. Primary data is in the form of interviews with actors involved in Malay Traditional Institutions. Determination sampling by _ sampling non-probability purposively and _ use of *snowball sampling* . Informants involved in the study This consists of the chairman of LAM, the Secretary of LAM, and Bangka Regency Tourism, Youth and Sports Culture Service.

RESULTS AND ANALYSIS

Legal and Administrative Problems of Malay Traditional Institutions, Bangka Regency

Protecting the existence of indigenous peoples is a form of legal and governmental life in the Unitary State of the Republic of Indonesia (hereinafter referred to as the Republic of Indonesia). While it still exists, by the development of society, as well as the principles of the Republic of Indonesia, the unity of the community, and customary law, is recognized and respected in Indonesia. This is stated in Article 18B paragraph (2) of the Constitution of the Unitary State of the Republic of Indonesia (hereinafter referred to as the Constitution).

Bangka Regency has a Malay cultural style. Bangka Regency

exercises its authority based on culture with rights such as the right to regulate, manage and resolve various life problems related to applicable customs and customary laws . Based on the description of Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, the implementation of Malay Traditional Institutions has more detailed regulations, namely Regional Regulations of the Bangka Belitung Islands Province Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions of the Bangka Belitung Islands and Regulation of the Regent of Bangka Number 4 of 2012. 2017 Concerning the Preservation and Development of Community Customs and Socio-Cultural Values. So LAM was formed.

LAM Bangka was given the task with the function and aim of preserving noble cultural values so that they are not lost and there is no trace of the next generation's understanding of Malay customs. Nowadays, Malay customs are no longer cared about because the Bangka people adhere to other cultural values. Even though the people of Bangka Dan have their own identity from the history of the formation of Bangka Regency.

Bangka Regency has LAM from period to period and has held large deliberations to determine management as the driving force in preserving noble cultural values. Looking at other countries, especially in Thailand, most of the youth do not know Malay culture, which was the identity of their predecessors. This is due to the Thai government's policy of wanting to eliminate Malay culture.⁷ Don't let the loss of Malay culture occur in Bangka Regency, causing people not to be able to speak Malay, Malay people not being able to pronounce Malay names, and Malays losing touch with the roots of Malay culture. Thus causing *the Clash of Civilization* through the battle of civilizations and ideologies. So LAM Bangka has a political, historical and economic role in preventing the Malays from losing their land. The political, historical and economic role of LAM is regulated in the Regional Regulation of the Bangka Belitung Islands Province Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions of the Bangka Belitung Islands, as explained in Article 1 paragraph (4), namely:

⁷Nofra Doni, Indonesian Patani Islamic Student Association (PMIPTI) Padang City in Maintaining the Existence of Malay Culture, in *Khazanah: Journal of Islamic History and Culture*, Vol 10, No 1, 2020, p. 128

"The Malay Traditional Institute of the Bangka Belitung Islands is a social organization that was either formed or has naturally grown and developed in the historical life of the people of the Bangka Belitung Islands with a customary legal area, managing and resolving various related life problems, by referring to customs and customary law. the people of the Bangka Belitung Islands"

More specifically in Article 6 paragraph (4) of the Bangka Belitung Islands Provincial Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions in the Bangka Belitung Islands, namely:

"The Regency/City Malay Traditional Institutions were formed on the initiative of the Subdistrict Malay Traditional Institutions, the community and the local government concerned and were determined by a Regent/Mayor Regulation with the consideration of the Regency/City DPRD."

Apart from that, LAM Bangka in preserving Malay traditional and cultural values by LAM Bangka has the following tasks:⁸

⁸See Article 7 of the Bangka Belitung Islands Provincial Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions in the Bangka Belitung Islands.

1. accommodating and channeling community aspirations to the government and resolving disputes involving customary law and customs.
2. preserving the customs and customs of the community to enrich regional culture and empower the community in supporting government administration,

Bangka Regency, in following up on Article 6 paragraph (4) of the Bangka Belitung Islands Provincial Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions of the Bangka Belitung Islands, formed Bangka Regent Regulation Number 4 of 2017 concerning the Preservation and

Development of Customs and Social Values Community Culture.

However, in the Bangka Regent's Regulation Number 4 of 2017 concerning the Preservation and Development of Community Customs and Socio-Cultural Values, there is not a single article that regulates the Malay Traditional Institutions of Bangka Regency or the Subdistrict/Village Malay Traditional Institutions.

Facts on the ground as well as the results of interviews with the Bangka Regency Culture Service, to date there are no Malay Traditional Institutions in Subdistricts/Villages in West Bangka Regency. However, every village in West Bangka Regency has traditional leaders who are outlined in the Regent's Decree.

Table 1.1 Traditional Leaders in Bangka Regency⁹

NO.	NAME OF TRADITIONAL LEADER	VILLAGE/DISTRICT	INFORMATION
1	Saman Saleh	Saman Saleh	
2	Bowo Kriswanto	Sri Menanti Village	
3	Rusli	Sinar Jaya Jelutung Village	
4	Mustapa	Matras Village	
5	C	East Surya District	
6	H. Syamsuni Derui	Sinar Baru Village	
7	Baharudin	Jelitik Village	

⁹Department of Culture, Tourism and Sports

8	Wahar Saxono	Bukit Betung Village	
9	Zulkipran	Kuday Village	
10	Achmad Syamsudin	Bukit Ketok Village	
11	Syamsul Arifin	Air Asam Village	
12	Lie Kioen Jen	Kuto Panji Village	
13	Suhardi. G	Rebo Village	
14	Samat	Pugul Village	
15	Abdul Razak	Cit Village	
16	Wasmid	Silip Village	
17	Side dish	Deniang Village	
18	Armananda	Tiang Tarah Village	
19	Samsuri	Bakam Village	
20	Yasaka	Mangka Village	
21	M. Joni Patimura	Bukit Layang Village	
22	Asir	Dalil Village	
23	Sukri	Neknang Village	
24	Rosidi	Kapuk Village	
25	H. Abdul Manan	Kimak Village	
26	Mustamid, S. PKP	Pagarawan Village	
27	Phin Liung	Dwi Makmur Village	
28	Umar Hasan	Balun Ijuk Village	
29	Yahya B	Air Anyir Village	
30	H. Sofiyan. S	Long Riding Village	
31	Tamrozi	Jada Bahrin Village	
32	Bong Ten Hian	Merawang Village	
33	Iswanto	Baturusa Village	

34	Bob Yulman	Jurung Village	
35	Saman Huda	Sempan Village	
36	Nidin	Duren Pemali Water Village	
37	H. Abdul Rozak	Pemali Village	
38	Gustari	Karya Makmur Village	
39	Ismail	Petaling Village	
40	H. Adhan	East Kace Village	
41	Rohmad	Penagan Village	
42	Irwan	Zed Village	
43	Juharsa	Mendo Village	
44	Zubir Halim	Labuh Air Pandan Village	
45	Rashit. S	Cengkong Abang Village	
46	Ahmad	Big Pudding Village	
47	Jacob	Saing Village	
48	Subaryan	Kotawaringin Village	
49	Ridwan	Lower Land Village	
50	Khozi Alwi	Pumpkin Village	
51	Zuhri	Ironwood Village	
52	Said	Nibung Village	
53	Men Khong	Lumut Village	
54	Sufarman	Pejem Village	
55	Martin Agesty	Bintet Village	
56	Sukardi	Berbura Village	
57	Ridwan Saidon	Kace Village	
58	Simin	Kapur City Village	

From the explanation and data provided, according to the author, the position of the Malay Traditional Institution in Bangka Regency does not yet have a strong legal and administrative position because there are no implementing regulations from the Regional Regulation of the Bangka Belitung Islands Province Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions Bangka Belitung Islands. Even though it only regulates culture or customs without regulating institutions in preserving Malay traditional and cultural values.

Implementation of the Preservation of Malay Traditional and Cultural Values by the Malay Traditional Institution of Bangka Regency

Bangka Regency has various cultural potentials that are rooted in traditional values. Bangka culture, which grows and develops in society, is part of the national culture which leads to the advancement of manners, culture and unity by upholding regional cultural elements. In Bangka culture, our society adheres to and implements the noble values inherited from our ancestors which must be preserved. The culture that emerges alive and develops is a manifestation of the actualization of society and becomes the property of the

community itself. The various cultures that exist are of course regional assets and add to the national cultural treasures. Bangka's cultural terms and names are very unique and diverse, describing the life of an island that is rich in natural beauty. The people of Bangka Regency consist of various tribes, but still live in harmony so they deserve to be called Harmoni Island. The various tribes live in harmony side by side without abandoning noble cultural values. The attitude of the people who always create peace has resulted in the proverb *thong ngin fan ngin jit jhong* (Chinese and Malay brothers) describing life together in the frame of diversity. By sharing and respecting each other, everyone can grow together and understand each other .

From a historical perspective, Bangka Island has its own culture. From the early century AD, Kotakapur emerged as a transit city for international trade and continued to survive until the 14th century. Malay developed as an ethnic identity on the islands around the South China Sea, along with the absorption and spread of the ancient Malay language in the world of trade. The use of Pallava letters and Sanskrit-Malay in the Kotakapur inscription indicates that Malay had developed on the island of

Bangka. The emergence of the Buddhist Srivijaya kingdom on the mainland of Sumatra Island and the continuation of the Hindu Majapahit kingdom on the island of Java certainly influenced the culture that was created and grew among the people of Bangka Island at that time. The current Bangka culture is a legacy of the assimilation process of Bangka residents with different backgrounds, including Malay, Chinese, Dutch, Banjar, Javanese, Sundanese, Bugis, Butonese and other tribes. The assimilation process that has been going on for hundreds of years has enriched Bangka's cultural treasures, as a characteristic to distinguish it from other Malay cultures.

Bangka Regency as an implementation of the Bangka Belitung Islands Provincial Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions in the Bangka Belitung Islands, a Malay Traditional Institution was formed in Bangka Regency with the role of the Malay Traditional Institution of Bangka Regency being so important, regulations and administration are needed which is well established and able to build synergy with the Regional Government of Bangka Regency to realize the preservation of the noble

values of Malay customs and culture. Apart from that, there is also Regent's Regulation Number 70 of 2020 concerning Guidelines for Structuring Village Community Institutions and Village Traditional Institutions in Bangka Regency, Bangka Regent's Regulation Number 33 of 2013 concerning Minimum Service Standards in the Arts Sector, Bangka Regent's Decree Number: 188.45/505/Budpar/ 2014 concerning Determination of Cultural Heritage, Decree of the Regent of Bangka concerning the Establishment of a Malay Traditional Institution Number 188.45/262/Budpar/2014 concerning the Establishment of a Malay Traditional Institution of Bangka Regency, Decree of the Head of the Bangka Regency Culture and Tourism Service Number 188.45/141/IV/Dinbudpar/2015 concerning the Intangible Cultural Heritage of Bangka Regency, Decree of the Head of the Bangka Regency Education and Culture Service Number 188.45/027/Dindikbud/2017 concerning Standard Operating Procedures for Arts Organizations.

More specifically Article 3 of Bangka Regent Regulation No. 4 of 2017 concerning the Preservation and Development of Customs and Socio-Cultural Values of the Community in

Bangka Regency regulates the names and types/forms of customs and social-cultural values in Bangka Regency, including first *ngunggung* and *tudung* serving. *Nnggung* is an activity carried out by the community, namely each head of the family prepares a tray containing various types of food to be brought to meeting places such as mosques, prayer rooms, traditional halls or other places to eat together. The food in the tray is covered with a round red serving hood with a combination of yellow and green on top. The origin of holding this *Nnggugung* activity was as a way or strategy for the *ulama*/village elders to broadcast the Islamic religion and as an effort to make the mosque prosperous, apart from that in strengthening the sense of unity and unity of the Muslim Ummah (*Ukuwah Islamiyah*) based on cooperation. The meaning contained in this activity is an expression of gratitude to Allah SWT for the blessings and gifts that have been given. The *Ngungung* tradition is usually carried out during Islamic holidays such as 1 Muharram, the Prophet's birthday, welcoming the month of fasting, after someone dies, the *Rebokasan* Traditional Ceremony, welcoming big guests who come from outside Bangka Regency, even during the anniversary of *Sungailiat* City it is also celebrated . with the *Ngungung*

tradition with thousands of trays (Source from *Kapita Selekta Budaya Bangka*).

Meanwhile, for *Tudung* Serving, according to the Big Indonesian Dictionary, "*Tudung Hidang*" consists of 2 (two) words, namely *Tudung* and *Saji*, *tudung* means covering and serving means serving or dish. So the *Serving Hood* is a cover for food so that flies or other things don't attack it. The serving hood is made from woven *mengkuang* leaves or thorny forest *pandan* leaves and contains the philosophy of asking God for protection. Almost all communities carry out this tradition as an effort to preserve regional cultural identity and identity so that almost every village never leaves *Nnggugung*. The Regional Government, in collaboration with the community, has set MURI records 2 (two) times, namely *Ten Thousand Dulang* and *Largest Serving Tudung* as a consistency to this tradition which does not rot due to rain and does not fade due to heat and is still attached to *Negeri Sepintu Sedulang*, Bangka Regency.

Malay traditional clothing consists of formal and unofficial traditional clothing. First, the official traditional clothing worn during the Regional Anniversary plenary session, attending the inauguration of the

Regional/Provincial Traditional Institute or Kindergarten Arts Council, Regional Anniversary Cultural Carnival events, receiving provincial and national scale awards, as a participant in the Bujang Miak Election and a participant in the Provincial Bujang Dayang Election , and attending cultural events outside the region/overseas (according to the invitation). Second, unofficial traditional clothing is worn at activities or events other than official activities. Apart from traditional Malay clothing, there are also traditional bridal clothing.

Apart from that, there is a tradition of thanksgiving and marhaban which are activities in the community, thanksgiving or aqiqah for newborn babies, accompanied by the reading of

the book al-Barzanji called marhaban. Furthermore, there is also mulang runut (ngerunut), where a procession of newlyweds visit the residence or house of their relatives. And those who visit will usually give tokens of love in the form of chickens, pillows, spoons, sahang seeds, etc. Then there is also the tradition of breaking the fast six times which means the activity of giving thanks to the community because they have finished fasting for 6 (six) days in the month of Shawwal. Apart from that, other types/forms of customs in society.

Regarding the problems in preserving Malay traditional and cultural values by the Malay Traditional Institution of Bangka Regency, will be described in table 1.2

Table 1.2
The problem of preserving Malay traditional and cultural values¹⁰

No	Cultural Objects	Problem	Recommendation
1	Manuscript	<ol style="list-style-type: none"> 1. Manuscript inventory has not been carried out optimally. 2. The government has not purchased and owned ancient manuscripts. 3. A Manuscript review has not been carried out. 4. The proposal for intangible cultural 	<ol style="list-style-type: none"> 1. An inventory of manuscripts spread across Bangka Regency was carried out. 2. Make purchases and store them at the Museum. 3. Involving experts to conduct an in-

¹⁰Department of Culture, Tourism and Sports

		heritage has not been implemented.	depth study of the manuscript. 4. Proposing to be designated as intangible cultural heritage
2	Oral Tradition	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 3. The proposal for intangible cultural heritage has not been implemented 	<ol style="list-style-type: none"> 1. An inventory of oral traditions spread across Bangka Regency was carried out. 2. Involving experts to conduct in-depth studies according to scientific methods. 3. Proposing to be designated as intangible cultural heritage.
3	Customs	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 3. The proposal for intangible cultural heritage has not been implemented. 4. Limited technical personnel regarding customs. 5. Lack of promotion of traditional activities. 	<ol style="list-style-type: none"> 1. It is necessary to carry out a detailed inventory of customs. 2. Involving experts to conduct in-depth studies according to scientific methods. 3. Proposing to be designated as intangible cultural heritage. 4. Exploring potential in

			<p>society.</p> <p>5. Establish cooperation with related parties.</p>
4	Rite	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 3. The proposal for intangible cultural heritage has not been implemented. 4. Does not yet have a policy on Oral Traditions 	<ol style="list-style-type: none"> 1. An inventory of oral traditions spread across Bangka Regency was carried out. 2. Involving experts to conduct in-depth studies according to scientific methods. 3. Proposing to be designated as intangible cultural heritage. 4. Develop policies
5	Traditional Knowledge	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 3. The proposal for intangible cultural heritage has not been implemented 	<ol style="list-style-type: none"> 1. Carry out regular and detailed inventories. 2. Involving experts to conduct in-depth studies according to scientific methods. 3. Proposing to be designated as intangible cultural heritage.
6	Traditional Technology	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 	<ol style="list-style-type: none"> 1. Carry out regular inventories. 2. Conduct in-depth studies according

		<ol style="list-style-type: none"> 3. The proposal for intangible cultural heritage has not been implemented. 	<p>to scientific methods.</p> <ol style="list-style-type: none"> 3. Proposing to be designated as intangible cultural heritage.
7	Art	<ol style="list-style-type: none"> 1. Limited human resources in the arts sector. 2. Limited arts infrastructure. 3. Lack of government regulations regarding Bangka regional arts. 4. Lack of public appreciation for art. 5. Lack of Promotion of Arts within/outside the region. 	<ol style="list-style-type: none"> 1. Need to prepare art experts. 2. Facilitation is needed for public studios and schools. 3. There is a need for local government to determine Bangka culture. 4. The a need for regular outreach about the arts. 5. The need for frequency of performing well within/outside the region.
8	Language	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. There is no regional language guide yet. 3. Scientific studies have not been carried out. 4. Proposing it as an intangible cultural heritage is not yet optimal. 5. Limited linguistic 	<ol style="list-style-type: none"> 1. An inventory of dialects spread across Bangka Regency was carried out. 2. The need for Bangka regional language books/dictionaries. 3. Involving experts to conduct in-

		activities as a promotional effort	depth studies according to scientific methods. 4. Proposing to be designated as intangible cultural heritage. 5. Organize linguistic activities.
9	Folk Games	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Folk games are almost extinct. 3. Scientific studies have not been carried out. 4. The proposal for intangible cultural heritage has not been implemented. 	<ol style="list-style-type: none"> 1. An inventory of games spread across Bangka Regency was carried out. 2. Carrying out programs to motivate children to return to folk games. 3. Involving experts to conduct in-depth studies according to scientific methods. 4. Proposing to be designated as intangible cultural heritage.
10	Traditional Sports	<ol style="list-style-type: none"> 1. Inventory has not been carried out optimally. 2. Scientific studies have not been carried out. 3. The proposal for intangible cultural heritage has not been 	<ol style="list-style-type: none"> 1. There is a need for an inventory of traditional sports types spread across Bangka Regency 2. Involving experts to conduct in-

		<p>implemented.</p> <ol style="list-style-type: none"> 4. Limited technical personnel for Traditional Sports. 5. Limited facilities and infrastructure. 6. Lack of promotional activities 	<p>depth studies according to scientific methods.</p> <ol style="list-style-type: none"> 3. Proposing to be designated as intangible cultural heritage. 4. Printing Technical Personnel. 5. Increasing the number and types of traditional sports facilities. 6. Increase the frequency of traditional sports activities.
11	Cultural heritage	<ol style="list-style-type: none"> 1. There is no museum yet. 2. Lack of human resources who are experts in the field of Cultural Heritage. 3. Lack of awareness of the importance of Cultural Heritage. 4. Minimal designation of cultural heritage. 5. Limited facilities and infrastructure. 	<ol style="list-style-type: none"> 1. Establishing a Museum 2. Cultural Heritage Training, Educational Scholarships in the field of Cultural Heritage. 3. Socialization of the Cultural Heritage Law. 4. Determine cultural heritage according to conditions. 5. Procurement of facilities and infrastructure according to

			needs.
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There are problems that the author discovered after interviewing with the Bangka Regency Culture Service, namely the absence of a museum, a lack of human resources who are experts in the field of culture, limited facilities and infrastructure, and the implementation of inventory is not yet optimal. So the author also provides recommendations for existing problems.

CONCLUSION

LAM Bangka does not yet have a strong legal and administrative position because there are no implementing regulations from the Bangka Belitung Islands Provincial Regional Regulation Number 4 of 2012 concerning the Preservation of Customs and Empowerment of Malay Traditional Institutions for the Bangka Belitung Islands. Even though it only regulates culture or customs without regulating institutions in preserving Malay traditional and cultural values.

Malay traditional and cultural values in Bangka Regency include *nganggung* and *tudung serving*, traditional Malay clothing, traditional bridal clothing, *nyukur* and *marhaban*, *mulang runut* (*ngerunut*), breaking the six fast, *barzanji*, *ngeruah*, *mandi belimau*, *njuh hay*, *rebo kasan*, *besaoh*, *bepantun*, and other types/forms of customs that develop in society. In preserving Malay traditional values

in Bangka Regency, there are several problems, namely related to the inventory of manuscripts, oral traditions, customs, rites, traditional knowledge, traditional technology, language, folk games and traditional sports which have not been implemented optimally. Apart from that, scientific studies have not been carried out, there are limited human resources who are experts in Malay values and culture in Bangka district, and so on.

Some suggestions that can be conveyed are to carry out an inventory of manuscripts, oral traditions, customs, rites, traditional knowledge, traditional technology, language, folk games and traditional sports spread across Bangka Regency, involving experts to conduct an in-depth study of the values - Malay values and culture in Bangka district, the need for local government to determine Bangka culture, establish a museum, and provide facilities and infrastructure according to needs in preserving Malay values and culture.

ACKNOWLEDGMENTS

Recognize those who helped in the research, especially funding supporters of your research. Include individuals who have assisted you in your study: Advisors, Financial supporters, or perhaps other supporters ie Proof-readers, Typists, and Suppliers who may have given materials.

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