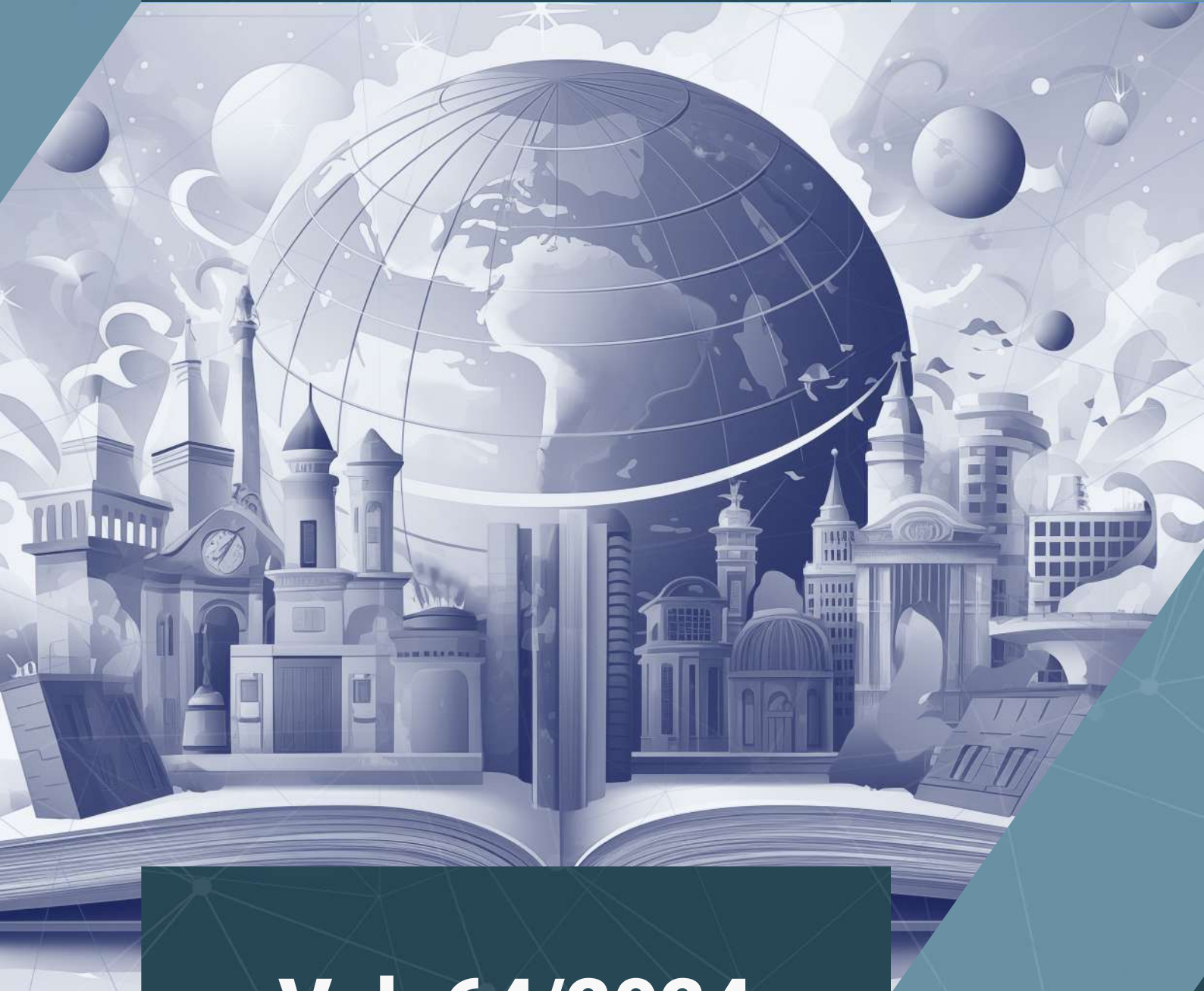




TECHNIUM
SOCIAL SCIENCES JOURNAL



Vol. 64/2024
A New Decade for Social Changes

PLUS
COMMUNICATION P



International
Communication & PR

Village Consultative Body in the Perspective of Village Autonomy in Tenga Village, Tenga District, South Minahasa Regency

Abdul R. Dilapanga^{1,*} Jeane Mantiri², Lefran Lembong³, Yohanes Burdam⁴,
Fonny Rewah⁵, Henry Lumenta⁶

¹²³⁴⁵⁶ Faculty of Social Sciences and Law, Manado State University, Indonesia

*Corresponding author. Email: abduldilapanga@unima.ac.id

ABSTRACT

This research aims to find out, analyze and describe the Village Consultative Body in the Village Autonomy Perspective in Tenga Village, Tenga District, South Minahasa Regency. This method uses descriptive qualitative research, the number of informants is 4 people with data collection techniques, namely observation, interviews and documentation, with analytical techniques data, drawing conclusions. The research results show that the implementation of the functions of the Village Consultative Body has not been implemented optimally. This is shown by the opinion of the public who consider that the Village Consultative Body has not carried out its functions optimally, starting from implementing the function of establishing village regulations, accommodating and channeling community aspirations to the stage of monitoring the implementation of Village regulations, so that there are community aspirations that are accommodated and channeled by the Village Consultative Body are not yet representative.

Keywords: Village Consultative Body, Regional Autonomy, South Minahasa .

1. INTRODUCTION

Regional autonomy can be interpreted as an obligation imposed on autonomous regions to regulate and manage government affairs and the interests of local communities in order to improve the effectiveness and results of government administration in order to provide services to the community and carry out development in accordance with local laws and regulations. Meanwhile, an obligation is a legal community unit that has territorial boundaries that has the ability to regulate and control the interests of government and society based on its own initiative and the wishes and views of its members.

The regional government system is closely related to the level of regional autonomy in Indonesia. If in the past the entire government system was centralized or centralized, then it is expected that with the enactment of regional autonomy, the regions will be able to control their own regional governments by maximizing the existing regional capabilities. However, the central government still oversees a number of issues, including state finances, religion, and

international relations. The local government system is one example of efficient and successful governance. This is because, in general, the central government is unable to overcome all the complicated problems that exist in this country. On the other hand, local government serves as a training ground for democracy in civic life. Whether we realize it or not, the local government system prepares us for high-level political careers in the national government.

In Law Number 9 of 2015 concerning the Second Amendment to Law Number 23 of 2014 concerning Regional Government, the principle of regional autonomy is used in the broadest possible sense, which implies that the regions are given the authority to manage and regulate all government affairs other than the affairs of the regional government concerned, as stipulated in this Law.[1]. Regions have the authority to implement regional policies that provide services, improvements, community activities, and empowerment aimed at improving community welfare. In accordance with the definition of true autonomy is the principle that government affairs are carried out based on duties, authorities, and obligations that actually

exist and have the ability to develop. Live and develop in accordance with the potential and personality of the region. Thus, the content and type of autonomy of each region is not always the same as other regions, while responsible autonomy is defined as autonomy which in its implementation is truly in line with the aims and objectives of granting autonomy, which is basically autonomy to empower the region, including the improvement of its people. [2].

In accordance with Law No. 6/2014 on Villages, Article 1 Paragraph 1, the Government of the Republic of Indonesia recognizes and respects rights of origin and/or traditional rights. A village, also known as a customary village or by another name, is a legal community unit that has territorial boundaries and has the power to regulate and manage government, community interests, and local community interests based on community initiatives.

Law No. 6/2014 on Villages states that Village Authority is defined as having the power to organize Village Government, implement Village development, and empower Village communities based on their own initiatives, rights, origins, and customs.

The Village Head, who functions as the organizing body of the Village government and is supported by village officials, is tasked with overseeing the administration of the village government. Law No. 6/2014 on Villages (hereinafter referred to as the Village Law) contains regulations relating to village governance. This shows that the different characteristics of village governance require the same level of autonomy as local government. Village governance is one of the important aspects of village government.

The purpose of village government regulations is to make villages the focus of development so that every program run by the state and the village government can provide maximum benefits to the village community.[3]

The Village Consultative Body in Indonesia Badan Permusyawaratan Desa (BPD), which consists of villagers who are democratically elected based on regional representation, also assists in the implementation of village governance. In addition to accommodating and channeling the aspirations of the village community, the Village Consultative Body is tasked with discussing and deciding on Draft Village Regulations with the Village Head. It

also oversees the performance of the Village Head. In order to carry out government duties, the Village Consultative Body is an organization that is directly related to the village administration.

As one of the components of village governance, BPD is the embodiment of democracy in village governance. The BPD, which functions to discuss and approve draft village regulations with the village head, accommodate and channel the aspirations of the village community, and monitor the performance of the village head, is evidence of village involvement in governance. Thus, it is expected that by carrying out this role properly, a balance of power will be created between the village government and the community represented by the BPD.

As the BPD is seen as a link between the village government and the community, its formation provides benefits to both the community and the government. The presence of the BPD is considered a key driver in the village community as its purpose is outlined in Law No. 6/2014 on Villages in Article 55 on Village Consultative Bodies and in the Regulation of the Minister of Home Affairs of the Republic of Indonesia. NO. 110/2016 on the Village Consultative Body. The Village Consultative Body carries out the duties of the BPD, among others: cooperate with the village head to discuss and approve draft village regulations, accommodate and direct the aspirations of the community, and monitor the performance of the village head. In Tenga Village, a BPD has also been formed with representation from Tenga Village residents and women's representation with a total of 8 people, including the chairman, secretary, and members. However, when compared between the functions of the BPD based on Permendagri No. 110 of 2016 and Law No. 6 of 2014 article 55 implemented by the BPD of Tenga Village, there are still weaknesses in its implementation, this is in line with several confessions from the community through interviews and observations made by the author.

The existence of these weaknesses can be seen from the lack of BPD's efforts in carrying out one of its main functions, namely accommodating and channeling the aspirations of the community, in PERMENDAGRI No. 110/2016 Article 33 paragraphs 1 and 2, it is explained that "BPD explores the aspirations of the community, the exploration of aspirations as referred to can be done directly to village

institutions and communities including the poor, people with special needs, women, marginalized groups.[4]

Based on the results of preliminary observations made by researchers in Tenga village, in reality the lack of function of the Tenga Village BPD in carrying out its function in responding to community aspirations and also lack of communication between the community and the Village government. These matters require the attention of BPD which is the liaison between the aspirations of the community and the Village Government, because the BPD has not properly implemented its function in accommodating and channeling the aspirations of the community, as evidenced by the lack of Village Regulations and BPD has not understood its duties and functions in accordance with existing regulations.

2. RESEARCH METHOD

This research uses a qualitative approach that is descriptive in nature.[5]. Research in the approach In qualitative research can reveal events that really happen through problem after problem that has been disclosed in this study, through qualitative research can reveal the real things that happen in Tenga Village, namely regarding the implementation of the functions of the Village Consultative Body can reveal hidden things and can describe the cause and effect of each problem that occurs.[6].

Research instruments are tools used in a research activity specifically as measurement and data collection. In this study, the main instrument is the research itself, for the author himself who goes down to make observations, interviews, data collection, and analyze data.[7]. Some of the tools used by researchers are notes, field notes, recording devices and cameras for documentation. To determine the validity of data in qualitative research, it must meet several requirements or criteria as stated by Moleong and Nasution, who in checking the validity of data use four criteria, namely: degree of trust (credibility), transferability, dependability and confirmability.) [8]

3. RESULT AND DISCUSSION

Sumitro Maskun defines autonomy as a more independent, uniform, and essential power given to each region in order to realize the independence of a regional government unit and organize governance that is more focused

on the needs of local communities and regional conditions .[9]

The development of self-reliance in Indonesian society is facilitated by autonomy, which provides the freedom to optimally shape each person's unique potential. Individual autonomy is the fundamental foundation needed to achieve true regional autonomy. Therefore, in order to ensure the implementation of social order, regional autonomy must be strengthened by providing the widest and most equal opportunities for all actors, within the parameters of mutual agreement. In addition to fostering healthy competition between regions, autonomy also provides minimum requirements for regions that are deemed unable to align themselves fairly.

Regional autonomy is defined as the right, authority, and obligation of Autonomous Regions to regulate and manage their own government affairs and the interests of local communities within the framework of the Unitary State of the Republic of Indonesia, as referred to in Law Number 23 article 1 paragraph 6 of 2014 concerning Regional Government Chapter I general provisions. According to this definition, a community unit that is legally recognized and has certain boundaries is called an autonomous region. By improving services, empowering communities, and encouraging community involvement, the granting of the greatest possible autonomy to Regional Original Revenue is intended to accelerate the fulfillment of community welfare.[10]

Article 2 paragraph 3 of Law Number 32 of 2014 concerning Regional Government defines the purpose of Regional Autonomy as to organize autonomy as broadly as possible, except for government affairs, with the aim of improving public services, community welfare, and regional competitiveness. Here is the explanation: Improving the quality of public services. The purpose of regional autonomy is to maximize the expansion of public services provided by local government agencies. With maximum service, it is expected that the community can directly benefit from regional autonomy. 2) Improving community welfare. The welfare of the community from the Regional Original Revenue of an Autonomous Region is believed to increase and increase after maximum and appropriate services. level of community welfare.

3.1 Understanding

The principle of regional autonomy is used in Law No. 9 of 2015 on the Second Amendment to Law No. 23 of 2014 on local

government. This means that the regions are given the power to take care of and regulate all government affairs, except those specifically designated as government affairs in this law. The authority to make regional policies that improve the welfare of the community through community empowerment, service improvement, and Community Initiative development belongs to the region. The idea that the administration of government affairs is based on responsibilities, authorities, and duties that really exist today and have the ability to be expanded, in line with the concept of true autonomy. live and develop in accordance with the potential and peculiarities of the region. The definition of responsible autonomy is autonomy which in its implementation must be carried out in accordance with the purpose and purpose of granting autonomy, which in essence is to empower the region and the welfare of its people. As a result, the nature and content of autonomy varies by region.

In accordance with Law No. 6 of 2014 concerning the village, Article 1 Paragraph 1. Village, either known by other names or simply called "Village", is the unity of the legal community that has territorial boundaries that have the power to organize and manage the government, the interests of the community. , the interests of local communities based on community initiatives, rights of origin, and/or traditional rights that are recognized and upheld in the political system of the Unitary State of the Republic of Indonesia.

Law No. 6 of 2014 concerning villages states that Village Authority is defined as having the power to organize village government, carry out Village development, and empower village communities based on their own initiatives, rights, origins, and Customs..

The village head, who serves as the organizing institution of the village government and is supported by the village apparatus, is in charge of overseeing the implementation of village government. Law No. 6 of 2014 on villages (hereinafter referred to as the village law) contains regulations relating to village government. This shows that the different characteristics of village government require the same level of autonomy as local government. Village governance is one of the important aspects in village governance.

The purpose of the village regulation in the village government is to make the village the focus of development so that every program run by the state and the village

government can provide maximum benefits to the village community.[11]

Village consultative bodies consisting of democratically elected villagers based on regional representation also assist in village governance. In addition to accommodating and channeling the aspirations of the village community, the village consultative body is in charge of discussing and deciding on draft Village regulations with the village head. In addition, it also oversees the performance of the village head. In carrying out the tasks of government, regional consultative bodies are organizations that cooperate with local governments.

As one of the components of Village Governance, The Village consultative body (BPD) is the embodiment of democracy in village governance. BPD, which functions to discuss and approve draft village regulations with the village head, accommodate and channel the aspirations of the village community, and monitor the performance of the village head, is evidence of village involvement in governance. It is also hoped that by carrying out this role properly, it will create a balance of power between the village government and the community represented by BPD.

Because BPD is seen as a link between the village government and the community, its establishment provides benefits to the community and the government. The presence of BPD is considered as the main driver in rural communities because its purpose is outlined in Law No. 6 of 2014 on villages in Article 55 on Village consultative bodies and in the regulation of the Minister of Home Affairs of the Republic of Indonesia. No. 110 of 2016 on the village consultative body. The village consultative body carries out the duties of the BPD, among others: in collaboration with the village head to discuss and approve the draft village regulations, accommodate and direct the aspirations of the community, and monitor the performance of the village head. In Tenga Village, BPD representation from Tenga Village residents and women representation has also been established with a total of 8 people, including the chairman, secretary, and members. However, when compared between the functions of BPD based on Permendagri No. 110 of 2016 and Law No. 6 of 2014 article 55 implemented by bpd Tenga village, there are still weaknesses in its implementation this is in line with some recognition from the community through interviews and observations made by the authors.

3.2 Implementation

Edward III (1980: 1) wrote that one of the main issues of policy implementation is "communication" which is concerned with how the policy is understood by the implementer, the target and the community around the policy.[12]

The actions taken by BPD in carrying out its functions are good, this can be concluded based on the description of the challenge. Although there are a number of shortcomings and limitations, the ability of BPD institutions to carry out their duties is the basis for assessing their goodness. Coordination with the village government is an external obstacle that must be overcome as quickly as possible.

The existence of these weaknesses can be seen from the lack of BPD efforts in carrying out one of its main functions, namely accommodating and channeling community aspirations, in PERMENDAGRI No. 110 of 2016 article 33 paragraphs 1 and 2, it is explained that "BPD conducts community aspiration excavations, aspiration excavations as intended can be carried out directly to institutions and rural communities including the poor, people with special needs, women, marginal groups.

Quoted from several statements of the village community, including the poor, and the representation of women, that so far there has never been a visit or invitation to them to convey what their complaints / aspirations are, even though as it is said that there is a lot of longing from the village community to be noticed by the village government, for example aspirations regarding, that is about the time used during the mourning event took place because it often happens that the funeral has not been completed many people who leave the place where the mourning event took place, the reason for the implementation time of the event is too long this resulted in families who have to mengakat/menghentar corpse keladang cemetery, but there are no BPD members who perform their duties to explore the aspirations of the community. The expectations of the community are considered, therefore the community expects that BPD down directly explore aspirations or complaints from the community in order to be able to convey in the village council and provide suggestions to the village government [13].

The above matters require attention from the BPD which is the liaison between the aspirations of the community and the village government, because the BPD has not been properly implemented in accommodating and channeling the aspirations of the community, as evidenced by the lack of Village regulations

and BPD has not understood its duties and functions in accordance with existing rules.

The draft of the village regulation, especially in tenga village, must be directly involved by the community so that the process of making the draft regulation runs smoothly because it is in accordance with the conditions of the community, especially in Tenga village, from the explanation above as a whole it can be concluded that the draft regulation that will be set in Tenga Village cannot run optimally because it is not in accordance with the conditions of the local community, and there are still some draft regulations that do not conform to the conditions of the village community tenga [14].

One of the influential factors in following up the aspirations of the BPD community in Tenga Village is the pattern of cooperative relations between BPD, the community and the village government so that a harmonious relationship is created by always respecting and respecting each other, as well as good intentions to help each other and remind each other to support the performance of BPD. This harmony is caused because of the common goals and interests to be achieved, namely to prosper the village community. As an element that partners in village governance, BPD and the village government are always aware of the existence of an equal position between the two.

Based on the answers of the community, it can be concluded that most people do not fully know what the function of the establishment of BPD. So that the lack of community aspirations received by BPD members, but in this case the local government must work with BPD members to provide knowledge to the people of tenga Village.

Widjaja stated that village autonomy is genuine autonomy, round, and whole and not a gift from the government. Instead, the government is obliged to respect the original autonomy possessed by the village. As a legal community unit that has an original arrangement based on Privileges, The Village can carry out legal acts both public law and civil law, has wealth, property and can be prosecuted and demanded before the court [15].

The village is given the right to regulate its own affairs in the village, but that does not mean the village is independent of the unitary state of the Republic of Indonesia, because the village is an integral part of the Republic of Indonesia[16].

According To Village Law No.6 year 2014 Article 1 Paragraph 1 "Village means village and customary village or referred to by

another name, hereinafter referred to as Village, is a legal community unit that has territorial boundaries authorized to regulate and manage government affairs, local community interests based on community initiatives, rights of origin, and/or traditional rights that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia". The village is the lowest government in the existing government hierarchy and in a village government that organizes village government or also called village officials who play a role in it directly have a direct bond with the community . because the village apparatus directly cooperates with the community, the village apparatus should know all the needs of the community so that the realization of the task as a village apparatus. village is a form of government implementation in the region or region that has power led by the village head in its implementation, as well as village institutions called Village consultative body which has the task to supervise the village head in carrying out their duties and making existing rules in the village. although the village head has the highest authority in the village, the village head is also supervised by the BPD so that there is no authority exercised by the village head.

Meanwhile, according to experts, what is meant by the village is a legal entity where the ruling community lives and conducts its own government . the village is an area that has a community in it and makes it a legal entity. The people in the village have the power to hold their own government because in the village is a form of democracy from a country that has a supreme leader elected by the people, while in the village the people also have the right to choose and be elected to be Village leaders or can also be called village heads. Village head elections are held simultaneously in all districts/cities.[6]

According to Government Regulation No. 72 of 2005, the definition of a village is an area that has territorial boundaries and has the authority to regulate and take care of an existing interest in the village and take care of the interests of the community in the village area[17]. In taking care of the interests of the village, it must have rules that have been set and based on local origins that are recognized and respected in the state government system.

3.3 Ability

Based on the results of interviews conducted by researchers related to the BPD function in its implementation based on the ability indicators, conclusions can be drawn

under overcoming obstacles to the implementation of BPD functions according to law No. 6 of 2014 are: 1) efforts to overcome internal barriers is the implementation of musyawarah in the evening, sedangkan minimal operational funds can be overcome by coordination with the village apparatus to make Village expenditure savings; 2) efforts to overcome external barriers: by holding coordination meetings between the village government as a family and attending regular meetings up to the guard level to explain the position of BPD in the village.

According to Nor Ghofur, it means that public management is government Management, which means that public management also intends to plan, organize, control services to the community.[18]

According To Ricki W. Griffin, management functions include planning and decision making (planning and decision making), [19]

Without the Coordination of the tasks and work of each individual employee, the goals of the company will not be achieved. Coordination is very important in an organization. Some of the reasons why coordination is so important are: a. To prevent chaos, strife, and job vacancies. b. So that people and their work are aligned and directed to the achievement of corporate/organizational goals. c. So that facilities and infrastructure are used to achieve goals. d. So that all elements of management (6M) and the work of each individual employee must help the achievement of organizational goals. e. The controlling function is the last function of the management process. This function is decisive for the implementation of the management process, since it must be carried out to the best of its ability.

4. CONCLUSIONS

Based on the results of research by the village consultative body in the perspective of Village autonomy" in terms of the implementation of the Village Consultative Body function to accommodate and channel the aspirations of the village community., it can be concluded that the implementation of the functions of the village consultative body in Tenga village still has not reached the optimal level, especially in terms of determining village regulations, handling community aspirations, and monitoring the implementation of regulations. Although the steps taken by Village Consultative Body are considered good, external obstacles such as lack of coordination with the village administration are

a major challenge. To overcome this, it is necessary to improve internal processes such as the implementation of night deliberations and coordination with village officials to save operational funds, as well as expanding external coordination through family coordination meetings with village governments and attendance at regular meetings to the environmental level. Thus, it is expected that the implementation of Village Consultative Body functions can be increased in accordance with the provisions of law no. 6 year 2014.

REFERENCES

- [1] “UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 6 TAHUN 2014 TENTANG DESA,” ACM Int. Conf. Proceeding Ser., vol. 18-April-2, pp. 45–54, 2016, doi: 10.1145/2904081.2904088.
- [2] H. Abdul, “Kinerja Badan Permusyawaratan Desa (Bpd) Dalam Otonomi Desa,” *Perspektif*, vol. 5, no. 1, pp. 400–410, 2016, doi: 10.31289/perspektif.v5i1.168.
- [3] A. Dilapanga, J. Mantiri, and L. Bulu, *KEBIJAKAN PUBLIK*, vol. 1, no. April. kupang: PENERBIT TANGGUH DENARA JAYA, 2024.
- [4] dITJEN B. PEMDES, “PERATURAN MENTERI DALAM NEGERI REPUBLIK INDONESIA NOMOR 110 TAHUN 2016 TENTANG BADAN PERMUSYAWARATAN DESA,” *BINA PEMDES*, no. May, pp. 31–48, 2016.
- [5] Umrati and H. Wijaya, “Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan,” *Sekol. Tinggi Teol. Jaffray*, no. August, pp. 8–10, 2020.
- [6] J. Mantiri and C. M. Siwi, “Peran Pemerintah Sebagai Kunci Utama Pengelolaan Dana Desa Di Desa Dulumai Kecamatan Pamona Puselemba Kabupaten Poso Propinsi Sulawesi Tengah,” *J. Civ. Educ. Media Kaji. Pancasila dan Kewarganegaraan*, vol. 2, no. 1, p. 33, 2018, doi: 10.36412/ce.v2i1.439.
- [7] S. Kairupan, J. Mantiri, M. Mandagi, and R. Sendouw, “Ethics of Public Services in the Department of Investment and One-Stop Integrated Services of Manado City,” 2019, doi: 10.2991/icss-19.2019.110.
- [8] A. Dilapanga, J. Mantiri, and C. Mongi, “Evaluation of the Management of Population Administration Information System at the Department of Population and Civil Registration of Tomohon City,” vol. 383, no. Icsc, pp. 728–730, 2019, doi: 10.2991/icss-19.2019.105.
- [9] Fatkhul Muin, “Otonomi Daerah Dalam Persepektif Pembagian Urusan Pemerintah-Pemerintah,” *Fiat Justisia J. Ilmu Huk.*, vol. 8, no. 1, pp. 69–79, 2014.
- [10] BPK, “UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 23 TAHUN 2014 TENTANG PEMERINTAHAN DAERAH,” pp. 1–23, 2014.
- [11] A. R. Dilapanga, “Responsivitas Pelayanan Publik Di Era Pemberlakuan Pembatasan Kegiatan Masyarakat (Ppkm) Pada Dinas Kependudukan Dan Catatan Sipil Kabupaten Bolaang Mongondow,” *J. Adm.*, vol. 3, no. 1, pp. 28–34, 2021.
- [12] M. I. R. Rantung, “Implementasi Kebijakan Persyaratan Kualitas Air Minum Isi Ulang di Kecamatan Tondano Selatan,” *J. Kaji. Kebijak. dan Ilmu Adm. Negara (JURNAL Adm.)*, vol. 1, no. 1, 2019, doi: 10.36412/jan.v1i1.1003.
- [13] T. P. Saragi, “Mewujudkan otonomi masyarakat desa: alternatif pemberdayaan desa,” (No Title), 2004.
- [14] H. Kencana Widjaja, “Otonomi Desa. Jakarta: PT RajaGrafindo.,” 2003.
- [15] Y. d Ristanti, “Undang-Undang Otonomi Daerah DAN PEMBANGUNAN EKONOMI DAERAH,” *J. Univ. Tidar*, no. 32, 2015.
- [16] I. K. Syafiie, “Pengantar Ilmu Pemerintahan. Suyadi, petunjuk penulisan skripsi. Yogyakarta.,” 1992.
- [17] Bpk, “PERATURAN PEMERINTAH REPUBLIK INDONESIA NOMOR 72 TAHUN 2005 TENTANG DESA,” vol. 2005, pp. 170–171, 2005.
- [18] M. Jamaluddin, *MANAJEMAN SEKTOR PUBLIK*. Purbalingga: CV. Sketsa Media, 2023.
- [19] M. W. L. H. Zaenal, “Manajemen Pelayanan Public.” CV PUSTAKA SETIA, Bandung, 2015.