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Abstract

The working relationship of village Government with indigenous institutions is backed by the existence of customary institutions that have a large influence for the development of the village community, in addition to the issuance of law number 6 year 2014 about the village also gives the establishment of a working space between the village government with the indigenous institutions increasingly stronger, namely have a spirit to preserve and advance the custom as a form of local wisdom. The existence of adat institution is potential as accelerating development and become joints strengthening the life of village community. To maximize the indigenous potential that exists at the village level, it is important to know how the working relationship between the village government and indigenous institutions in the preservation of indigenous values for development.

This article uses a qualitative descriptive approach and in this study developed a working relationship of village Government with indigenous institutions. The village government's work relationship with the village customary institution in the preservation of indigenous values to support the development of the village takes place in the form of communication, coordination, partnerships and social control. The working relationship is a series of activities that support the creation of community participation in village development. The working relationship between the village government and the village customary institution in the preservation of indigenous values as a form of local wisdom should be maintained as a form of mutual value of Gotong Royong in Indonesia Society.

Keywords: Working relationships, village government, and indigenous institutions

Introduction

Government levels in Indonesia include central governance, regional governance and village governance, each carrying out a function of service, development, and empowerment. One of the lowest government units in Indonesia is the village government as an organizer of government affairs at the village level. Although as the lowest unit in the government level, the village government has an important role in achieving development objectives. This is because the village government has a strategic position for development success. Village Government is the leading unit in the service to the community as well as strategic milestones

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for the success of all programs. Therefore, efforts to strengthen the village is a step accelerating the realization of the welfare of society (Widjaja, 2003:76). Efforts to strengthen the village government one of them is to utilize the existing cotensions in the village, one of the potential is the village customary institution that is part of local wisdom in the village.

Village Governments have the role of creating a climate that encourages the growth of initiatives and non-governmental communities, conducted through the messages of development, the direction of participation manifested in the utilization of existing funds (Adisasmita, 2006:11); Social process management in the community, how to create a democratic life, providing social services, a sense of tranquility, and fairness (Dwipayana et al, 2003:33, Effendy 2008:28); Moving the community to become one of the important strengths in the development process (Pambudi, 2003:18).

One rational issues in realizing the village government is able to run development activities is to utilize local wisdom in the village level by making indigenous institutions as part of the development of the village, which is able to provide positive change at the village levels. For that it is necessary to develop forms such as what the working relationship between the village government and the village customary institution in sustainable development. The Government's role in improving the welfare of villagers through potential is a process of disclosure on how governments play a role in increasing physical and nonphysical potential through Village Community Empowerment (Bawono and Erwin Setyadi, 2019:17). The physical potential of the village is a potential that relates to the village's natural resources. While the non-physical potential in the village is the potential of social and cultural resources including the potential of nonphysical, namely:

- a. The villagers who live by Bergotong-Royong become the strength of production, as well as Village development.
- b. Village government or villages that work to a maximum source of involvement, as well as smooth village governance.
- c. Public institutions and village customs institutions become partners of the village government in encouraging the participation of village communities in development activities.

The village government in running governments in addition to the internal environment influenced also influenced by external environments covering all elements, entities, and conditions affecting the performance of the village government. In this context one of the external entities affecting the village government is the presence of a village customary institution as a potential for local wisdom at the village level. The village government as the organization that is managing community affairs today cannot walk on its own. The village is the unity of the legal community settled in a certain region that has a strong bond and a sense of togetherness among one another. Strong ties and a sense of togetherness encourage village governments to establish working relationships with village customary institutions. The spirit has also been strengthened with the issuance of Law No. 6 of 2014 about the village, which has the passion to preserve and promote customs as a form of local wisdom.

The Government's relationship recognizes that there are three forms of relationship, namely: 1) Intergovernmental working relationship, 2) government working relations with private, and 3) working relationship between the Government and the public (village customary institution). In this study, identifying one of the important working relationships to be strengthened and developed are the village government's working relationship with the village's customary institutions. Village governments in governance require the village's customary institution as a supporter of development success. Adat is defined as the habit of assuming the community has formed both before and after the existence of the community (Soemadinigrat, 2002:14). Further, according to Wignjodipoero (1988:13), Adat is a reflection of the personality of a nation, is one of the incarnation of the nation's soul in the centuries. Thus, the adat can be concluded as an important element that gives identity to the nation in question. Identity that is owned as a form of local wisdom, if able to be managed properly will deliver to willingness.

Tradition is derived from the reality of the community itself. The people who behave as a custom are inspired by self-awareness and educational processes. We can understand that customs have a strong bond and influence in society. But such strong bonds are when and if the time can be lost when not guarded or dependent on the community whether to support the customs. So the existence of Customs is very dependent on the feeling of fairness and comfort perceived by society. In line with the identity of community personnel by the increasingly changing pradaban, with mobility and power struggle to be mastered and strengthened, the establishment of countries, exploration of the earth and colonialism and so on, the human being gives a natural reaction by starting to re-identify their groups of a) indigenous peoples, B) indigenous peoples, c) civil society, D) minorities, e) Economic Community, and F) Political society (Karoba, S. 2007:103-104).

Indigenous peoples have existed long before Indonesia became independent, 17 August 1945. Indigenous peoples develop their institutions and governance based on their own creations and manage the system society based on customs that instituted from self-developed habits (Nurcholis, 2017:39) institution or institution is a container to carry out certain tasks and functions in order to achieve certain objectives. Mentioned in article 1 paragraph (3) Permendagri No. 18 of 2018 mentioning the village customary institution or other designations is an institution that organizes the functions of customs and becomes part of the original arrangement of the village that grows and develops on the initiative of the village community.

Furthermore, in article 10 paragraph (1) Permendagri No. 18 year 2018 mentions the institution is in charge of assisting village government and as a partner in empowering, preserving, and developing customs as a form of recognition of the customs of the village community. Then in article 10 paragraph (2) mentions the customary institution of village functioning:

- a. Protecting cultural identity and traditional rights of indigenous legal peoples including birth, death, marriage and other kinship elements;

- b. Preserving the right of Ulayat, customary land, indigenous forest, and property and/or other customary wealth for the livelihood of residents, environmental sustainability, and overcoming poverty in the village;
- c. Develop consensus deliberation to make decisions in the village deliberations develop the value of customs in the settlement of inheritance disputes, land and conflict in human interaction;
- d. The development of customs values for the peace, tranquility and order of the village community;
- e. Develop indigenous values for health activities, community education, arts and culture, the environment, and others;
- f. Developing cooperation with other village customs agencies

From the explanation above can be understood that the village customary institutions have an important role in the implementation of the Government of the village such as assisting the village government, develop a deliberation in the development of the village, creating peace and order of society. To quote Solekhan's opinion (2014:78-79) that the main role of the village customary institution is strengthening community and social security/community resilience and can assist the village government in carrying out the function of village governance administration. Therefore, its existence must be respected, held high, and developed for the Advancement of Village Development, and the welfare of the village community. The existence of a village customary institution is one of the forms of local wisdom. Local wisdom in the form of the way and the strategy of local people in running life and filling development. In the opinion with Damsar and Indrayani (2016:185), it is said to be wisdom because it is a crystallization of past experiences that form the stock of know-ledge and praxis that is considered prudent and wise to various communities. The wisdom and policies look at the appearance of the anticipatory, adaptive, and polutif abilities of various life issues.

- a) Local wisdom consists of a value, a local knowledge and technology system.
- b) Local wisdom, therefore, covers almost all aspects of human life: local wisdom in relation to food security: how food sources are maintained and maintained such as "ban fish" or "ban-tebates" that prohibit people from catching fish in the time before the harvest.
- c) Local wisdom in association with water resource Conservation: how water resources are not to be a rare item such as a subak in Bali, or "Tali Banda" or "windmill" in Miang Kabau.
- d) Local wisdom in relation to the utilization of natural resources for the economy: how the use of natural resources exist for the source of economics such as the classification of forests according to indigenous peoples in Minangkabau and Malay, classification of land according to Customs, the right of Ulayat on the sea, and so on. Local wisdom in relation to settlements: practical guidance on customary house building patterns (traditional houses), housing layouts, and so on. Local wisdom in relation to the clothing: the demands of customary practice on traditional garments, weaving, and others. Local

wisdom in relation to social interactions: customary guidance on social interactions based on gender, age, and social status.

Local wisdom in conjunction with the anticipation of the future: the customary guidance on the anticipation of natural disasters, social conflicts, and poverty (Damsar and Indrayani, 2016:186). Along with the development and dynamics of indigenous value development has degraded. The decline or decline of indigenous values that have an impact on the loss of practical demands of customs (clothing, customary houses, layouts, etc.) The occurrence of natural resources exploitation, conflict in the Community (social interaction), the fastness of deliberation values, criminality, juvenile delinquency, and drugs. The problem that occurred in the village was to get attention by the village government. One way out of the various problems of the village community is to utilize the potential of local wisdom owned by the village.

Therefore the importance of the working relationship between the village government and the village customary institution is to preserve the value of customs as the management of natural resources, social control, guidance for the community and anticipation of social change. Further citing the opinions of Damsar and Indrayani (2016:193) mentioning the implementation of local wisdom is for the management of natural resources, disaster anticipation and disaster handling. In article 1 paragraph (3) of regulation of the Minister of Home Affairs No. 18 of 2018, explaining that indigenous village institutions or other designations are institutions that conduct customs function and become part of the original arrangement of villages that grow and thrive on the initiative of Village People. Village customary institution in Muara Uwai Village, Bengkinang, Kampar District is a customary institution that is hereditary, not a village customary institution that is formal or village government formation. Although not formal the existence of adat institutions greatly help the village government to preserve the customs as a form of recognition of the customs of the village community.

The Government as an organization that is going through public affairs today can not walk on its own, the government needs Community institutions and indigenous institutions as a supporter of the success of development. So in this study from the perspective of the working relationship in the Government of the village to know the existence of: 1) Intergovernmental working relationship, 2) government relations with private, and 2) working relationship between the Government and society (indigenous institutions and civic institutions). This is then adopted in Article 95 Act Number 6 year 2014 about the village that the village government and village community can form the village customary institution. The village customary institution is an institution that organizes the functions of customs and becomes part of the original structure of the village that grows and develops on the initiative of the village community. The village customary institution is tasked with assisting the village government and as a partner in empowering, preserving, and developing customs as a form of recognition of the customs of the village community.

The existence of customary institutions at the village level is a potential as accelerating development and become the joints strengthening the life of the village community. The village customary institution is an institution that organizes the functions of customs and becomes part of the original structure of the village that grows and develops on

the initiative of the village community. To maximize the potential value of adat that exists at the village level, it is necessary to know how the working relationship between the village government and indigenous institutions in the preservation of customary values. Therefore, the working relationship of village customary institutions with the Government is a working relationship in the form of partnership. The partnership is defined as a equality relationship. According to Sumarto (2009:116) Partnerships are relationships that occur between civil society, government and or the private sector in order to achieve a goal based on the principle of belief, equality, and independence.

The appropriate partnership pattern in seeing the working relationship between the village government and the village customary institution in the preservation of indigenous values can be developed in the Mutualism partnership pattern, as this pattern allows for optimal achievement of Village development objectives. The partnerships seen in this study relate to partnerships in the context of the working relationship between village government organisations and village customary institutions. Village government organizations are identified in achieving effective development requiring cooperation or partnerships with the village's customary institutions. Village government partnerships with village customary institutions are very likely to be realized, due to the strong values of the Gotongroyong in the village community.

Social control in this study shows various activities that support the development of the village that is described in the working relationship of village government with the village customary institution in the preservation of customs. For control in this study is not merely a control in bureaucracy or organization alone. Social control is done by agencies or social activities. Law as human social control, the law is one of the social controllers. Other tools still exist because there are still recognized other social presence (such as beliefs, morality). Social control is a normative aspect of social life. It can even be expressed as a deviant definition of conduct and its consequences, such as various prohibitions, demands, and indemnity (Satjipto, 1983:35).

The function of law as a social control tool can run well if there are things that support it, one of which is the role of a village customary institution (as an executive) consisting of trusted and respected indigenous stakeholders of the community. In this context, the working relationship of village government with the village customary institution in the form of social control can also be developed in the participation relationship in development. From existing literary studies can be developed a framework of research thinking of the village government's work relationship with indigenous institutions, as follows:

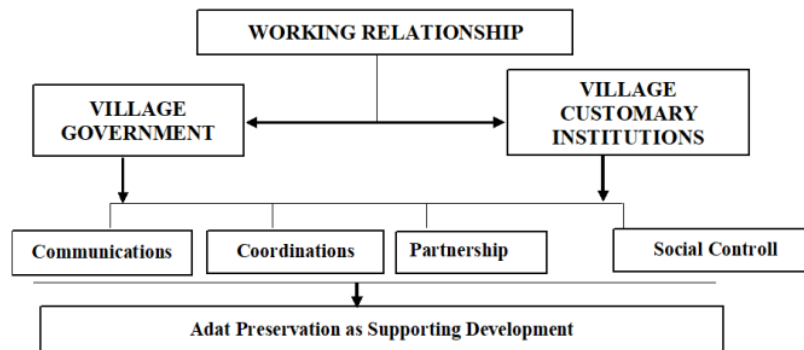


Figure 1: The Village Government's Work Relationship Research Thinking Framework with Indigenous Institutions

From the picture above, it can be explained that the idea of the study was started from the working relationship approach between village government and village customary institution. Based on the approach and development of the theory of employment, regulation and the facts existing in the research locus there are several forms of village government working relationship with the village customary institution in the preservation of customs, namely communication, coordination, partnerships and social control. Various forms of working relationship in his expectations are expected to develop customs in supporting the development of sustainable villages.

Research Method

The research method used is a qualitative descriptive (qualitative descriptive research). Qualitative research method with a detailed approach is to clearly describe how the village government's relationship with the village customary institution. This research was conducted in Muara Uwai village of Bangkinang District Kampar District. The informant in this study is comprised of persons related or interested in the context of the village government's working relationship with the village customary institution in the preservation of indigenous values. The informant in this research is the village chief, village secretary, the Regent/grandmother Mamak, Chairman of the Village Consultative Board, Secretary of Village Empowerment Kampar, and Member of the Kampar District legislature.

The process of informant withdrawal purposive sampling to get the right answer, complete and comprehensive related to the working relationship Pemerinrah the village with the village customary institution in the preservation of indigenous values. Consideration of researchers set the informant is those who are involved directly and know the journey process of the village government's work relationship with the village customary institution in the preservation of indigenous values. Data collection techniques consist of interviews, observations and documents. Furthermore, in conducting qualitative data analysis researchers use interactive models consisting of the three main things: (1) data reduction (2) data presentation; And (3)/verified conclusion withdrawal.

Result and Discussion

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Rural development is a process of deliberate or conscious change to achieve the welfare of birth and inner for all members of the rural community as a whole. Rural development encompasses all aspects of rural society's holistic comprehensive life covering economic, social, political, cultural, religious, defense and security aspects (Damsar and Indrayani, 2016:211-212). Village Governments in government administration in addition to influenced internal environment also influenced by external environment. One of the external environment binds with the village customary institution that performs the customary function of the village, which is closely related to the life of the village community. The condition, indirectly, consciously or unknowingly, has created a village government working relationship with the village customary institution. In this context by Wasistiono (2013:27) refers to the ecology of governance. Government ecology is a scientific study of reciprocal relations between Governments as living organisms with the surrounding environment, with the aim of acquiring the correct knowledge of the components involved, the process, and its impact on the lives of mankind.

The village customary institution in this study is a customary institution that is hereditary (natural), and not a formal customary institution established by the village government. Further based on an in-depth analysis of the village government's working relationship with the village customary institutions in the preservation of indigenous values can be discussed with communication indicators, coordination, partnerships and social control.

1. Communication

Village government communication with the village customary institution in the preservation of indigenous values takes place in the process of external communication, where the village government organization not only communicates to members in the organization but also communicates with the village customary institution (as an outside party organization). External communication can also be interpreted as the communication of the working relationship, where the village government and indigenous institutions of the village communicate with each other or a way of delivering activities that must be carried out with the aim that the activities can be successful, effectively, efficiently and sustainably. If communication is interpreted as the process of interaction and conveying information, then the interaction process will take place in a network of communication that can occur through formal structures or informal processes.

As already understood, communication is the process of conveying information, messages, ideas and understandings using emblems that contain meaning or meaning, either verbally or nonverbal from a person or group to someone else in order to achieve mutual understanding and opportunity. Further communication can be interpreted as the process of crafting information between individuals through a system of emblems, signs and behavior. Based on research conducted a pattern of communication between the village government and the village customary institutions more to the ideas and messages. Communication built by village government with the village customary institution in preserving indigenous value, avoiding mutual miscommunication and synergize to maintain local wisdom culture. The study found that communication between the village government and the village customary

institutions in organizing the government and preservation of indigenous values was based on the attitude of togetherness.

The form of communication between the Government and indigenous institutions is to jointly show the event on the day of religion as a selection of fitting moments such as halal bi halal, and bath abundance, in the session of the event contains the communication message of the message of the customary value to the child (society) to keep the customary values. Customary institutions related to the preservation and development of indigenous values for health activities, public education, arts and culture, the environment communicates with the village government as an element of governance.

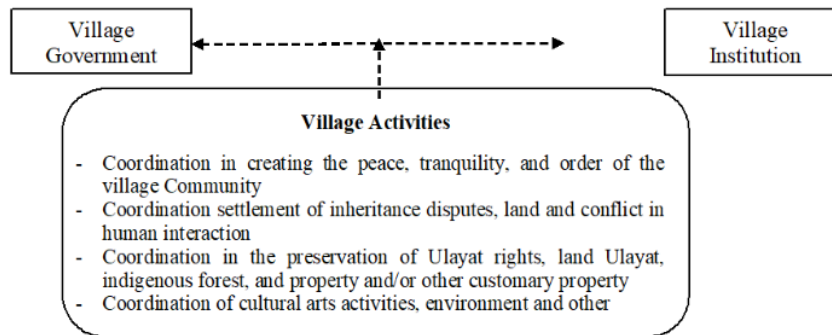
Furthermore, the village government in telling the plans and development programs that are implemented at the village, to be more effective during this time as well as communicating with the village customary institutions as one of the important entities in the middle of the village community. Adat Institution as a party that forged a work with the village government has been seeking to develop consensus deliberation for decision making in the village deliberation. So the ongoing communication work relationship is intertwined with a more effective, efficient and sustainable village development goal.

2. Coordination

Coordination and communication are two things that cannot be separated in the context of the work of village government with the village customary institutions. Coordination in the context of preservation of indigenous values between the village government and customary institutions is necessary to synergize the measures in the preservation of customary values so that the desired objectives are implemented efficiently, both in terms of time, quantity and direction. As said by Handoko (1997:196) that coordination in other words is the process of integrating objectives and activities in separate units to achieve the objectives efficiently.

From the results of the coordination work relationship conducted by the village government and indigenous institutions in the activities of the customary Council, the adat session was carried out as an attempt to find solutions to the occurrence of disputes or violations by the niches such as fights, domestic violence and land conflicts hence the village Government with indigenous institutions together and coordinate conducting a hearing to create peace and tranquility in the village community. The various issues that occur require coordination between the village government and the village's customary institutions, such as in the settlement of inheritance disputes, land and conflict in human interaction. More details can be seen in the following image:

Figure. 2The Form of Coordination of The Village Government with the Village Customary Institution in the Preservation of Indigenous Values



Coordination conducted between the village government and the village customary institutions to integrate various activities or activities related to customs. Coordination allows various potentials that the village has able to optimize for community welfare. To improve the coordination and interweaving of communication between the village government and the village customary institutions need to be conducted meetings and training agenda. Based on research, in order for the Coordination to run well between the village government and the village customary institution is required conformity with agreed policy, clarity, consistency, and mutual respect efforts made in the implementation of Village development.

3. Partnership

The form of a working relationship between the village government and indigenous institutions is a partnership. This has been strengthened in article article 12 paragraph (1) Permendagri number 18 year 2018 about public institution and village Adat Institute that the working relationship of village customary institution with village government is a partnership. The partnership in this study illustrates an effort, process and structure in management involving actors from the village government and village customary institutions in order to preserve the customary values useful to support the development of the village. The village government is aware of the importance of customary institutions as partners that help understand people's lives and take opportunities that exist as a form of wisdom in governance.

Village government organizations identified in achieving effective development requiring cooperation with the village customary institutions. The urge to make partnerships between the village government and the village's indigenous institutions is because the village government needs networking and moving from a model of participation to a partnership culture that demonstrates a stronger relationship and has a sense of mutual responsibility in development. Borrowing the opinions of Sulistiayani (2004:131-132) partnerships are developed based on the azas of the life of the Organization in general there are three patterns namely Subordinate union of partnership, Linear union of partnership, dan Linear collaborative of partnership.

Based on research conducted a pattern of partnership between the village government and indigenous institutions more towards linear collaborative of partnerships. The cooperation between the village government and Indigenous Valley does not distinguish the magnitude/volume, status/legality, or strength of the parties that are partnered. A partnership that interwoven with each other's vision and mission fills each other. In the partnership relationship between the village government and the indigenous institutions is intertwined linearly, that is on a straight line, not mutually subordinated. Research finds partnerships between village governments and village customary institutions in the governance and preservation of indigenous values are backed by the awareness of various parties to the limitations of providing public services and addressing social problems occurring in the midst of society.

One form of cooperation between the village government and indigenous institutions is the issuance of a letter of recommendation from the customs stakeholders as a requirement for marriage. The partnership between the village government and indigenous institutions is a cooperative relationship in village development efforts either directly or indirectly on the basis of togetherness and deliberation. Partnership relationship between village government and indigenous institutions can be described as follows:

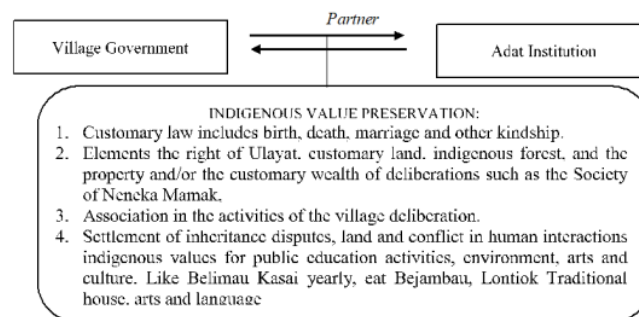


Figure. 3 Working Relationship between Village Government and Indigenous Village Institutions

Based on research conducted there are some benefits that are from partnerships between village government and village customary institution. namely: 1) assisting the village government in preserving indigenous values and achieving development objectives with more efficient, 2) a more powerful shared responsibility between elements in the community, 3) partnerships give social impact and grow the values of mutual assistance, 4) increase the productivity of the village government organization both in planning, implementation, and supervision of development. Therefore, there are several principles that need to be held in running the partnership, including the principle of trust, responsibility, equality and strengthening each other.

4. Social Control

Another form of working relationship between the village government and indigenous institutions in this study is also related to social control. It is also expressed by Solekhan (2014:78-79) that the main role of the village customary institution is social security/community resilience and can assist the village government in carrying out the administrative functions of the village government. Social controls or social control performed by village customs institutions are more educational, encouraging adhering to values, and supervising the governance of the Government and participating in village development activities. So social controls or social control not only in the sense of the village's customary institutions oversee the governance of the Government but also educate and invite the customary values that are the grip for the community in Village development.

Research finds that indigenous peoples and laws are social control. Public and legal functions as a social control tool can run well when supported by implementers primarily by village customary institutions consisting of trusted and respected people/stakeholders in the community. Social control played by indigenous institutions as a form of working relationship with the village government namely: 1), the resolution of conflicts in the community, 2) control of the governance, 3) to create peace and tranquility, and 4) anticipation of social change. Village and indigenous institutions have synergized primarily in addressing the various conflicts that occur in the community. Conflicts are occurring during personal conflict coughs, political conflicts, and social interclass conflicts.

This study found that there were conflicts in the village government's community seeking to have the problem resolved traditionally. So far, the existence of adat through customary shoots/adat figure very helpful village government when there is conflict in the community. The working relationship of village and indigenous institutions has been more beneficial in the conflict resolution in the community. As social control, indigenous institutions also have a relationship with the village government in creating peace and tranquility. The peace and tranquility done based on the results of the study is to nurture the child's sweetness, nurture soko, and nurture the community much. Then, various activities and resolutions that are carried out at the village level always refer to the customary values that are already alive and recognized.

The working relationship between the village government and indigenous institutions in the form of social control of the research results is also as a control in overcoming social change that does not support the development of the village. According to Garna (1993:1) A change is always applicable to all human societies, and people living in society are subject and change objectives, from wherever they are. The changes appear in unforeseen or sequential connection due to potential aspects of society itself and come from the outside, which then present the plots of certain changes. Therefore, the village government and indigenous institutions are present as the social control of social change concerning human life. Social control of social change is the screening of values that do not conform to local wisdom, and maintain existing values to strengthen identity and spirit of development.

Conclusion

Based on the results of the study found working relationship of village government with the village customary institution in preserving indigenous value in Muara Uwai village

Bangkinang Kampar District takes place in the form of communication, coordination, partnerships and social control. Firstly, the village government communication with the village customary institution in the preservation of indigenous values takes place in the process of external communication. External communication can also be interpreted as a communication of work relationship in the preservation of customary values. The ongoing communication work relationship is intertwined with a more effective, efficient and sustainable village development goal. Secondly, coordination in the context of preservation of indigenous values between the village government and customary institutions is necessary to synergize the measures in the preservation of indigenous values, such as coordinating the settlement of inheritance disputes, land and conflict in human interaction as well as cultural arts activities, environment and others.

Thirdly, partnerships between village Governments and indigenous institutions further lead to linear collaborative of partnerships. The cooperation between the village government and the customary institutions does not distinguish the magnitude/volume, status/legality, or strength of the parties in partnership. Fourth, social controls or social control conducted by village customs institutions are more educational, invite adhering to the values, supervise the governance and participate in village development activities. Society and customary law is social control. Public and legal functions as a social control tool can run well when supported by implementers primarily by village customary institutions consisting of trusted and respected people/stakeholders in the community.

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