

Village Governments Capacity Challenges Facing Hindrances to Implementation of the Recognition Principle in Kolilanang Village, East Flores District in 2022

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ABSTRACT

The principle of recognition not only corroborates and develops the unique tradition of running the village, but also reinvigorates the village to make innovations and rearrangements of its administration based on autochthonous autonomy and decentralization-based local government. This research aims to explore the capacity of village administration to implement the principle of recognition and to reveal impediments being faced, also to contribute to strengthening local capacity for solving community problems. The methods used in this research are qualitative and descriptive where data were collected through in-depth interviews and observations. The result shows that the village administration and the village consultative body both collectively and individually lack the capacity to implement the recognition principles. The inability to implement the recognition principle is caused by poor human resources of both the village administration personnel and the village consultative body. Consequently, there are no creative ideas set forth by the village administration or by the village consultative body as well as by the villagers as a whole to formulate innovative development programs or culture-based village regulations. Therefore, we need to implement capacity-building programs through training, technical assistance, socialization of regulations and well-scheduled sustainable apprenticeship in order for the village administration to design innovative development programs in accordance with the local needs and uniqueness of the village.

Keywords: Village Administration; Recognition Impediment; Village Government.

ABSTRAK

Asas rekognisi tidak hanya menguatkan dan mengembangkan tradisi berdesa yang unik tetapi juga memberikan kekuatan baru untuk melakukan inovasi dan menata pemerintahan desa sendiri berdasarkan otonomi asli dan pemerintahan lokal berdasarkan desentralisasi. Studi ini bertujuan untuk mengeksplorasi kemampuan pemerintah desa melaksanakan asas rekognisi dan mengungkap kendala-kendala yang dihadapi. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui wawancara dan observasi mendalam. Hasil penelitian membuktikan bahwa pemerintah desa dan badan permusyawaratan desa secara kelembagaan dan individu belum cukup mampu melaksanakan asas rekognisi. Ketidakmampuan melaksanakan asas rekognisi karena terkendala oleh rendahnya kapasitas sumber daya pemerintah desa dan badan permusyawaratan desa serta hambatan kultur dan ragamnya regulasi tentang desa yang gagal dipahami oleh pemerintah desa dan badan permusyawaratan desa. Itu sebabnya tidak ada gagasan kreatif dari pemerintah desa, badan permusyawaratan desa dan masyarakat desa untuk merumuskan program-program pembangunan inovatif maupun peraturan desa berbasis budaya. Karena itu dibutuhkan program penguatan kapasitas terhadap pemerintah desa melalui kegiatan pelatihan, bimbingan teknis, sosialisasi regulasi dan magang secara terprogram dan berkelanjutan sehingga mampu membuat program pembangunan inovatif sesuai



kebutuhan dan keunikan di desa.

Kata Kunci: Kapasitas, Kendala Rekognisi, Pemerintah Desa.

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INTRODUCTION

Village management based on the principle of recognition, which aim to recognize and respect diversity that existed in the village before the formation of the Unitary State of the Republic of Indonesia. In addition, with the principle of recognition in Law No. 6 of 2014 of Villages, the government and village communities can flexibly make fundamental changes so that villages are more empowered, creative and innovative in developing their villages. Kolilanang Village is one of the villages that still adheres to cultural traditions in resolving land boundary conflicts between tribes and other social conflicts, and strong tradition of mutual cooperation (*gemohing*). By the reason of that, when conflict occur, the village government in the past always built cooperation, provide open spaces for dialogue and communication with traditional stakeholders and parties involved in the conflict.

In this process, it's essential to listen empathetically, respect views and experiences of each party, and seek common ground and mutual understanding to find the best solution. Meanwhile, the village government currently prioritizing the power of formal law to resolve social problems. As a result, there are cases of customary land boundaries between tribes and social conflicts involving the people of Kolilanang village that tend to uncompletely-resolved through peaceful means in accordance with cultural traditions. In fact, if the village government has the ability to build intense communication and is willing to collaborate with customary stakeholders, the problem can be solved properly and the results will be much more effective and accepted by the community.

That is the reason why the principle of recognition is not only important for regulating the unique diversity in the village but also aims to encourage the village government to learn how to build collaboration with competent parties in the village, so that they are more responsible for solving community problems and does not have to hand them over completely to the State. Thus, the village government should be able to mobilize existing socio-cultural capital in the village to strengthen the village's position as the lowest autonomous government entity that capable of making breakthroughs by form culture-based village regulations to provide a strategic place for traditional stakeholders to participate with the village government to solve social problems in the village autonomously and independently.

The term recognition refers to the redistribution of resources and the acknowledgment of cultural differences, and a fair process by the state towards villages by making villages have a better imagination and contribution to the Unitary State of the Republic of Indonesia (Fraser, 1998; Eko, 2015). Because, according to Metcalfe the village is actually a small republic, has almost everything they desired and exist long before as a unit of customary law community in



the bonds of an independent government, economic and sociological administration pattern as a manifestation of genuine autonomy originating from local origins and customs (Wasitiono, Sadu and Tahir, 2006; Eko, et al, 2017). That is the reason why the old village tradition has been criticized by Geertz, (2000) that the state is an external imported system that disrupts the original order of village society and tries to absorb the village, but fails except for oppressing. Central government intervention in village governance according to Eko (2015), is wrong, because the process of involving villages into state governance is carried out by enforcement. Because of this, the regulation of the recognition principle in the new Village Law is part of the state's solution to various structural and cultural issues in the past that have not been resolved in villages.

The problem that is often found in villages in general is that the village government is incapable to perform the governance and development of its village effectively as the state wishes, because of the Village's lack of capacity to design regulations and innovate (Rosaki, et al, 2005; Asrori, 2014). The structure and culture during the New Order regime also allegedly did not put human resources in almost all villages as the spearhead or an essential part of national development. Whereas, the resource development strategy is the main infrastructure that can support more effective governance and a strong organizational structure a hard-ware that is the focus for the development of institutions at all levels (Sulistiyani, 2014). Therefore, according to Korten, all development efforts should touch the human dimension, making humans the subject of development that is strong and of high quality (Keban, 2008). In line with that, Pitono and Kartiwi (2016) explained that efforts to strengthen village government capacity can be carried out with a strategy of empowering and building public trust so it can improve community welfare and build strong synergy between supra-village governments and village heads to welcome financial decentralization to villages.

The idea to put the principle of recognition in the Village Law can significantly change the model of power relations between the state and the village, from intervention to dynamic interaction. However, the local government must provide real support to the village by increasing human resource capacity and issuing implementation regulations and technical instructions to make it easier for the village government to execute it. Moreover, the findings of Matuankotta (2020) show that although constitutionally the existence of indigenous peoples has been recognized by the Country, the implementation of regional policies regarding the form of recognition and respect for indigenous peoples, including their customary administration, has not been regulated further through regional regulations or implementing guidelines and technical instructions. This means that, the most effective intervention to perform immediately is to strengthening the capacity of its resources through technical guidance, apprenticeships and other activities so that the human resources are ready to accept changes in the implementation of the principle of recognition and respond to various problems that arise in the village community quickly and precisely. into the policy agenda and programs in the village.

Furthermore, the results of this study aimed to explore challenges to the capacity of the



village government in Kolilanang Village to face obstacles in implementing the principle of recognition. Understanding the capacity of the village government and its constraints on implementing the principle of recognition can help the Kolilanang village government strengthen its traditional institutional capacity to be more powerful, creative and courageous in innovating development programs and village budgets that directly address community issues and interests according to their traditional rights.

LITERATURE REVIEW

In any form of government organization, it is essential to have regulatory principles as a strong legal basis, understood properly and correctly by members of the organization so they are not making mistakes in taking legal and political actions of public interest. According to Syafiie (1994), principles are guidelines or something that is considered as truth which is the purpose of thinking and the principles that become a guideline. Meanwhile, etymologically the word recognition comes from the word re-kog-ni-si which has several meanings, namely: 1) the condition of being recognized, acknowledgment; 2) introduction; 3) award (Ministry of P and K RI, 2016). Moreover, based on the elucidation of the Village Law regarding the principle of village regulation in letter (b) Recognition is a form of state legitimacy for the diversity of village arrangements according to the rights of origin, means that the rights of origin which are the hallmark of the village are legally recognized and respected by the country (Indonesia).

In the context of implementing the recognition principle based on the new Village Law, researchers found that there was a paradoxical social construction of recognition between the village government and traditional communities and the country still dominant in constructing the Ammatoa Kajang customary community in Tanah Towa Village (Sampean, et al, 2020). In addition, Supriyadi (2021), found that the principle of recognition regulation setting uses a cultural and human rights approach without paying attention to the natural resource approach and customary law has caused conflict in the territory of indigenous peoples. As a result, the rights of indigenous people to access natural resources in their territories tend to be neglected.

However, several other findings prove that the Traditional Village and the Desa Dinas Sambangan can positively synergize in managing village assets because village development cannot only depend on the role of government in the village and assistance from the local government alone, but community creativity is needed as the main capital to create a prosperous village. more advanced and independent (Satrya, et al, 2017; Irawati, 2021). In addition, the traditional power dimension also tends to be used to strengthen local identity so that it remains sustainable and not used for practical political interests (Asrinaldi and Azwar, 2018). Moreover, Supriyadi (2021) also found that the principle of recognition in the constitution with its various approaches has implications for legal issues at the lower-level regulatory, and still has conflicts both at the vertical and horizontal levels. the natural resources and customary law approach approach that is often forgotten in the recognition of indigenous peoples' rights by the State. As a result, the rights of indigenous peoples related to access to natural resources are often neglected and this creates new conflicts at the indigenous level.



Pramusinto and Latief (2011) in their study proved that the community's role is actually quite significant in the policy-making process. Elites from religious circles and traditional social institutions are more prominent in solving various social problems. A similar model is also brought by the village government when the formal institutional mechanism is not optimally functioning, the village association officials is an optional actor to formulate village policies. That means that through the principle of recognition, the concept of entrepreneurial style governance can be an effective new approach and can be developed for the welfare of rural communities. This, according to Rukayat (2021), has been proven by many villages being able to get out of the status of underdeveloped villages to become villages that are more advanced, even independent, because they are able to defray and manage their own business without central government help. Furthermore, according to Eriyanti (2015), the principle of recognition will restore and strengthen the position of government and indigenous peoples, means that a new village is certainly not free from all its shortcomings, but at least the village legally and formally received recognition and respect for its origin rights as stipulated in Law No. 6 of 2014 concerning Villages. Article 3, point a).

In the context of developing the capacity of government organizations, aspects of professionalism, expertise, skills, efficiency and effectiveness of organizational work become essential strategic in improving organizational capabilities or performance. That become a reason why capacity is always interpreted as individual and organizational performance in performs its duties and functions. Milen (2004) suggests that capacity can be seen as the ability of individuals, organizations and systems to implement and realize their functions effectively and sustainably. Meanwhile, according to Fiszbein, capacity building is always focused on (1) labor capability, (2) technological capability, (3) actualized "capital" capability in the form of support for resources, facilities, and infrastructure (Keban, 2008). Theoretically, the development of the individual and organizational dimensions is the main key to improving performance, but with the expansion and strengthening of networking capacity it is hoped that it will bring more benefits to the development of insight and self-quality. According to Milen, the development of organizational capacity at the village level is a continuous process, in which individuals, groups, organizations and communities improve their ability to to perform basic functions, solve problems and achieve organizational goals (Rosaki, et al, 2005).

Several previous studies on the implementation of the recognition principle in villages shown positive synergy between several interest groups in managing resources in villages (Satrya, et al, 2017; Irawati, 2021). However, the implementation of the recognition principle also created paradoxes and implications for legal issues and conflicts at the village community level because the approach used has the potential to harm the interests of indigenous peoples, even in certain villages, the recognition principle is used to strengthen their local identity (Sampean, et al, 2020; Asrinaldi and Azwar, 2018). Moreover, research on the capacity of the village government to implement the principle of recognition in the village is not only limited to acknowledging the cultural traditions of the community alone, but also on the aspect of human resources to encourage the creativity of the village government and the community to



form and implement various innovations on village development programs and their ability to overcome obstacles. This means that recognition principle's implementation in each village is definitely different from one another according to the social context, but there's no research conducted about how the village government explores its ability to innovate and solve problems or obstacles encountered in implementing the recognition principle.

Thus, this study focuses more on exploring the challenges of the capacity of the village government, BPD and village communities to respond to the new Village Law through the implementation of the recognition principle and how to overcome the obstacles faced so that the village government can perform various innovative steps needed to prosper the community.

RESEARCH METHOD

This study chose a descriptive method in purpose to make careful measurements of certain social phenomena (Singarimbun, 2012). Meanwhile, data analysis uses a qualitative approach, which is a scientific way of analyzing data in research that proceeds by induction and relies on FGDs, interviews and in-depth observations through informants who truly understand the issues being studied. According to Hamidi (2008), in general, the process of data analysis has started since the research team established the focus of the problem and research location. Data analysis will be in-depth and comprehensive while at the research location. While the number of informants was determined using the snow-ball technique, which is a technique for obtaining data by conducting observations and in-depth interviews from one informant to another and so on until the researcher finds no new data and information (Hamidi, 2008).

RESULT AND DISCUSSION

This study aims to explore how the village government challenges implementing the recognition principle and the government's efforts to foster village institutions so that they are able to innovate village development programs based on the following local potential and resources:

The ability of the Village Government to Conduct Guidance on Village Institutions

The data analysis found that the Kolilanang village government unable to provide guidance on village institutions in general and traditional institutions in particular. Even though Kolilanang Village still has a reciprocal tradition as a social force or self-help, mutual cooperation which the local community calls "gemohing" and natural wealth in the form of springs, forests and fertile soil, in reality, all of these potential resources cannot be managed optimally by the village government to improve the life standard of its people. According to a number of sources, this happened due to the low quality and capacity of the village government to understand village regulations. Moreover, there are a small number of residents who take the initiative and dare to make breakthroughs together or independently according to the *gemohing* tradition of developing social organizations to coping with social problems they face



and support the development of home industries managing local potential on a small scale because they are still constrained by funds and expertise.

There is an interesting trend which shows that the *gemohing* tradition, which was previously used as the driving force for village development, is starting to be eroded by new institutions formed by the country. Through a technocratic-bureaucratic scheme, the village government trapped in regulations that makes them rely on the capacity the country desired, based on a cross-ministerial/departmental regulation-based village government management mechanism. The number of regulations that are directed at the village do not strengthen the village's position but instead damage the democratic tradition in the village and have the potential to eliminate its original autonomy.

Villagers who always lived in a spirit of cooperation or "*gemohing*" and deliberation, consulted or in local community terms are called *pe eput / epu rebun* before making decisions under the leadership of a strong, authoritative and united village head, are no longer found in village community social life. According to Mr. Sipri, a traditional leader and former village head, in the past, traditionally, the ruler of communal land would almost certainly be elected by villagers to become the village head. Traditionally, all elements of society have their respective roles and functions in the village, so that the village head elected in village election forum can more easily and effectively carry out leadership duties and mobilize community participation. Meanwhile, in Law no. 6 of 2014 concerning Villages, all villagers who meet the requirements have the same opportunity to be elected as village heads. From a democratic perspective, this must be appreciated because the cycle of village elites is now more transparent and no longer controlled by certain people as in the past. However, in the context of village communities that still adhere to cultural traditions, it will be difficult for them to take it for granted and provide social support and legitimacy to elected village heads who are not from the descendants of the village elite. Even if there is a conflict during village election process between contestants and the village elite, then in the future it will have the potential to disrupt the running of the village administration.

Based on the results of the FGDs and field observations, the village head in Kolilanang Village after the 2020 village election is still facing a problematic situation where the community which was previously polarized in the village election conflict for almost two years has not been able to be reunited through a process of cultural reconciliation which will present all society elements of that were previously opposite in the electoral process. This proves that the village democratic tradition according to the principle of recognition has experienced a sharp decline, because the village head consciously or not has distorted the cultural traditions of *urun rembuk* or *epu rebun* after the village election. Because of this, the role of the village head is no longer seen by villagers as a leader and protector of the community to unite and build shared strength based on local traditions, but is seen more as an administrative executor who functions solely to serve the State.

Data analysis from the results of interviews with Mr. BR as a traditional leader also found that formally, the customary institutions in Kolilanang village were no longer recognized



in the village organizational structure, but informally their existence and function were still needed by the village government when there were conflicts over tribal land boundaries and social problems. other. If social conflicts that arise in the community reach a stalemate or fail to be resolved by the village head, such as cases of land disputes and other social cases, then the village head can take a cultural approach with a number of village elites so that they can take steps to settle a more just and wiser manner according to their values. cultural values or local wisdom. However, according to Mr. BR, nowadays the role of traditional leaders tends to be neglected, so that there are social conflicts in the village that have not been completely resolved.

Interesting finding obtained from the APBDes (Village Budget) documents shows that even though technical guidance activities have been budgeted twice in a row in the APBDes in 2020 and 2021 each in the amount of IDR 5,000,000 for training activities on the duties and functions of the village government and BPD, in reality, not all village officials and BPD understand their main tasks and functions well. The low understanding of the main tasks and functions is understandable, because the average education level of village officials and the BPD is still relatively low. The majority of village officials graduated from not higher as high school education (Village Profile, 2020), making it difficult to understand and describe the technical knowledge obtained during the mentoring period concretely. In addition, several informants acknowledged that the recruitment mechanism for village officials still tends to emphasize aspects of ethnic or family closeness and not on individual competence and regional representation.

As a result, the village government and BPD are unable to perform their main tasks and functions optimally according to the demands of the needs and challenges faced. The results of interviews with the village secretary in Kolilanang Village describes that during the village head's leadership period from 2014 to 2019 only technical guidance (bimtek) was held once. Then, it will be continued with technical guidance by the village head in 2020 and 2021 regarding the duties and functions of the village government and BPD. According to the village secretary, due to the lack capacity of the village government to understand regulations, when the village receives village fund schemes and village fund allocations, the village government has never budgeted for a post-financing to support capacity building programs for the village government and the BPD in preparing innovative development programs or designing custom-based village regulations and strengthening BUMDes (Villag Enterproses) capacity.

Even though the State has provided space for freedom and power through the principle of recognition and management of its own affairs, FGDs and field observations shown that the village government in Kolilanang Village is unable to implement it properly because in general the village government and BPD still understand village governance as in the past, the new order regime, which by its very nature always waited for instructions and guidance from above when it wanted to take legal and political action in the village.

Village Government and BPD Capacity to Design and Establish Village Regulations.



In Law No. 6 of 2014 concerning Villages, article 19, point a., and article 20 regulates village authority based on origin rights where regulation and management is left to the village. The authority of the village which recognized by the State should be able to provide a foundation for the village as an autonomous community unit in managing its village. However, in reality, the results of interviews with the village head describes that this authority is still difficult to implement, and some of them are no longer remembered by the village community as the heir. This is because during the New Order regime, village and tribe were integrated into the state bureaucratic machine, with positive law as the basis and not customary law and cultural traditions.

The results of the analysis of data obtained from informants representing several village communities, confirmed that community institutions such as customary communities, farmer groups, women, youth are rarely active and involved in various development and social affairs as well as in official forums at the village level, both at hamlet meetings and village councils. In fact, several previous findings, such as outlined by Pramusinto and Latief (2011), have proven that the role played by the community is actually quite significant in the policy-making process. Elites from religious circles and traditional social institutions are more prominent in solving various social problems, means that through the principle of recognition, the concept of entrepreneurial-style governance can become an effective new approach and can be developed in Kolilanang village for the welfare of its people. Because, according to Rukayat (2021), it has been proven by many villages- that implement entrepreneurial-style governance- are able to get out of the status of underdeveloped villages to become more developed villages, even independent because they are able to finance and manage their own households without help from the central government.

Therefore, the BPD as a forum for democracy should be able to play a vital role in building synergy with various communities in the village that can develop a democratic tradition that is more energetic, inclusive and responsible. However, in fact, the BPD is constrained by the lack of quality human resources, so it does not optimize its duties and functions as a forum for institutionalizing democracy in the village. As a result, only village regulations regarding the RKPDes and APBDes were made and all of them came from the role of the village head and his apparatus. While the BPD is only included in the discussion meeting and its determination.

The results of interviews with several BPD members shows that apparently the majority of BPD members did not understand their duties and functions as stipulated in Law No. 6 of 2014 concerning Villages and Permendagri No. 110/2016 concerning Duties and Functions of the Village Consultative Body (BPD). Some of the BPD's tasks include exploring, accommodating and managing aspirations and channeling them through village deliberative forums. Meanwhile, the function of the BPD is to discuss and agree on the Draft Village Regulations with the Village Head, accommodate and channel the aspirations of the Village community and supervise the performance of the Village Head. Even though the BPD has very strategic duties and functions in overseeing the cycle and process of government and village

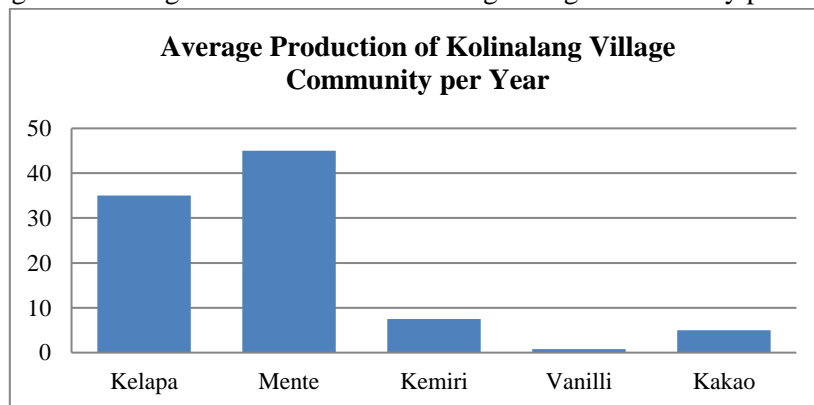


development, in practice, the BPD does not perform its duties properly. This was confirmed by a number of informants that there was actually no village regulation draft initiated and discussed by the BPD with the village head relating to the establishment of strategic development programs in the village.

Village Government Capacity to Manage Leading Potential through Innovative Programs.

Based on data analysis, it proves that Kolilanang Village is one of the villages in East Flores Regency which has abundant natural resource potential. The population of Kolilanang village in 2021 is 1,356 people and the majority of them depend on agricultural products and throughout the history of the village's establishment, farmers have never experienced difficult times or seasons of food shortages or famine. Some of the main potentials of the village, such as cultural traditions, springs, forests and fertile soil with sufficient rainfall in each season, produce abundant people's commodities, such as coconuts or copra, an average of 30-40 tons per year; cashew seeds, 40-50tons per year; candlenut, 5-10 tons per year; and cocoa, 3-5 tons per year. Moreover, the vanilla plant is in the process of expanding and developing land from farmers so that production only reaches an average of 0.5-1 ton per year. According to a number of farmers interviewed, they revealed that so far, they have never received empowerment program assistance through village funds from the village government to improve their household economy, such as empowering farmer groups, SMEs, and home industries. That is why the results of community commodities cannot be processed into prime products to improve the economy and welfare of the villagers.

Figure1. Average Production of Kolinalang Village Community per Year



Source: Kolinalang Village's Profile 2022.

The data on Figure 1. shows that the prime potential of Kolilanang Village is very promising and able to accelerate economic development in the village. Through optimizing the utility of the community's economic resources, both production and consumption, at least it potentially become a benchmark for increasing the index of economic and ecological resilience



of rural communities. That is why the potential resources owned by the village should be managed optimally through professional and responsible village-owned enterprises. However, data analysis explains that the Kolilanang village government has not been successful enough in optimizing the utilization of its potential resources to further improve the welfare of its people. This is evident from the allocation of the village budget which focused more on village infrastructure development than the village budget allocation for community empowerment. BUMDes, which were expected to become the basis for village economic development, went bankrupt, because they were constrained by the low quality of human resources in managing and developing their business. In fact, if BUMDes succeeds in managing community commodity businesses by paying attention to the values and principles of modern business enterprises, then it will undoubtedly provide extraordinary added value for village development and the lives of its people.

The Kolilanang village government has apparently unable to develop a home industry empowerment program through processing local food such as coconuts into pure cooking oil products, virgin coconut oil (VCO) and processing coconut water into Nata de coco products which have high economic value. However, based on in-depth observations in the field with several heads of households, it was found that a home industry had actually been established as a result of the initiative and creative efforts of the people themselves to process local community commodities-such as coconuts into cooking oil, to meet their own household needs and packed dried-cashew seeds but the product is still sold in limited quantities. In fact, if the village government can encourage quality and production improvements through programmed and sustainable village fund assistance, it will certainly increase the quantity and quality of its production. Thus, these local processed food products can become high-quality prime village products that ready to be widely marketed in various regions. That is why efforts to optimize the use of resources in the village require program intervention related to strengthening village institutional capacity and capacity at the individual level, so that community commodity businesses can have added value and high selling value in the market.

CONCLUSION AND SUGGESTION

Based on the data analysis in the previous chapter, it can be concluded and recommended the following points: In general, the Kolilanang Village Government is less able to perform traditional authorities according to the principle of recognition. Even though the Kolilanang village community through the gemohing tradition has taken the initiative to make a breakthrough in developing their local potential independently, the fact is village government does not provide positive support and utilize the existing potential to move the wheels of the economy in the village as a basis for building the community's economy. This happened not only because of weak institutional and individual capacities, but also because of the various technocratic-bureaucratic schemes across departments and ministries that were not well understood and digested by the village government and the Village Consultative Body.



Village authority based on rights of origin institutionally is relatively difficult to implement in Kolilanang village because it is constrained by the weak human resource capacity of the village government in exploring village traditions as a social and development power. In addition, some of their cultural traditions are no longer remembered and functioned by the village community. The weak capacity of the village government to understand various village regulations become obstacles to the emergence of creative ideas within the village government and BPD to create innovative programs. Moreover, the village government and the BPD are unable to design and establish a single innovation-based village regulation to regulate the unique social life of the community in the village. Therefore, it is necessary to strengthen institutional and individual capacities for village officials and BPD members in villages in a programmed and sustainable manner through outreach activities on village regulations, education and training or technical guidance and apprenticeships by involving a number of partners as resource persons from both supra-village government, higher education institutions and civil society organizations. Lastly, the village government, BPD and traditional stakeholders should be able to work together and have the same commitment to explore a number of democratic traditions that are still useful for managing community life, such as mutual cooperation and the *urun rembug* tradition or in local tradition called *gemohing* and *epu rebun* or *pe eput* as social forces build the village.

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