

The Power Relation of Rural Governments in Developing Indonesian “Unicorn Village”: Study Case in Sleman and Badung

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Abstract

The political reformation in Indonesia has become an important mainstay of rural developments. Through the Rural Act, Indonesia's central government considers developing a village-based economy by disbursing village funds alongside by establishment of a Village-Owned Public Agency (Badan Umum Milik Desa). That idealism yet leaves much noteworthy criticism as exemplified by the existence of backward villages, impoverishments, and the demise of Village-Owned Public Agency issues that remain neglected. To the exception, both Sambirejo Village in Sleman and Kutuh Village in Badung have shown a contrast presage to which considered as an impotent village. Those villages categorize as unicorn villages with an income of over IDR one billion per year. As researchers, we decide to choose the previously-mentioned villages as a subject of our research in the field of political pillar studies. Applying qualitative research methods, we analyze political pillars through the Theory of Power (relational power) which incorporates governance actor market actors. By this article, we persist to explicate how actors and its relational power influence the rural development process by using the highest region's own source revenue (Pendapatan Asli Daerah or PADes). Thereafter we try to identify the best practices of rural development innovations. To sum up, the success factor of rural developments is the results of villages' governance intersectionality with various sectors and stakeholders, through the dint of rural tourism developments.

Keywords

Unicorn Villages, Governance Actors, Power Relation, Local Government, and Revenue.

1. Introduction

The enactment of Rural Law Number 6 of 2014 shifts the village's political landscape, which prior integrated into local government regulations. In the aftermath, villages in Indonesia will co-opt wider space to upscale their authority, restructure the village administration, and gain more village funding sources. Since 2015, villages in Indonesia earn the disbursement of 1.4 billion rupiahs per year (Puspasari 2016). The provision of village funds has become a form of central government's aid as many villages in Indonesia entangle to poverty. Hence, it is necessary to increase the funding allocation for villages (Lewis 2015; Yusuf et al. 2019; Karim 2020). Through the regency government, village funds will be useful as a form of fiscal transfer to the resource management at the village and regency levels, as well as providing poverty eradication programs (Watts et al. 2019).

The shift of village autonomy still bears negative consequences inherited by the New Order's centralized and interventionist policies (Antlöv 2003). After the advent of the Reformation, the local government seems to elude the central intervention; by means to assemble more inclusive and autonomous governance (Taufani and Iswanto 2018; Kristiansen and Santoso 2006). By decentralized government, it will provide extensive authority to the local government's autonomy itself (Riggs et al. 2016). This economic increment illustrates to which the decrease in power at a higher level of government provides wider opportunities for the local government to regulate at its own pace (Kushandajani and Alfirdaus 2019; Sahide et al. 2016; Vel et al. 2017). At the post decentralization, stock-still, it remains to leave the question of whether that immense amount of fundings have succeeded to transform all Indonesian villages into a better place by Law 6/2014. Thus, we would observe those funding distributions to the credit of Law 6/2014. Referring to the Indonesian Village Development Index (IDM) in 2020, there are 3,535 of the most undeveloped villages, 17,541 undeveloped villages, 38,019 developing villages, 8,692 developed villages and 839 villages consider as independent (idm.kemendesa.go.id). Besides, the rate of poverty also shows a decreasing trend. According to Statistics Indonesia's data by March 2015, the poverty rate in the village was 17.94 percent, while in September 2020 shows a decrement to 13.20 percent (bps.go.id). By the village funding distributions, the percentage of poor in Indonesia villages has decreased by 4.74 percent, even in the midst of a COVID-19 pandemic situation.

Apart from IDM data and poverty rates, the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration also continues to update the village developments across Indonesia. On November 2018, the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration stated the number of BUMDes had reached 41,000 units from only 1,022 in 2015, and that as many as 64 percent of villages already had BUMDes. All these data show a positive trend, but there are some notes that need holding to an account. The number of villages with underdeveloped status still dominates the notion of Indonesian rural developments. In 2020, the economic disparity between urban and rural areas reaches 5.32 percent higher than rural impoverishment. But, the village poverty depth index data which reaches 2.39 points while in urban areas is 1.26 points. Based on this data, rural impoverishment poses more challenges than urban communities. In contrast, the drastic increase in the number of BUMDes does not grow linear by its strength. It happened as the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration also mentions more than half of BUMDes are in a state of temporal demise. Many impoverishments occur due to differences in resources, which then by the government have to resolve through the Village Fund that prioritizes to aid the development expenditures and community empowerment (Aslan et.al 2019). Yet, poverty eradication often does not correlate with the achievement of Village Fund as we find disproportionality on to the use of Village Fund to eradicate povertiness (Imawan and Purwanto, 2020; Rimawan et al. 2019; Aziz, 2019). Historically, the economic life of rural communities erected on the concept of subsistence; which orients toward the adequacy of needs, not on accumulating or obtaining economic benefits. For rural communities in Indonesia, the subsistence way of life forms the basis of livelihoods which include agriculture, plantations, and fishing (Santika et al. 2019). Subsistence ethics of the rural communities is to produce or sell crops in raw form and become a commercial business that is still limited (Shackleton et.al 2011; Jerneck and Olsson 2013; McCarthy 2010). So that the practice of village development, it poses another challenge in facing the subsistence nature of village community.

Although the data related to village development leaves much noteworthy attention, we found peculiar cases of village development that appear to be successful. For example, the birth of unicorn villages that introduces by the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration which capables to gain the local government own Source Revenue above 1 billion per year. On May 2018, the number of unicorn village stated of 157 villages. Among the unicorn villages, there are 4 (four) villages with a very high level of progress, with a total PADes above 5 billion per year. Those villages are including Bokoharjo Village at Sleman Regency (recorded revenue reaches of Rp. 7.7 billion), Kutuh Village at Badung Regency (recorded revenue reaches of Rp. 6.8 billion), Nglings Village at Trenggalek Regency (recorded revenue reaches of Rp. 5.8 billion) and Gempolan Village at Karanganyar Regency (recorded revenue reaches of Rp 5.3 billion) (berdesa.com). The presence of these 4 (four) unicorn villages mark up some progressive expectation. As amidst the slack of Indonesian rural developments, some villages show an epitome in bringing positive contribution to the village incomes. In general, village development projects encounter many challenges, ranging from technical aspects to human resources. Thus, as we concern to that matter, we want to know the factors that influence the success of village development until being able to get an income of more than 5 billion. In spite of the eminent of four Indonesia unicorn villages, this study only gives more concern on two villages; Bokoharjo Village at Sleman and Kutuh Village at Badung. These two villages become our research objects, as it succeed to gain a predicate of the first and second highest income villages in Indonesia. These two villages are also developing tourism areas, alongside representing rural conditions in Java and Outside Java. Especially at Kutuh village, the privilege lies in the aspect of government which has the status of an official village as well as an indigenous village.

Each of the governance actors mentioned above has the power to influence village development. In simpler terms, power defines as the ability to control the behavior of others. By the village development, the principle of power sharing must focus on the principles of democracy and checks and balances—that accommodates the aspirations of village community through a communal agreement (Arifin and Utama, 2019). Development proceeds by making the village as a manageable social space where the central government exercises its authoritative power while the citizens and village government determine how resources divided (Jayasinghe and Wickramasinghe 2011; Rumkel et.al 2019; Wearing et.al.2010). This research focuses on the governance actors, the relations of governance actors, and the power that interlinks to them. Throughout the creative economy development, each actor is able to practice their pattern of power. Good governance have to reflect an accountable, transparent government, and accommodative community participation through the planning, transparency, and accountability process (Taufiqurokman and Andriansyah, 2018). Good governance includes all the mechanisms, processes and organizations in which the community explains its interests, aspirations, and the fulfillment of rights and obligations (Widiyanti, 2017; Ndou 2016; Singh 2018).

2. Literature Review

Researches on villages at the post enactment of Law No. 6/2014 on Villages have examined by prior researchs. The village as the object of research becomes interesting for us, as we also consider many Indonesia village

experiences a shift to a more progressive stages of independence. The portrait of an independent village then becomes an important issue that needs more nurturement in further. Village independences are visible from several aspects; including the implementation of village governance, improvement of community institutions, fair distribution of income and employment opportunities, and also the significant raise of community participation in village government (Asni et al. 2013). This independence erects an established, democratic, empowering, and respected village in culture (Hakim et al. 2018; Hehamahua 2015; Halid and Abdul 2018). Since the enactment of Law No. 6/2014 on Villages, there has been a main policy that mentions the allocation of village funds (Dana Desa). This village's fiscal autonomous policy shows a form of great partisanship from the government towards the priority of regional development raise for the sake of its social welfare. Village funds is a form of government attention and priority to overcome a broad inequality between rural and urban areas (Suprpto et.al 2018). Village funds prioritizes to attain particular rural developments in accordance to the fixed priority scale (Kurrohman 2015; Watts et al 2019; Rakhman 2019).

Indonesian villages occupy a special position compared to previous government periods. One of the claims supported by the establishment of the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration in 2014. Henceforth, there have been numerous rural studies by placing village as an object of analysis, which one of the minor objects concentrates to the tourism village. As a result, villages and tourism have a stronger relationship. The aforementioned fact correlates to the Statistics Indonesia records, which the tourism activities contribute to the raise of economic value up to Rp. 634 trillion in 2017. It increased by 8.4% compared to 2016 which amounted to Rp. 584.89. trillion. Those achievements achieved by Joko Widodo government's period that boosts tourism infrastructure, including boosting tourist villages (cnbcindonesia.com).

Related to the previous studies, there are five main trends in research on tourism villages in terms of politics and government. The first trend related to tourism village development strategies (Hadi, 2014; Ridlwan et. al 2017; Saepudin et. al 2019; Zitri et. al 2020). Second, research related to the organizational/institutional capacity of village government, including research on collaborative governance in developing tourist villages (Hilman 2017; Oktavia, 2018; Okparizan et al, 2019; Masitah, 2019; Cintantya et al, 2020). Third, research related to community participation in the development of tourist villages, some of which carry the concept of community based tourism (Herdiana, 2019; Herbasuki et al, 2019; Amilia et al, 2020). Fourth, research that links the development of tourist villages through budget glasses, including the Village Funds (Yusdita et al, 2018; Intan et al, 2019; Fikri et al, 2020). At last, we would like to analyze the influence or impact of the existence of tourist villages on the community (Pamungkas et al, 2015; Hermawan, 2016; Wahyuningrum, 2017; Fyka et al, 2018; Catur et al, 2020). At our research loci, there are several studies that place Sambirejo and Kutuh as a precious research location. However, the trend of existing studies is generally still within five trends of the abovementioned research. At Sambirejo Village, we focus on the Breksi Cliff tourism's strategic development. Regarding research projects at Sambirejo Village, some previous researches focus on the Breksi Cliff tourism destination's strategic management (Setiyono, 2017), the impact of Breksi Cliff tourism objects to the community surrounds (Islami et al., 2020; Nurwanto, 2020), research on community participation in Breksi Cliffs (Marvelito et al., 2020), budget management for Breksi Cliff tourism destination (Veronika, 2019), organizational capacity including the role of stakeholders in the development of Breksi Cliff (Ghaniyy et al., 2018; Wijaya, 2020). While research on Kutuh Village is not as much as research on Sambirejo Village, some of the research that has been successfully traced includes the management capacity by BUMDA (Suryani et al., 2019; Oktadesia et al., 2020), coastal area management (Pujianiki, 2020), community participation in developing tourism (Karini et al., 2016), and tourism village development strategies (Setiyarti et al., 2018).

Article 3 and Article 24 of Law 6/2004 emphasizes on the implementation of the good governance in every Indonesian villages. The principles of good governance included at the village level are related to transparency, accountability, and social inclusion as the basis for fair development and sustainable resource management (Warren and Visser, 2016). Historically, the concept of good governance in Indonesia was influenced by the Reformation era that desires a better government compared to the New Order regime (Takeshi, 2006; Pujiono, Amborowati, and Suyanto, 2013; Tambunan, 2000). In advance, governance defines as a process by which we solve common problems and meet the needs of society (Osborn and Gaebler, 1992:24). Meanwhile, according to the World Bank, good governance is defined as an implementation of solid and responsible development management which in line to the principles of democracy and efficient market, avoiding misallocation of investment funds and preventing corruption, both politically and administratively, implementing budgetary discipline and creating a legal framework and politics for the growth of business activities (Rosidi and Fajriani, 2013:4). The concept of good governance in general, apart from referring to accountability, also refers to government governance which deals with organizational performance, responsiveness, and good governance (Umar, 2011). Even so, the major enemy of good governance in countries including Indonesia, is generally

corruption which has become an acute disease in organizing a good governance (Azra, 2010; Hamilton-Hart, 2001; Bedner, 2013).

In implementing good governance at the village level, Law 6/2014 asserts the village as a hybrid government that runs local state government as well as self governing community (Mustakim, 2015: 6). So based on the law that the Village Government has the right to regulate and manage its own government affairs and the interests of the community in their respective villages. The concept of hybrid governance involves a wider political context and offers various alternatives that are preferred by the community at the local level (Meagher, 2012). The term hybrid is actually a new model in governance where arrangements are run by including local institutions and popular organizations that fill gaps and governance capacities (Meagher, Herdt, and Titeca, 2014; South, 2017; Colona and Jaffe, 2016). In the explanation section of Law 6/2014 concerning villages, it states how the construction of thinking that combines the two forms of government so that it becomes a hybrid, expects the village to be organized in such a way as to become a village and a traditional village by basically carrying out government tasks that are almost the same, but differ in the implementation of original rights. proposal.

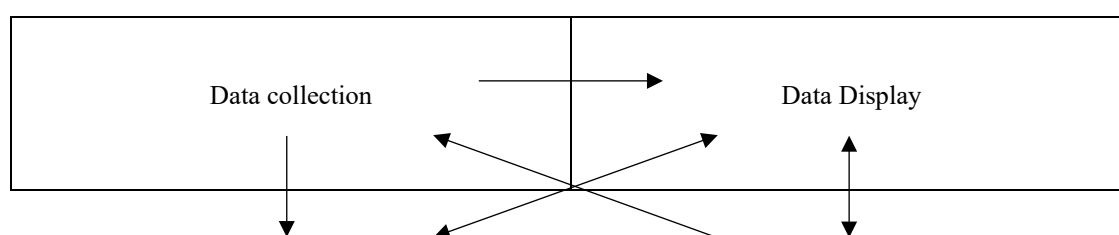
Authority based on the right of origin is a living inheritance and the initiative of the village community in accordance with the development of community life. Meanwhile, village-scale local authority is the authority to regulate and manage the interests of village communities that have been carried out by the village or are able and effectively carried out by the village effectively; such as making boat moorings, village markets, irrigation canals and others. Especially in the indigenous village, actors such as the elders at the village level have great influence and interest, especially in rural and remote areas where their power tends to be significant compared to formal institutions at the national level (Bagayoko, Hutchful and Luckham, 2016). Customary law and local wisdom as well as community structures are social forces that work according to their own logic and rules in a state run by actors such as elders, tribal chiefs, shamas, and religious clerics (Boege, Brown, and Clements, 2009; Hoehne, 2013; Kapidžić, 2018). The aforementioned two forms of authority indicates the status of the village as a self-governing community, in accordance with the mandate of the 1945 Constitution article 18B paragraph 2. Meanwhile, the next two forms of authority, namely the authority assigned by the provincial government or municipal government, as well as other authorities assigned according to laws and regulations, are two authorities which indicate that apart from being a self governing community.

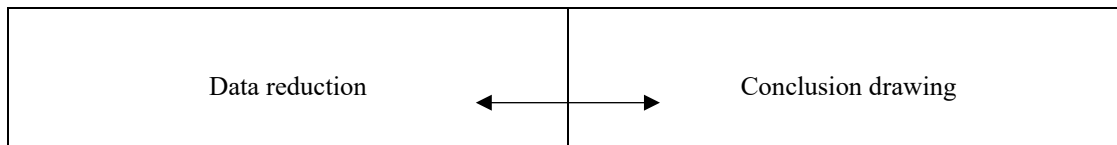
3. Method

Unicorn Villages refers to our object of research that are able to achieve Village Original Income (PADes) of at least IDR 1 billion. Among other village financial sources such as ADD, APBN, levies and tax revenue sharing are all sourced from the APBN and APBD. Therefore, the amount of PADes signifies on how independent a village is; where unicorn villages position themselves as a supra-independent village. Among the existing unicorn village data, we decides to study two villages that won the highest PADes in Indonesia, namely Sambirejo Village in Yogyakarta Province and Kutuh Village in Bali Province. We use qualitative data-based research which the results are presented using words, not requiring any statistical calculation (Moleong, 2002).

The subjects in this study are village political actors who involve themselves in the village development. They can be grouped as elites in the village government structure; including village heads and village government staff, BUMDes managers, and village stakeholders in the village development. We collect data through observation, interviews, and document analysis. Related to interviews, we collect the data from several informans who meet our requirements; (a) Informans were selected based on their level of involvement in village development. (b) Play an important role in village development. (c) Informans are selected based on their involvement in pioneering, promoting, and managing village unicorns. Based on the criteria above, the informants in this study were the village head, village secretary, head of BUMDes, community leaders, head of youth organizations, head of PKK and community representatives. The data that had been collected through observation, interviews, and subsequent documentation were analyzed through the stages of qualitative analysis as recommended by Miles and Huberman (Moleong, 2002), including data collection, data reduction, data display and the last is data conclusion (Table 1).

Tabel 1. Components of Data Analysis





Source: (Moleong, 2002)

5. Results and Discussion

In this section, we will discuss about the role of actors and their relations between governance of the village development in Sambirejo, Sleman Regency in the Special Region of Yogyakarta and in Kutuh Village, Badung Regency, Bali Province. The results of this study show both of those two villages rely on the tourism sector as the mainstay sector, which contributes greatly to their Village Original Income (PADes). The concept of village development with the unicorn category certainly cannot be separated from the governance actors involved in it. Synergy between actors is needed in the implementation of government and village development to achieve a goal. Ideally, cooperation should not only rest on the domination of state institutions. Apart from that, actors outside state institutions are needed and take part in their role, the following is the explanation:

5.1 Development in Desa Sambirejo

By the research in Sambirejo Village, we identify several governances' actors' involvement in the village development; including the Provincial Government, Regency Government and Sambirejo Village Government as main actors, equipped with BUMDes and Tourism Awareness Groups (Pokdarwis). Next, from the civil society groups, there are tourism site managers, while in terms of market actors there are several companies that help grow and develop tourism sites. Among all the actors mentioned above, in practice, they are divided into dominant and non-dominant actors in village development practices. Each actor has a role in development in Sambirejo Village. Among them, the Sambirejo Village Government plays a role as a regulator and maker of development plans in general through the village RPJM, APB Desa and Village Regulations (Perdes).

In addition to the village government, village government partners in the economic field, namely BUMDes assign to accommodate village activities related to the economy, which is tourism. Meanwhile, Pokdarwis acts as a partner of the Sambirejo Village Government who is in charge of driving *Sapta Pesona*. Pokdarwis in the Special Region of Yogyakarta is specifically established because of several factors; including, First, as a condition for the decline in assistance for infrastructure activities in Breksi. Second, Pokdarwis was born with the aim of socializing tourism to the public, most of whom are miners to become tourism communities. Pokdarwis in relation to village funds has a function as a community-based organization that promotes tourism in order to develop rural tourism destinations (Putri and Adinia, 2018). To maximize management, Pokdarwis are required to understand the importance of organization and organizational management as the driving force of the rural economy (Asmoro, Anwartinna, and Handayani, 2019; Suyanto et al., 2018; Wibawa, Sujarwo, and Hiryanto, 2016).

BUMDes has a role in the affairs of entrance tickets and parking fees, while Lowok Ijo acts as an executor who drives the operations of tourism activities. The delegation of Breksi Cliff management by BUMDes Sambimulyo to managers is based on a Decree signed by the Director of BUMDes Sambimulyo dated January 2, 2019. The Rozaki and Rohaya study (2019) explains that tourism development carried out by BUMDes in addition to empowering local communities, also overcomes economic problems independently by villagers and educate the public how to manage tourism. The impact of tourism management managed by BUMDes has a direct and indirect positive impact on rural communities, including an increase in MSMEs (Setyobakti, 2017; Singgih, Sudibyo, and Putra, 2019; Karim, 2020).

After the declaration, support continues to flow to support the development of Breksi Cliff tourism. The presence of the Breksi Cliff as a tourist spot cannot be separated from the role of various local stakeholders who fight for the management of the Breksi Cliff as a former excavated mining material to become a potential benefit for the community (Pamungkas, Wardo, and Mugijatna, 2019). Besides Breksi Cliff, in Sambirejo Village there are also other tourist locations, namely Ijo Temple, Watu Payung and Riyadi Spot. Based on the process of developing tourist sites in Sambirejo, in general the initial initiators came from the residents themselves who received support from the Village Government. In this case, the potential power of the Sambirejo Village Government is also actualized through the exercise of its authority as a village-level decision maker. In the practice of developing and managing tourist sites, the village government is the regulator and decision maker for the development of Sambirejo Village. This includes the establishment of BUMDes through Perdes No. 5 of 2016 which was later revised by Perdes No. 3 of 2019. This agency can provide input to the Village Government and even participate in solving social and economic problems in Sambirejo.

Actor's power relations in the development in Sambirejo Village can be seen at the most basic level, referring to a relationship between partners which means that every action will affect others (Jones, 2015: 20). Seeing the role of each actor in the development process of Sambirejo Village in the form of tourism objects, that power spreads among the village government, Pokdarwis and BUMDes. The capabilities of the Sambirejo Village Head himself appear to be good, because under their leadership, Sambirejo Village has succeeded in becoming a Unicorn Village, even though they have only served for one term. Power also comes from below, not from the center of power, power comes from the people who are members of Pokdarwis. The position of Pokdarwis played a major role in the construction of the Breksi Cliff, because it served as a motivator for Breksi Cliff managers, encouraging the Sambirejo Village community to implement the Sapta Pesona points and as a liaison between the community and the Sambirejo Village Government. The social capital owned by the people of Sambirejo Village itself is also good, because of their willingness to carry out routine community service cleaning the Breksi Cliff.

In general, based on the history of the establishment of several tourist sites in Sambirejo, the power relations that occur appear to be the result of power relations between many parties. Although the practice of power is dominated by the DIY provincial government, local village initiatives cannot be ignored. Among all tourism objects that have been opened, Breksi Cliff is the focus of discussion by the village government and BUMDes. In real terms, when compared to other revenues, Tebing Breksi is the largest contributor to APBDes. The total income of Sambirejo Village in 2018 was Rp. 4,156,758,967. This income is obtained from various village financial sources including the following, First, Village Original Income (PADes) of Rp. 461,761,967 originating from village business results of Rp. 65,000,000, the result of village assets is Rp. 308,600,000, as well as other village original income of Rp. 88,161,967. Second, the transfer income of Rp. 3,684,997,000 originating from the Village Fund (DD) of Rp. 1,062,709,000, sharing the results of local taxes and levies of Rp. 365,000,000, Village Fund Allocation (ADD) of Rp. 1,153,663,000, financial assistance from the Provincial APBD of Rp. 750,000,000, financial assistance from the district budget of Rp. 353.625,000. Third, other income of Rp. 10,000,000 derived from non-binding third party grants and donations amounting to Rp. 10,000,000.

Besides Lowok Ijo, Pokdarwis and BUMDes, at the Breksi Cliff tourist location, there is also the Sambirejo Village Economic Center (Balkondes). In practice, the Balkondes also provides financial assistance to Pokdarwis in order to increase the capacity of each individual in Pokdarwis and provide free internet access that can be used by tourists and the people of Sambirejo Village. The Sambirejo Village Economic Center was inaugurated by the Minister of State-Owned Enterprises Rini Sumarno on 27 April 2019, its establishment was intended as a means for the community to gather and discuss the problems that exist in Sambirejo Village. The presence of the Economic Center shows the central government's role in development in Sambirejo Village.

In practice, the management of the Sambirejo Village Economic Center - based on the researcher's observations - does appear to be effective. Everyday, the Economic Center is also used for economic activities through the existence of a restaurant for tourists who want to relax and enjoy the view of the Breksi Cliff. The manager of the Sambirejo Village Economic Center is Lowok Ijo. So until now Sambirejo Village has been able to develop various facilities, both from self-help from the community, government assistance, and assistance from private institutions. The role of the supra-village government is tangible, one of which is through funding, funding assistance for the development comes from various sources, including the following in Table 2:

Table 2. Assistance for Breksi Cliff Development

No	Source	Developed Facility
1	Yogyakarta Provincial Government	a. Culinary Station b. Secondary Pond
2	Provincial Tourism Agency	a. Construction of Raudatul Sholihin Mosque b. Construction of amphitheatre
3	Ministry of Rural Development	a. Provide financial assistance for the construction of block roads including the northern parking area b. Provide development assistance in the form of construction of 4 gazebos, 6 toilets and 4 public street lighting c. Road construction
4	Transportation Service Agency of Sleman	Illumination lights
5	Provincial and Regency Tourism Offices	Increasing the capacity of human resources in the tourism sector

6	nongovernmental	Primary Pond
7	Telkomsel and Telkom Indonesia	Village Economic Center

Source: Processed by researcher (2019)

Based on Table 1, the success of the development of the Breksi Cliff tourism object does not come purely from the establishment initiative or internal management of the village government. There are complex relationships between actors that influence each other so that Breksi Cliff tourism has managed to generate significant revenue over the last few years.

Each element in Sambirejo Village manages their own household based on AD/ART guidelines. In terms of legalization, each of these elements has a decree. Pokdarwis has a decision letter from the Regent, as well as BUMDes Sambimulyo a decision letter from the Village Head (Village Head Decision No. 7 of 2017). In terms of funding to support the organization, the source of Pokdarwis funds still comes from the Sambirejo Village Government in this case PADes and from other parties that are not binding, such as the private sector. The source of Pokdarwis funds should come from the manager because Pokdarwis is an organization that fosters managers.

The existence of good cooperation between actors has various positive impacts including the following, First, through Breksi Cliffs and savings and loans managed by BUMDes Sambimulyo have provided significant input to PADes Sambirejo, for example in 2018 BUMDes Sambimulyo contributed Rp. 65,000,000 as PADes income and this contribution continues to increase in 2019, Second, many local youths find work, this will indirectly reduce urbanization. The number of youth workers used to manage parking is 128 people. The system used for payroll is a profit sharing system. The following is the statement from the Head of BUMDes Sambirejo: "In one week, 7 working days, 1 person can get 500 thousand for economic improvement". Third, the number of street vendors who can be empowered by the existence of Breksi Cliff is approximately 130 people. Fourth, residents who own a jeep also benefit from the Breksi Cliff. Currently there are 80 jeeps that are officially operating, while those that are not official reach 100 jeeps in operation. The total number of residents who have been successfully empowered from Breksi Cliff is 400 people.

As a result, Breksi Cliff won 1st place in the Anugrah Pesona Indonesia competition in the category of the most popular new tourist destination, which received 1,000,000 visitors. While Pokdarwis won the provincial champion award 2 times. The provisions for the distribution of income from entrance tickets and parking from Breksi Cliff tourism objects are as follows, First, the percentage distribution between Sambimulyo BUMDes and the manager is 25%:75%. This revenue sharing is reflected in the memorandum of agreement between the BUMDes Sambimulyo and the Manager of the Breksi Cliff Unit and a decree signed by the Director of BUMDes Sambimulyo on January 28, 2019. Second, the 25% percentage obtained from the manager is redistributed by the BUMDes for Sambimulyo PADes income. Third, the percentage share between BUMDes and the Government is 60%:40%.

The amount of income from the tourism sector in Sambirejo, on the other hand, also creates tension. However, the conflict did not occur between the actors who participated in the development of Sambirejo Village, but occurred between the Sambirejo Village Government and the Government of the higher level, namely the Sleman Regency Government. The conflict occurred because there were differences in perceptions regarding the levies proposed by the Sleman Regency Government to the Sambirejo Village Government. The Sleman Regency Government in this case requests that the Village Government provide 50% or 40% of the revenue from the management of the Breksi Cliff Tourism Object.

In Law no. 28 of 2009 concerning regional taxes and levies states that local governments can collect levies as long as they own, manage, and provide facilities for places that are objects of taxes and levies. However, so far the Sleman Regency Government is considered not to have given any attention and assistance in developing Breksi Cliff tourism objects. In addition, the land where the Breksi Cliff is located is a sultanate land that was given to the village government to pay village officials and also to be managed for the welfare of the community. The Regional Government considers that Village Autonomy is an integral part of the implementation of Regional Autonomy. As a result, the village community then remains subordinated to the great power outside it, namely the Regional Government, without an adequate bargaining position (Nadzir, 2013:20).

Apart from the retribution conflict that occurred between the Regency Government and the Village Government, this certainly did not reduce the success of tourism development in Sambirejo. The good practice of tourism management that occurs in Sambirejo is a synergy between the central government, the provincial government (and to a lesser extent the role of the district government), the Village Government, BUMDes, Pokdarwis, tourism managers, and the private sector. If you look at the output of development in Sambirejo Village, the efforts to

solve social and economic problems in Sambirejo Village are indeed happening and felt by the people of Sambirejo Village. However, it should be noted that the involvement of the private sector here is only limited to providing assistance and is not related to initiatives and development processes in Sambirejo Village. Among the private parties that partner with the village government in managing tourist sites are Telkomsel through CSR and Telkom Indonesia which provides financial assistance for development. The Sambirejo Village Government itself claims that they are not anti-private involvement, but rather they are trying to encourage village community involvement. The following is the statement from the Secretary of Sambirejo Village: "No, we don't need investors, but we are not anti, we empower the community".

5.2 Development in Kutuh Village

Kutuh Village is one of the villages in Badung Regency, Bali Province, the category as a unicorn village in Kutuh is contributed by the tourism sector. However, although Bali has long been known as a tourist destination, in Kutuh village this sector has only developed since its launch in 2011. Kutuh's success in becoming a unicorn has gone through socio-political dynamics involving various governance actors, including traditional village governments, village government agencies, provincial government, the private sector and the local community.

The distinguishing feature of government between Kutuh and Sambirejo lies in the duality of leadership in Kutuh Village. The village government in the village of Kutuh is divided into the administrative village government and the customary village government, each of these governments having a role in the development of Kutuh as a unicorn village. Under the Traditional Village, Pandawa Beach is managed by the Customary Village Manunggal Business Agency (BUMDA) with the Pandawa Beach Tourism Area Management Business Unit.

Article 1 Paragraph 1 of Law no. 6 of 2014 concerning Villages, states that villages are villages and indigenous villages or what is called by another name is a legal community unit that has territorial boundaries that are authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin and/or traditional rights that are recognized and respected in the system of government of the Unitary State of the Republic of Indonesia. Based on this law, the Traditional Village is recognized as the official form of government in Indonesia. The term official village itself is not actually stated in the village law, but this term is commonly used to distinguish between a village and a traditional village.

The development in Kutuh Village started from poverty that occurred as a result of dry farming in the form of beans whose income was insufficient. Finally, the traditional village head thought of utilizing the existing seaweed. Had progressed and developed, finally, little by little the village head built a road so that it became a path that the community could pass so that they would no longer pass through cliffs while farming seaweed. The waters at Kutuh Beach are indeed suitable for seaweed cultivation because seaweed lives in shallow and warm waters (Arthana, 2009). However, seaweed cultivation in Kutuh Village requires optimal development to maximize community income and cultivate potential wisely (Wiyanto, 2014; Dewi and Ekawaty, 2019; Meirejeki, Sadia, and Elistyawati, 2017).

Road construction is the beginning of the progress of Kutuh Village, through the construction of this road Pandawa Beach is increasingly in demand. This situation is seen as an opportunity by the Indigenous Village government, since 2011 the Indigenous Village government has gradually built tourism facilities and infrastructure, including building various tourist destinations so that Kutuh is increasingly attracting tourists. By utilizing an initial capital loan of 13 million from the Governor which was channeled through the Village Credit Institution (LPD). Capital loan support through LPD has increased every year to reach six billion rupiah. These loans are used specifically for the development of tourist villages, through these loans currently the income of the Kutuh Village tourism sector reaches around 1.8 billion every month.

The two main tours that have been developed by the Traditional Village include Pandawa Beach and Gunung Payung. In addition to the existence of these two destinations, the Indigenous Village government continues to strive to develop tourism in Kutuh through the Customary Village Manunggal Business Entity (BUMDA). Under the supervision of the Traditional Village Head, BUMDA is the main body in the development of the nine existing businesses and three services in Kutuh Village which are managed by BUMDA business units. These various businesses and services are aimed at supporting the development of Pandawa Beach and Gunung Payung.

Some of the businesses developed by BUMDA include paragliding attractions, Kecak cultural arts performances, transportation service vehicles to get around the area, transportation to anywhere provided by the residents of Kutuh Village, online transportation in collaboration with a transportation chamber such as Grab, as well as goods and services units that provide necessities. tourism areas managed by village units. Meanwhile, the services provided by the Indigenous Village government to support tourism include the provision of health insurance

services, ambulances, security service units and educational tourism services with the design of a management unit that is the spearhead of promotion, sales and service (Table 3).

The main tourism management of Pandawa Beach, Gunung Payung, Nine businesses and three supporting services are all carried out by considering local wisdom, especially Balinese Hindu culture to preserve the environment for god ceremonies (Agung, Tamba, and Brata, 2019). In addition, the management of Pandawa Beach and Gunung Payung in Kutuh Village has its own regulation which states the formation of a Kutuh Beach Regulatory Team, which has the task of collecting tourism data and mapping, making master plans, formulating work programs, organizing, monitoring, and coaching as well as other matters. other development matters (Pemayun, Sagitarini, and Swabawa, 2017; Astara, 2019; Swabawa, Pemayun, and Sagitarini, 2018).

Table 3. Tourism Management Developed by BUMDA

Nature	Sport and Cultural Entertainment
Pandawa beach	Paragliding
Gunung payung beach	Kecak dance
	Cultural arts performance

Source: processed by researcher (2019)

The addition of Kutuh Village's income through the development of the tourism sector is centrally in the hands of the Traditional Village Head and even the management body known as BUMDA is also under the Traditional Village. However, the success of Kutuh Village cannot be separated from the effective management of the Village Fund by the Village Government Service so that it is able to change the portrait of a poor village into a tourism village (Purwanto and Safira, 2020). In addition, this system works well because it is supported by legal products, as well as actors who have a large role including the Adar village community, tourism cadres, and local BUMDes (Sumantra, 2018; Suindrawan, 2018; Safitri, 2019).

The development of tourism is not only related to the number of visits and comfort at the destination, but is also strongly influenced by the socio-political situation in the host country (Purnaya, 2015: 4). Referring to the duality of leadership in Kutuh Village, namely the traditional village and the official village, both are relatively aligned for one goal, namely development for the welfare of the community. These two forms of government obey their respective authorities, among others, that the Traditional Village has the right to manage traditional and cultural village assets, while the Service Village has the right to manage the government in accordance with applicable laws. Seeing the success of tourism development in Kutuh, it appears that the relationship between the Traditional Village Head and the Service Village Head can complement each other for the welfare of the community.

In addition to the government element, the private sector also supports tourism development in Kutuh Village. In this case, the Traditional Village Government cooperates with the private sector through various forms of cooperation, including First, building cooperation with the hospital through insurance provided to visitors, this is done by making premiums independently without using an insurance company. The basic reason for not cooperating with insurance companies is because disbursement of accident claims usually takes a long time, while tourism assets need to be handled quickly when an accident is experienced by visitors. The insurance payment mechanism is carried out by cutting 1.5 percent of income. This insurance management has been carried out for two years until 2019 has reached 1.4 billion.

The majority of collaboration initiatives between the private sector and Kutuh Village are in the hands of the Traditional Village, meaning that the role of the village government in this case the Traditional Village appears dominant in determining the direction of tourism development in Kutuh. In addition to the dominance of the Traditional Village government, the role of the Village Service and the role of the private sector, the success of Kutuh Village is also inseparable from the very high level of community participation (Singgalen, Sasongko, and Wiloso, 2019; Irianto, 2016; Wirahayu, Purwito, and Insani, 2019).

The management mechanism dominated by state authorities is clearly not the sole guarantee for the operation of democratic governance principles because the state is not the sole pillar of tourism development (Elliott, 1979: 6). Thus, tourism management does not only look at local communities but the distribution of tourism resources managed by the community is important (Damanik, 2005: 342). Therefore, there is a need for an emphasis on controlling the full participation of local communities in the processes of governance, which are the principles of democratic governance that need to be passed down in building the progress of tourism.

Through the excerpts of the interview, it appears that the assessment of the community's role in tourism progress is not institutionalized but is more valued as a socio-cultural part. For the Traditional Village government, the community's contribution can be seen from how the community works together to maintain the existence of Kutuh Village with its culture and rituals. From the ritual values that place the asset zone well built by the community. Culture for the Balinese people, has indeed become part of their identity, they believe that cultural development will affect aspects of life. Therefore, it is necessary to preserve the nation's culture with creativity and develop it following progress (Satiada, 2003). With this the nation's culture develops and is sustainable without losing its roots (Mantra, 1996).

Indigenous peoples have a strong position in the preservation and rotation of the life cycle of the Kutuh village because all assets owned, both land ownership, are in the name of the customary village. It's just that people who occupy customary lands have an obligation as an activity committee at the temple. Balinese people often call it *Ayahan Desa*, which is a work obligation to manage places of worship. The challenge faced by the traditional village government is how to change the mindset of the people who used to leave their land just like that so that it becomes land that can be efficient and generate income for the community and village. This background begins with people's ignorance of how to manage business professionally. In this regard, the Head of the Traditional Village then gives directions to the community.

Another thing that the customary village government does to the community is to change the behavior of the community through power – what used to be farmers are now people's servants. The change in mindset (knowledge) that needs to be instilled in the community is how to serve living beings with various characters who used to only serve the dead. So they seek to cultivate new knowledge as a tourist servant.

6. Conclusion

The tourism sector is growing and developing well in both study locations. The growth and development of this sector is supported by the work of governance actors with unique dynamics in each village. Each research location, both in Sambirejo Village and Kutuh Village, has a different socio-cultural background. Sambirejo, which is located in the Special Region of Yogyakarta (DIY), owns the land owned by Sultan Hamengkubohuno. While in Kutuh Village, which is in Bali Province, there are two leaderships in one village, namely the leadership of the Traditional Village and the leadership of the Service Village. The socio-cultural context that characterizes each location becomes the color in the context of their government and policy making.

Governance actors in the two study villages played a role in village development, thus contributing to the high income of the village. However, the dominant role appears to be in the hands of each village government, namely the village government in Sambirejo and the customary village government in Kutuh. The majority of community and private involvement did not come from their own initiatives but came from village government initiatives in each location. Especially the relationship between the village government and the community looks asymmetrical, with the dominance of the Village Government which relies on the leadership quality of the village government. However, even though they are asymmetrical, this condition has succeeded in bringing both villages into the unicorn category. In Sambirejo Village - especially at the Tebing Breksi tourist location - the institutionalization of tourist villages is manifested in BUMDes formed by the village government, Pokdarwis formed by the district government, Village Economic Center which was inaugurated by the central government and Lowok Ijo which is a local community group. In Kutuh Village, the institutionalization of tourism villages is manifested through BUMDA and BUMDes where both are the result of the intertwining of the authorities of the actors in the duality of leadership led by the Traditional Village Head and Perbekel (Head of Village Service).

Apart from the village government, development in the two villages cannot be separated from the role of supra-village governments such as district/city governments, provincial governments and the central government. This study found that the provincial government had a greater contribution than the district government in the two villages. This can be seen from the policy and infrastructure support by the DIY Provincial Government for Sambirejo Village, as well as capital loan support through the LPD by the Bali Provincial Government for Kutuh Village. Meanwhile, the role of the district government in both locations does not appear significant. However, although the role of each actor is not the same in supporting the realization of a tourist village, the relations and roles between the governance actors are always dynamic.

In terms of development success, the focus of development in the tourism sector has not only succeeded in showing output but also succeeded in showing positive development outcomes. One of these outcomes are shown through their ability to empower the residents' economy, not only internally from their respective villages but also residents from other villages. However, this development outcome certainly needs to be investigated more deeply considering that first, the rural communities in both locations are agricultural communities with a subsistence

economic background. Subsequently, we would like to observe the shift of community relationships after the development of tourism villages. Those income aspects obtained from the tourism sector also contributes to the service sector of the local village government. By those incomes, it covers on how vulnerable groups (such as the elderly, women, children, disabilities and poor groups) are empowered in village government policies. Both of these can be directions for future research.

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