

Strategic Development Towards a Self-Sufficiency Village in Indonesia

Desarrollo estratégico hacia una aldea autosuficiente en Indonesia

Nurman [1](#); Rahyunir Rauf [2](#)

Received: 20/05/2018 • Approved: 12/10/2018

Content

- [1. Introduction](#)
 - [2. Base of government administration in village](#)
 - [3. Characteristic and topology of village](#)
 - [4. Strategic of development towards self-sufficient village](#)
 - [5. Conclusion](#)
- [Acknowledgment](#)
[References](#)

ABSTRACT:

Indonesia is a large country in terms of the geography, the number of ethnicities (race), mother tongue, and population. With a population of up to 250 million people and growth of 1.49% per year, the population distribution is mostly located in rural areas, which the government has divided into three rural typologies: self-help villages, "swakarsa" villages, and self-sufficient villages. Based on the regulation by the Minister of Home Affairs (number 56, 2015 from the code and data of the regional administration of the government mentioned) there are 74,754 villages spread over 34 provinces in Indonesia. To pursue the backwardness of self-help villages, the government issued a policy through Law number 6, 2014 on Villages, and government regulation No. 47, 2015 on the amendment of government regulation number 43, 2014 on implementing regulation number 6, 2014 on the village. The law and government regulation provide the budgets and funding of the village, both of them provided by the central government including the provincial government or district (city) government. To accelerate development towards independent villages, several strategies are needed such as establishing village development and vision as the driver for encouraging creativity, innovation, and the entrepreneurship spirit. Establishing village development objectives, for example, the production

RESUMEN:

Indonesia es un país grande en términos de geografía, número de etnias (raza), lengua materna y población. Con una población de hasta 250 millones de personas y un crecimiento de 1.49% por año, la distribución de la población se ubica principalmente en áreas rurales, que el gobierno ha dividido en tres tipologías rurales: aldeas de autoayuda, aldeas "swakarsa" y autosuficientes. Según el reglamento del Ministro del Interior (número 56, 2015 del código y los datos de la administración regional del gobierno mencionado), hay 74,754 aldeas distribuidas en 34 provincias en Indonesia. Para reducir el atraso de las aldeas de autoayuda, el gobierno emitió una política a través de la Ley número 6 de 2014, y el reglamento gubernamental número 47 de 2015 sobre la modificación del reglamento de gobierno número 43 de 2014 sobre el reglamento de aplicación número 6 de 2014 sobre el pueblo La ley y la regulación gubernamental proporcionan los presupuestos y el financiamiento de la aldea, ambos proporcionados por el gobierno central, incluido el gobierno provincial o el gobierno del distrito (ciudad). Para acelerar el desarrollo hacia aldeas independientes, se necesitan varias estrategias, como establecer el desarrollo y la visión de las aldeas como el motor para fomentar la creatividad, la innovación y el espíritu empresarial. El establecimiento de objetivos de desarrollo de la aldea, por ejemplo, la producción de arroz que satisface las

of rice that fulfills national needs, meat production including fish, egg production, fruit growing, and the creation of craft characterized by locally competent wisdom. Other strategies include planning village development and structural and cultural targets by establishing a model of village development in accordance with the character of the community and its territory. These are strategies that can potentially be implemented in order to overcome the additional demographic in Indonesia in 2030.

Keywords: Development; Village, Self-sufficiency; Indonesia

necesidades nacionales, la producción de carne, incluida la producción de pescado, huevos, el cultivo de frutas y la creación de artesanías caracterizadas por la sabiduría local competente. Otras estrategias incluyen la planificación del desarrollo de la aldea y los objetivos estructurales y culturales mediante el establecimiento de un modelo de desarrollo de la aldea de acuerdo con el carácter de la comunidad y su territorio. Estas son estrategias que pueden implementarse para superar la demografía adicional en Indonesia en 2030.

Palabras clave: desarrollo; Pueblo, autosuficiencia; Indonesia

1. Introduction

The development of a village historically begins with the existence of someone who has a large influence on the people around him as an influential person can move many people around him to be his followers and supporters. Subsequently, the "Big Man" then invites his "followers" to open a forest or empty land area to serve as a new residential area for his supporters or followers. Together, they then live in the new settlement area, which is then referred to as or by the term village. Generally, the administration structure of the government representative in the village consists of the head of the village, who is assisted by several officers to support some of the facilities and infrastructure required in accordance with the needs, namely officers or tools that manage the fields of water, plantations, public relations, security, and execute regional community duties. Additionally, a village elder institution, called "*powder yasa*", is a collection of people.

Furthermore, related to the growth and development of the village as also stated by Nurcholis (2005); Indonesian Parliament (1979), to carry out government tasks, the villagers are not guided or arranged from the elements of the kingdom over it because they are not in a position under the kingdom (not hierarchical). However, they are a group of free people who founded a community on their own initiative under a person that they always respected in their daily lives. Based on origin, villages can be categorized Nurcholis (2005); Juliantara (2000):

- Villages born, grown, and developed based on kinship relationships to form a legal alliance of genealogy;
- Villages that arise out of a close relationship to form a territorial legal alliance;
- Villages emerging out of a special purpose such meeting the needs determined by ecological factors; and
- Villages that also arise because of the policy of the top like the command of the king, the government ordinance of colonies, or through the laws of village government such as villages in the days of kingdom or transmigration villages today.

The existence of the village from the former has the authority to regulate and manage its own households with various forms of rules established and developed by the villagers themselves; this condition indicates that a village from the former already has village autonomy, i.e., freedom from the village to arrange and take care of the affairs of the government and its own people in accordance with the customs, traditions, values, and norms that have existed in the village since the village began. Based on the Amendment of the 1945 Constitution Widjaya (2005), the Republic of Indonesia has only eight provinces; however, in 2014, this number had risen to 33 provinces, 396 districts, and 102 cities. According to the Indonesian Ministry of Internal Affairs data from the code book and data of administrative regions of provinces, districts, and sub-districts throughout Indonesia in 2013, there are 72,944 administrative areas and 8309 sub-district administrative areas in Indonesia, with a total of 81,253.

Potential village problems in Indonesia have the similarities and characteristics of both human resources and the characteristics of the region. Generally speaking, the spirit of "*gotong royong*" motivation has begun to disappear, with the apathetic consumptive culture preferring to pay attention to the necessities of life, health, education, food, housing, and various forms of seeds, seeds, equipment including venture capital. Second, the field of

business is narrower, the knowledge and skills possessed are very limited, the growth of the natural population is increasing, the freedom to control the land is more limited, and the marketing of the resulting production is uncertain. Third, there is a tendency of educated and skilled labor to have a lack of appeal for village living due to factors such as limited transportation, communications, electricity, clean water, markets and banking, and the selling value of production yield is unbalanced with the sacrifice it produces, which is mainly the result of production in the agricultural sector. Fourth; areas of land controlled by the plantation company raises reactions in the form of demonstrations (the community demands the land returned) on the one hand, and the use of labor, the various needs of consumer goods and productive goods such as tools used by companies imported from outside the village on the other hand. Fifth, the village does not receive any part of the tax or other foresters from the company domiciled in its territory, while the damage to the environment such as water, air, flora and fauna as well as plants used as raw materials for the handicraft industry including bamboo and rattan are increasingly disappearing. Six, the occurrence of demographic increase in Indonesia from 2020–2030; at this time, the condition of the population of productive age is higher than the non-productive age. The productive age is 15–65 years, while the non-productive age is ≤ 14 years and ≥ 66 years. If this happens, then the competition for employment is increased, for example, if the current competition is 1:30, then by 2020, it can double to 1:60. This means that one job opportunity will be captured by 60 workers. This condition will be increased again by the existence of the free market in Association of Southeast Asian Nations (ASEAN) countries, which sees labor coming from Thailand, Cambodia, and other countries to Indonesia to learn the language and culture of Indonesia. This paper will provide an alternative solution to the development strategy of village self-sufficiency. Successful development requires economic growth that is maintained and preserved by local wisdom, for example, and not by destroying the environment (flora and fauna) and creating social disadvantages. Dependence on the government and state will decrease if rural communities have creativity, innovation, and entrepreneurship.

2. Base of government administration in village

The main tasks of the government in providing services to a community consists of many government services including development, community, or empowerment. Villages under supervision by the government are also obliged to perform functions in accordance with the provisions of the legislation. The implementation of the government decrees is based on "*Pancasila*" and the 1945 Constitution of the Republic of Indonesia, as set forth in Article 2 of Law Number 6 Year 2014, namely the implementation of village administration, the implementation of village development and village communities, as well as the empowerment of a village community based on "*Pancasila*", Republic of Indonesia Year 1945, the Unitary State of the Republic of Indonesia, and the values of "*Bhineka Tunggal Ika*".

The village—as an integral part of the system of government of the Republic of Indonesia and the system of local government, in village administration, the implementation of village development, the guidance of the village community—shall always be based on "*Pancasila*" and the 1945 Constitution of the Republic of Indonesia. The village must always maintain and respect the Unitary State of the Republic of Indonesia. In addition, it should pay attention to the values contained in the slogan "*Bhineka Tunggal Ika*" as a symbol of ethnic, racial, religious, and religious diversity in Indonesia, so the village setting must be or consider the things that recognize the existence of the values "*Bhineka Tunggal Ika*". Based on the concept of village autonomy above-mentioned, the implementation of the concept of village autonomy in general can be concluded that in the Indonesian Government system implementation and management of a village government, the implementation of village development, fostering the village community, and the process in empowering villages and villagers, related to the implementation of village governance should always be based and guided by: (a) "*Pancasila*" as the basis of the country, (b) the 1945 Constitution of Indonesia, (c) respect the Unitary State of the Republic of Indonesia, and (d) observe the Values of "*Bhineka Tunggal Ika*".

In the administration of village services with various activities, its policies, programs, and activities must take into account the signs and rules that exist in the basic values of "*Pancasila*", and the Law of the Republic of Indonesia Year 1945, and respect and maintain the existence of the Unitary State of the Republic of Indonesia and must always pay attention to the values of "*Bhineka Tungga Ika*" as a cohesive mechanism in various differences in rural communities throughout Indonesia. The village head and staff as the government apparatus as well as the village consultative institution form village governments that function to carry out top-level government policy and village policy through deliberation and consensus at the village level. The village consultative institution has the function of establishing village regulations set with the village head, and functions to accommodate and channel the various aspirations and needs of the local villagers, that have been formulated and submitted by the village government to the village consultative institution.

The relationship between the village governing organizers is such that the working relationship between the village consultative board and the village government is a "partnership". As stated by Wasistiono and Tahir (2006), "In order to achieve the goal of the welfare of the people of the village, each element of the village government, the elements of the village government and the village consultative institution able to carry out its function with the support of other elements". With regard to the administration of village government, Nurcholis (2011) states that the process of organizing the village administration is to be undertaken by the elements of the village government and the village consultative board, where the element of village government is an organization consisting of:

- A leader who is the village government Head.
- An assistant consisting of the village secretariat, i.e., the staff or service element headed by the village secretary.
- Technical implementers, namely the assistant elements of the village head who carry out technical affairs in the field such as irrigation, religious affairs, and others.
- Territorial officers, who assist the village head in work areas such as head of "*dusun*".

Meanwhile, the existence of the Village Consultative Body or "*Badan Penasehat Daerah (BPD)*" in the village administration in the law of the village is called the element of village administration. According to Effendy (2010), the Village Consultative Body or called by another name is a representative institution of the village people who perform the functions of articulation and aggregation function of the interests of the villagers or villagers themselves, the function of legislation (arrangement), and the function of budgeting and supervision function. Members of the Village Consultative Agency may be elected directly or by community consensus in stages in accordance with the customs and traditions of the local village. The Village Consultative Body reflects a representation of groups within the community. The position of the member election mechanism, the requirements, the number of members, the function of authority control, obligations, rights, prohibitions, meeting mechanism, regular income and/or subsidy of the Village Consultative Board are further regulated by the Regional Regulation. In order for the Village Consultative Body to be more representative and to work effectively, it must be designed as a full-time "worker", and not a casual worker as it is happening at the moment, and thus can be demanded to have a higher degree of accountability to members of the Village Consultative Body.

3. Characteristic and topology of village

The distinction between urban and rural communities is based on geographical location, and the customs and characteristics of both. According to Godwin (1993), villagers have the following characteristics:

1. The role of the primary group is enormous;
2. Geographical factors determine the formation of community groups;
3. Relationships are more intimate and durable;
4. The community structure is homogeneous;
5. Low levels of social mobility;

6. The family is more emphasized on its function as an economic unit;
7. The proportion of the number of children is quite large in the population structure.

In Kertapraja (2010) ; Kartasasmita (1997), they suggest a number of factors that form the basis for determining the characteristics of villages and cities: livelihoods, community size, population density, environment, social differentiation, social stratification, social interaction, and social solidarity. Villagers generally live in poverty situations with livelihoods depending on the geographical conditions of their area such as farming, fishing, cattle, handicrafts, and small traders. Another characteristic that is still visible is that agricultural production undertaken by the community, especially to meet their own needs (subsistence) Sparin (1986); Ari (2003). Villagers in everyday life still uphold tradition, values, and customs from generation to generation. It does not mean that traditions and customs are not embraced to support the development effort, in part it is needed to maintain survival and the environment. However, it must be admitted that some traditions and customs adhere to obstruct, and can obstruct the development effort itself Mahbub (1983). Psychologically, rural communities tend to have conservative and orthodox, fatalist and suspicious attitudes toward outsiders. However, villagers can also be frugal, careful, and respectful of others that is sometimes difficult to find in urban areas. Some characteristics that distinguish between villagers with the city include:

1. Life and livelihoods in the village are closely related to nature;
2. Generally, family members take roles in farming activities with different levels of engagement;
3. The village community is deeply bound by the environment and the values it embraces;
4. The establishment of a very strong kinship, the pattern of family life, and interdependent society, so there are strong values of mutual cooperation, cooperation, feelings of mutual help and help;
5. Features of feudalism are still visible, although in its development begins to decrease;
6. Life in the village has much to do with the traditions, values, and customs that have developed over the generations from one generation to the next so villagers tend to be "static";
7. Openness and close involvement with religion or religious matters is very strong;
8. Sometimes some people strongly believe in the values or have beliefs that are mystical, so are less likely to accept things that are rational and less critical; and
9. Due to the natural conditions or the density of the population with the burden of the dependents of large families, the narrowness of land for community work leads to poverty and poverty that encourages apathy.

Village typology can be seen from several dominant aspects such as livelihood and the pattern of social interaction that was built. From the main livelihood, the type of village and its basic characteristics can be determined. However, due to the development of technology and information as well as the strengthening of the relationship between the village and the city, there are some typologies that can still be used based on the live hood of the village divided as follows Riyadi (2004);

1. The agricultural village consists of wet and dry farming villages, plantation villages managed by communities as owners and private, as well as fishing villages (ponds, terrestrial, coastal and marine fisheries).
2. Livestock village, where the main livelihood of most of the population is farming. In fact, to date, it is very difficult to find homogeneous villages, although there are other livelihoods, but livestock has become their main livelihood.
3. Industrial villages, where the typology is divided into two kinds;
 - Industrial villages producing traditional and modern agricultural equipment with a wage system in accordance with their respective "management".
 - Industrial villages that produce handicraft items such as home furnishings made of teak, rattan, and convection materials.

Based on the residence of the community, the village consists of mountain villages, beaches, borders, lowlands, and rivers. The name of the village refers to the environment and the location where people live. The dominant environment in which the village area is located can be classified as a village according to its environment. Village typologies in Indonesia are generally classified as agricultural villages, plantations, fishermen, livestock, and a few rural villages Mahbub (1983). Village grouping can be done with quantitative and qualitative

calculations so that all aspects of community life, both physical and non-physical, can be identified. Physical indicators are in the form of the natural carrying capacity concerning geographic potential, climate, soil fertility, forest, water, fisheries, mining, and others. Non-physical indicators continue to evolve and change over time. This aspect consists of livelihoods covering the type of business, educational level and community capacity, cultural development, traditions and customs. Other indicators include economic growth, production of goods and services, village independence, availability of facilities and infrastructure, and the level of the institutional development of the village.

Based on the Instruction of the Minister of Home Affairs No. 11 of 1972 on the Implementation of Classification and Typology of Villages in Indonesia, villages are classified into three levels: self-help villages, *swakarsa* villages, and self-sufficient villages.

- The self-help village is the most backward village with a traditional cultural life and is deeply bound by customs. This village usually has a very low level of welfare, and facilities and infrastructure are minimal and very dependent on nature. In general, the characteristics of self-help villages are as follows;

- Over 50% of the livelihood population in the primary sector (hunting, fishing, and traditional cultivation);
- Village production is very low (below 50 million rupiahs per year);
- The customs are still strongly binding;
- Education and skills are low, less than 30% graduate from primary school;
- Infrastructure is still very poor;
- Formal and informal institutions do not function properly; and
- The community self-help is still very low, so often the village development awaits instruction from above.

- The "*swakarsa*" village is a more developed village than the self-help villages. This village has a stronger foundation and develops better and is more cosmopolitan. The "*swakarsa*" village inhabitants begin to transition livelihoods from the primary sector to other sectors. In general, the characteristics of the "*swakarsa*" villages are as follows:

- The livelihoods of the population began to shift from the primary to the industrial sector; villagers begin to apply technology to their cultivation, handicrafts, and the secondary sector begins to flourish;
- Village production is still at a moderate level of 50–100 million rupiah annually;
- Formal and informal institutions begin to develop, there are 4–6 living institutions;
- Community skill and education at a medium level, 30–60% have passed elementary school, even some have passed secondary school;
- Facilities and infrastructure start to exist, although not complete, at least 4–6 public facilities are available in the community; and
- Community self-help and mutual cooperation in rural development begins to appear, though not completely.

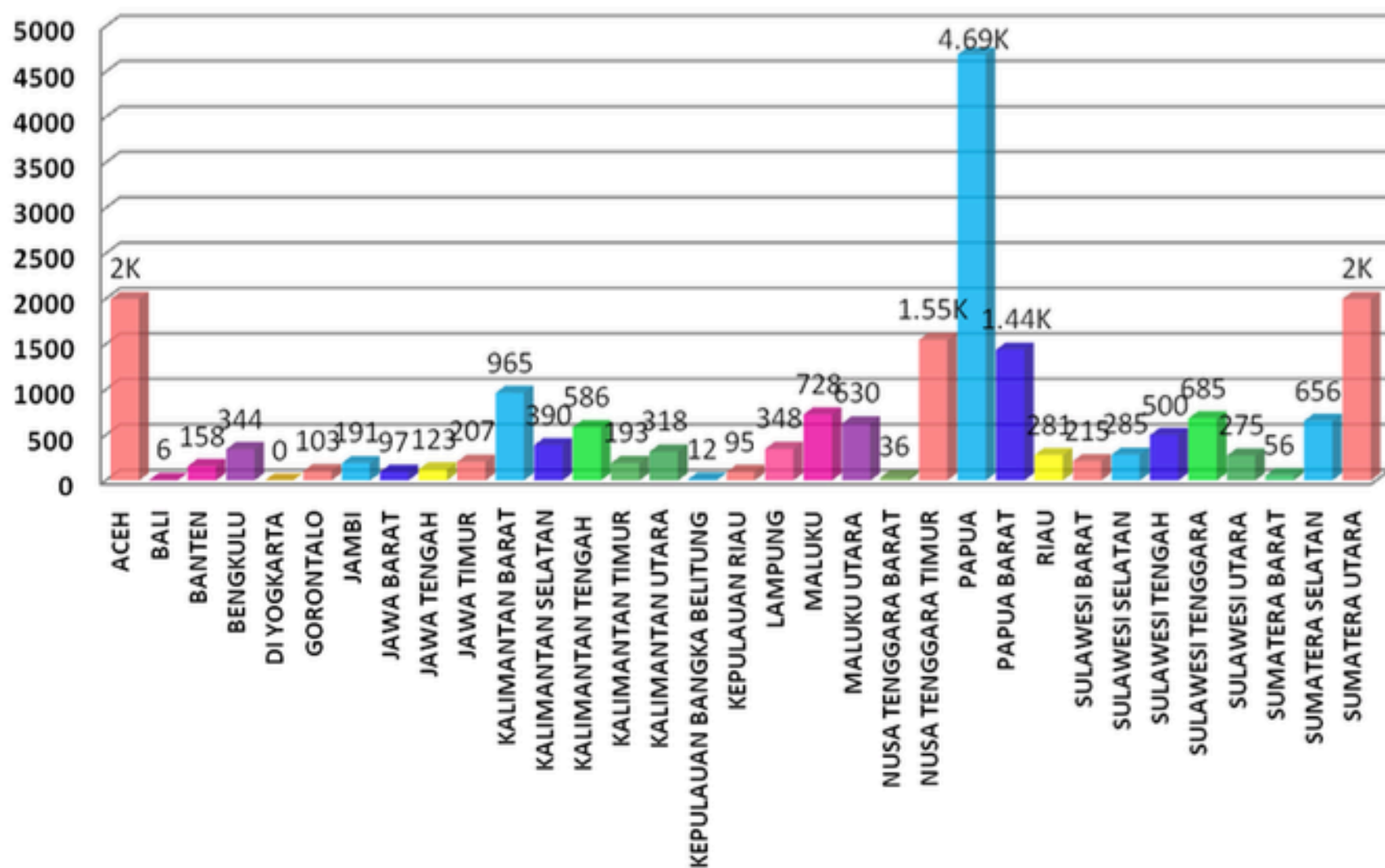
- The self-sufficient village is a village that has a higher independence in all areas related to social and economic aspects. Self-sufficient villages begin to develop and advance with farmers who are not tied to traditional customs or patterns. Complete infrastructure and facilities with more economy leads to the goods and services industry. The primary and secondary sectors are more developed; the characteristics of the self-sufficient village as follows:

- The livelihoods of the population are mostly in the services and trade sectors or more than 55% of the population is employed in the tertiary sector;
- High village production with business income above 100 million Rupiah annually;
- Customs are not binding anymore, although some people still use them;
- Formal and informal institutions are functioning and 7–9 live institutions exist;
- Community skills and education at a 60% level have graduated from secondary school and some have even graduated from college;
- Facilities and infrastructure are complete and good; and
- The inhabitants already have their own initiative through self-help and mutual assistance in village development.

According to Riyadi (2004), the level of village progress affects the pattern of community

life. Villages closer to the city have customs, lifestyles, values and accelerated development that are different from villages far from the city. The number of villages in underdeveloped categories or self-help villages in Indonesia is shown in Figure 1.

Figure 1
Number of village leaving by community based on province, Ari (2003).



The above data shows that the lagging villages were scattered throughout the provinces, with the highest province in Papua. To pursue the lagging, the government then issued a policy through Law number 43 of 2014 about the village. This policy provided the Head of Village Government with the opportunity to formulate the planning, development, implementation and evaluation in the region of work. Under the above policy, the village government has funding sources from the central government, the provincial government, and from the district or municipality governments referred to the village fund and village budget. The distribution of village funds in each province in Indonesia is shown in Table 1.

Table 1
Recapitulation village budget based on Province in year 2017, Winarno (2003).

No	Province	Amount (Rupiah)
1	Aceh	4,892,571,795
2	Bali	537,258,505
3	Banten	1,009,506,961
4	Bengkulu	1,035,340,413
5	DI Yogyakarta	368,567,559
6	Gorontalo	513,958,123

7	Jambi	1,090,942,601
8	Jawa Barat	4,547,513,838
9	Jawa Tengah	6,384,442,058
10	Jawa Timur	6,339,556,181
11	Kalimantan Barat	1,616,725,259
12	Kalimantan Selatan	1,430,375,412
13	Kalimantan Tengah	1,148,904,929
14	Kalimantan Timur	692,420,247
15	Kalimantan Utara	369,938,349
16	Kepulauan Bangka Belitung	261,661,579
17	Kepulauan Riau	228,182,536
18	Lampung	1,957,487,721
19	Maluku	961,602,798
20	Maluku Utara	832,406,416
21	Nusa Tenggara Barat	865,014,066
22	Nusa Tenggara Timur	2,360,353,320
23	Papua	4,300,947,518
24	Papua Barat	1,364,412,395
25	Riau	1,269,305,925
26	Sulawesi Barat	461,094,687
27	Sulawesi Selatan	1,820,518,240
28	Sulawesi Tengah	1,433,826,019
29	Sulawesi Tenggara	1,482,032,772
30	Sulawesi Utara	1,161,358,872
31	Sulawesi Barat	796,538,971
32	Sumatera Selatan	2,267,261,445

33	Sumatera Utara	4,197,972,490
TOTAL		60,000,000,000

The village fund and village fund budget can be used for activities such as:

1. The administration of the village government such as security, population and land affairs, procurement of office facilities and infrastructure, education, and training of village apparatus;
2. The implementation of village development such as the construction of roads, alleys, bridges, shrines, construction of kindergarten schools and rehabilitation of habitable homes, street lamp, management of central government assistance, provincial, and district governments, tourism development; and
3. Empowerment of village communities such as the establishment of units or business groups (agriculture, fisheries, handicrafts, workshops), integrated health center services, develop community creativity and innovation through educational and training activities.

3.1. Village Community Empowerment

According to Kuncoro (2004), empowerment is an effort made by elements derived from outside of the order, so that the order is able to develop independently. In other words, empowerment as an effort to improve the form of interconnectivity contained in an order, and/or efforts to improve the elements or components of the order intended to develop independently. Thus, empowerment is an effort intended for an order to achieve a condition that makes it possible to build itself. Failure occurs because the main approach of development carried out as not paid attention to the interests of marginal communities scattered in the village. Furthermore, environmental damage due to excessive exploitation in pursuit of state revenue targets sometimes cause violation of norms of community life in rural areas. Development planning does not pay attention to all aspects or the development sector as it is top down planning that puts villagers as objects rather than perpetrators. Community development program plans are usually established at the central level and implemented by provincial and district agencies. Communities are often included without the choice and opportunity to provide input. Empowerment means that the implementation of village governance is aimed at improving the living standard and welfare of the community through the establishment of policies, programs, and activities in accordance with the essence of the problems and priorities of community needs Kemendesa (2017). Autonomous villages provide widespread space in development planning as a real need of the community and are not heavily burdened by the work programs of government agencies. If village autonomy can be realized, there is no need for urbanization of potential energy to the city as the village is able to provide sufficient employment and develop a strategic plan for the development of natural and human resources in an integrated manner.

The authors of Rozaki (2004) argue that there is a requirement for capacity building and policy consistency that empowers the village to manage its needs. The first step that needs to be done is to identify potential and existing resources. Efforts to empowerment can accelerate the process of community preparation through various ways and approaches that can accommodate all components of human and institutional resources. The process involves the community and stakeholders for the planning and empowerment process to run in an integrated manner. The empowerment process needs to be done very carefully, because each order has its own characteristics, so not all strategies that come from and outside the order will be effective, even in many ways, not infrequently counterproductive. The component of order is something that is highly dependent on values, institutions, and even with the socio-cultural aspects, so that those aspects should not be changed, even if the strategies are elsewhere quite effective. Therefore, what is needed in the empowerment process is the adjustment, culture, and institution through re-interpretation, re-actualization, and transformation. The United Nations put forward the process of community empowerment as follows:

1. Getting to know the local community, know the characteristics of local communities to be empowered including differences in characteristics that differentiate village communities from

- each other. Recognize the mutual relationship between escort officers and the community.
2. Gathering knowledge about the local community and information about the pattern of life of the local community. Knowledge is factual information about the distribution of population by age, sex, occupation, educational level, socioeconomic status including knowledge of values, attitudes, rituals and customs, types of grouping, as well as formal and informal leadership factors.
 3. Identifying the local leaders, as any effort of community empowerment will fail if not supported by the leader or local community leaders. Therefore, in the process of empowerment, the local leaders factor must always be taken into account because it has a strong influence in the community.
 4. Stimulating the community to realize that it has problems. In communities that are bound by custom, conscious or unconscious people do not feel that they have problems that need to be solved. Therefore, a persuasive approach is needed so that the public is aware of problems that need to be solved, and needs that to be met.
 5. Helping people to discuss their problem. Empowering the community means encouraging and stimulating initiatives to involve themselves in the discussion of problems and formulate alternative solutions in an atmosphere of togetherness.
 6. Helping people to identify their most pressing problems, the community is guided to identify the problems faced and to determine the most influential priority scale on basic needs. The most crucial problem and impact on the wider social life order must be prioritized to be solved.
 7. Fostering self-confidence, building community confidence in facing various problems and confidence is the main capital to building self-reliance.
 8. Deciding on an action program, communities need to be empowered to establish a program to be undertaken. Action programs need to be established on a priority scale, i.e., low, medium, and high. Programs with high priority scales need to take precedence.
 9. Recognition of strengths and resources, empowering communities means enhancing the capacity of communities to assess internal and external environments (strengths and resources that can be mobilized to solve problems and needs).
 10. Helping people to continue to work on solving their problems, community empowerment is a set of planned actions directed to a better life change on an ongoing basis to solve the problems it faces.
 11. Increasing people's ability for self-help. One of the goals of community empowerment is to increase capacity and independence so that people can help themselves. Self-reliance becomes the basic values in community development efforts.

The above concept is relevant to the spirit of Law No. 23 of 2014 on Regional Government. The law provides equal opportunities between government, civil society, and the private sector to participate in development implementation. The role of government can bring about a just and prosperous society, and the community can carry out the role of providing a creative, innovative, and professional workforce. Meanwhile the private sector can perform its role of providing employment as well as the goods and services required by government and society.

3.2. Village Community Participation

Here are some reasons why participation is important in the village development process according to Saragih (2004); Nanti et. al. (2017):

Participation in simple practice has been long established in understanding, awareness and community life;

Participation allows for greater change in the way people think, behave, and act. This is difficult to do if this change is only done by a small or specific group that is not directly involved;

Problem solving and fulfilling the needs of society as a whole can only be done through the process of interaction, cooperation, and role sharing;

The use of resources and services for the community cannot be achieved only by ideas built by the government or policy makers as more of the support resources are owned by individuals, groups, or community organizations. Therefore, the contribution and framework of the servicemechanism should involve the community as the owner and user of the service;

Participation is a process of involving other people, especially groups of people directly exposed to formulate problems and seek solutions together;

The public has very important information for planning better programs including objectives, knowledge, situations, social structures, and experience of using technology for its benefit;

The community will be more motivated to cooperate in development programs if they are involved and responsible in it;

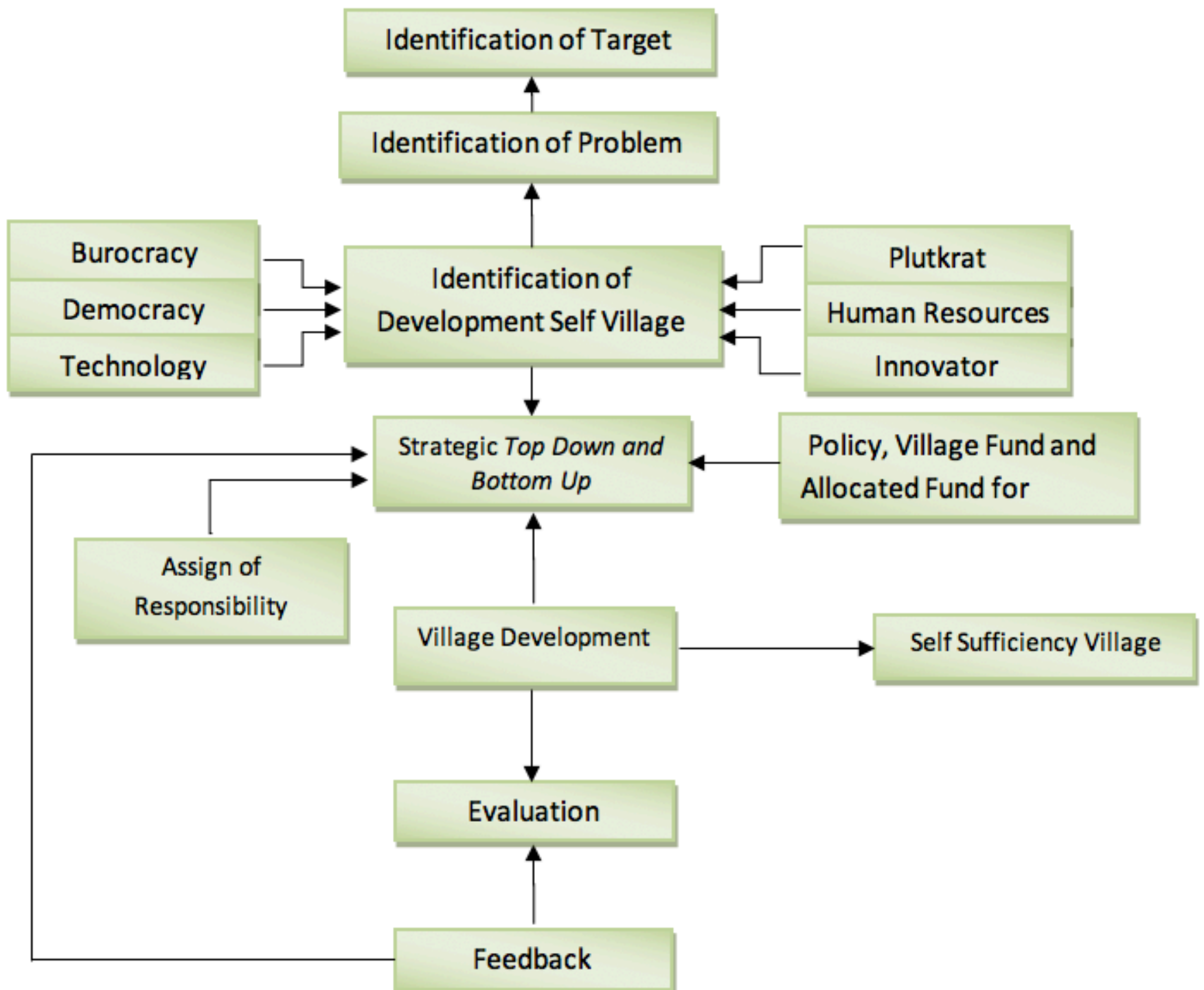
In a democratic life, people generally accept that they are entitled to participate in decisions about the goals and expectations to be achieved; and

Many development problems in agriculture, health, economics, education, and institutions are impossible to solve by individual decision making. Target group participation in collective decisions is needed.

4. Strategic of development towards self-sufficient village

When discussing development, we cannot separate from talking about opportunities, challenges, and threats in utilizing resources, both natural and human resources as well as artificial resources.

Figure 2
Strategic model for development of self-sufficiency village in Indonesia



The desire of nations to pursue a better future according to the conditions and ways of each gave birth to various concepts of development such as growth, reconstruction,

modernization, westernization, social change, liberation, innovation, nation building, and national development even in Rauf (2004) ; Tarigan (2004) more specifically explains that development is an effort to improve human ability to affect its future and has five major implications:

1. Development means generating optimal human capabilities, both individual and group (capacity).
2. Development means encouraging the growth of togetherness, evenness of values, and welfare (equity).
3. Development means putting trust in society to build itself according to its ability, this belief is expressed in terms of equal opportunity, freedom of choice, and power to decide (empowerment).
4. Development means generating the ability to build independently (sustainability).

From the above explanation, it can be concluded that development means reducing dependency, creating mutually beneficial relationships, and the interdependence of people centered development. Ndraha (2001) explains that the basic assumptions of people-centered development want an alternative development paradigm that is oriented not only to production and basic needs, but also to human potential. The reason is that every human being has the potential and power to develop themselves for the better. Furthermore, Allen (1994) argues that there is a strong link between unemployment, income inequality, and poverty. In general, those who cannot get a job regularly are those belonging to the poor. Those who obtained jobs continuously are middle- and high-income people.

Resolving unemployment problems can be done through solving the problem of poverty and income equality by the formation of human capabilities as reflected in improved health, knowledge and skills, both developing the ability to be more creative, innovative, and entrepreneurial. Changing the paradigm of development success is that growth in the economy must provide change and improve the stability of people's lives. Brocka (1992) explains that development as an economic change must be supplemented by social change. The same was also explained in Todaro (1999), who added that the indicators of the development of a region could be seen from the adequacy, identity, and freedom of the community in choosing various activities, when and where. Furthermore, Todaro (1999) says that economic growth is not an addition to wealth, but rather an optional addition. The concept of liberty also includes all components embodied in the concept of political freedom, security, legal certainty, freedom of expression, participation in politics, and equality of opportunity. Thus, economic growth is necessary for change, and conversely, change is not possible without economic growth. This was confirmed by Todaro (1999) who stated that the economic growth that Indonesia has achieved must be laid by reducing the widening gap between the rich and poor people. The poor people do not enjoy the economic growth that has been declared sufficient: the destruction of small industries in the countryside, the decrease in employment opportunities is a contributing factor to the weaker economic position of the rural poor community. References Baiquni (2006) added that the high unemployment rate was due to the development of high technology (capital-intensive) industries which do not absorb much labor. Additionally, the agricultural sector was no longer able to support the workforce as much as it had in the past as the production asset (land) was already controlled by certain elites.

Keeping the stability of society, village development should be formulated "by-and for" village communities by involving stakeholders such as the kingdom (bureaucrats), scientists who master appropriate technology, the private sector, the legislature and non-government organizations (NGOs). The diversification of agricultural business by developing primary and secondary sectors can be developed simultaneously or integrated (integrated rural development). Appropriate technology is expected to be able to accommodate unemployment and improve community knowledge and skills through relevant institutions. The five strategic to strengthening of village institutions, the village as a social subsystem demands programs and the activities of the government, business community and the community must synergize. Abe (2001) revealed that the symbols of social institutions of society included village deliberation bodies, family welfare education, youth caves, religious study institutions, welfare council's mosque, farmer groups, and fishermen groups undertake

various integral and integrated activities within the framework of village governance. The progress of village governance is not solely the responsibility of the district and provincial governments, but it is the responsibility of the national government. Therefore, the regulation of the application of various village powers in the empowerment of social symbols including the funding and transfer of science and technology through education and training from the supra village government and the involvement of the community and stakeholders in the decision-making process. The government provides ease in supporting development activities, not interventions and models that tend to change Jhon (2003).

4.1. Village Autonomy

The implementation of decentralization will bring about effectiveness in governance and development as the region of the country generally consists of various regional units each with its own special characteristics such as soil conditions, climate, flora, fauna, customs, economic life, language, education level, and so forth. According to Effendy (2009); Ndraha (1991), governance can be effective if it is appropriate and compatible with the real state of the country. The decentralization system provides responsibility to the community for organizing and managing its own households, or in the familiar terms, given the right of autonomy. The implementing decentralization government will become democratic because in a country that embraces democracy, the people should be given the widest opportunity to participate in the government.

According to Sumaryadi (2005); Widodo (2001); Widjaya (2003), regional autonomy gives authority to the autonomous regions to regulate and manage the interests of local people according to their own initiatives based on the aspirations of the people in accordance with the prevailing laws and regulations. In Law No. 22 of 1999, the implementation of autonomy at the district or city level is known by three forms, Abdur (2004); Soehardjo (1987) namely;

1. Broad autonomy is the freedom that the regions have to administer the government covering the authority of all areas of government, except in the fields of foreign policy, defense and security, judiciary, monetary and fiscal, religious and others which are governed by government regulations.
2. Autonomy is the real flexibility of the region to hold the authority of government in a certain field that is clearly growing and developing in the region.
3. Responsible autonomy is a form of responsibility as a consequence of granting the rights and authority of the Regional Head, in the form of duties and obligations that must be borne by the regions in improving the quality of service and welfare of the community, the development of democracy, justice and equity, and maintaining the harmony of central-regional and local relations in to maintain the integrity of the Unitary State of the Republic of Indonesia.

The principles of regional autonomy as described by Saristiono (2006); Widjaya (1998) are: (1) democracy, i.e., power from, by, and for the people; (2) community participation, i.e., community participation in planning, implementation and supervision, and ownership of development; (3) the principle of justice and equity, namely national income and the results of the management of national resources in the region must be distributed fairly, equitably, and equally between the central and regional and inter-regional levels; (4) to consider the potential and diversity of the region within the framework of the Unitary Republic of Indonesia or "*Negara Kesatuan Republik Indonesia (NKRI)*"; (5) constitutionalism based on "*Pancasila*"; (6) independence and interdependence between regions in the NKRI containers; (7) community empowerment, autonomy based on community participation; and (8) the principle of decentralization, deconcentrating and co-administration where the principle of decentralization is the handover of government authority by the autonomous regional government within the framework of the NKRI; deconcentrating is the delegation of authority to the Governor as the deputy head of government and/or central equipment in the region. The co-administration task is the assignment from the government to the regions and villages and from the regions to the villages to carry out certain tasks along with the financing, facilities and infrastructure and human resources with the obligation to report the implementation and is accountable to the commissioner.

4.2. Village Administration

The village is not an administrative element of the district or sub-district Widjadja (2004); Suhartono (2000); Rintuh (2005). The regulation of the authority of the village administration has shifted due to the authority granted from the central government to the regions. Central and local governments no longer directly intervene, but act as facilitators providing guidance, direction, guidance, training including representative oversight of village regulations and the village budget. The implementation of village governance is a subsystem of the governance system, so the village has the authority to organize and manage the interests of the community. The idea of village autonomy is based on the spirit of good governance based on efficiency, effectiveness, transparency, accountability, and the democratization of popular values in the practice of governance. On the side of the village government funding mechanism, the process undertaken is how the village manages its natural resource assets wisely and sustainably. Strengthening the economic base of the people who are sourced from village assets is a choice for self-reliance. The choice is also taken to create space for the role of society in the development process Kuntoro (2005); Yusran (2007); Nurman (2015).

The main principle of village autonomy is the authority to make their own decisions through the spirit of self-reliance that has long been owned by the village—in a single rural territory. The village should be entrusted to take care of itself within the village governance unit through self-regulated regulations. In the past, the most powerful feature of traditional village governance in Indonesia was the role of self-help funds and mutual cooperation. These two traits are much more important (and potential) social capital than financial capital Budiman (2000); Supriatna (2000). Social capital as a potential for independence and natural resources as a source of income is the foundation of the development of people's economy and independence of villages to achieve autonomy. The constriction of the regional autonomy policy towards the village should be followed by the development of the people's economy and the management of sustainable natural resources to meet the village's original income. Various results of successful forest resource management practices have provided evidence that village autonomy can be processed through the reliability of social capital and improvement of the household economy.

5. Conclusion

The development towards independent villages in Indonesia is the vision and goal of government that can be recreated at a certain time. Good vision can encourage creativity, innovation and an entrepreneurial spirit. For example, the vision of development towards self-reliant villages "*Lumbung Ketahanan Pangan Nasional*" is realistic and challenging enough to be realized in a certain period of time. It is estimated that by 2025, there will be a food crisis in the world due to a population of close to seven billion people. There are many strategies to target development towards independent villages. First, a structural strategy, which is commonly done through downsizing in the form of merging organizational units into one or the removal of organizational units that are considered less effective. Second, a fiscal strategy, which focuses on cost cutting, of which savings and cost effectiveness are two basic principles contained in the fiscal strategy. If this strategy is implemented, it will be able to reduce waste and corruption as well as the burden of costs borne by the community. The main theme of this strategy is that every budget spent should be useful. Third, program strategy, which emphasizes more of the benefits and use of results. Programs that directly provide benefits are seen as the best programs. In general, program objectives can be divided into five categories: individuals, groups, communities, regions, and institutions. Programmability is measured by the low cost used and the level of goal achievement for the target set. This strategy is in line with the concept of critical fit. It seems that the program will succeed if the program is in accordance with the needs of the community and the capabilities of the implementers. Finally, there is the cultural strategy, which focuses on changes in community behavior, organizational members, and the adoption of a new organizational culture. In general, cultural strategies emphasize the importance of values that must be realized by combining traditional values that are considered good (local

wisdom) with modern values.

Acknowledgment

We express our gratitude to Universitas Islam Riau, which funded this study through research contract number 048/LP/UIR/2017.

References

- Abdur, R.: Memperkuat Kapasitas Desa Dalam Membangun Otonomi, IRE Press. Yogyakarta. (2004)
- Abe. A.: Perancangan Daerah Memperkuat Prakarsa Rakyat Dalam Otonomi Daerah, Lappera Pustaka Utama, Yogyakarta. (2001)
- Alleen, M.S.: Empowering People, Singapore Institute of Management, Singapore. (1994)
- Ari. D.: Pembaharuan Desa Secara Partisipatif, Pustaka Pelajar, Yogyakarta. (2003)
- Baiquni, M.: Sesat Pikir Perancangan Pembangunan Regional, Refleksi Kritis di Era Otonomi, Raja Grafindo. (2006)
- Brocka, B., Suzzane, M.B.: Quality Management Implementing the Best Ideal of the Masters, Irwin. Inc. Richard D. (1992)
- Budiman, A.: Teori pembangunan dunia ketiga, Gramedia Pustaka Utama, Jakarta. (2000)
- Effendy, K.: Penguatan Pemerintahan Desa, CV. Indra Prahasta, Bandung. (2010)
- Effendy, K.: Otonomi Desa: Historis dan Kontekstual, CV. Indra Prahasta, Bandung. (2009)
- Godwin, C.C.: Cultural Change in Rural Indonesia, Sebelas Maret University Press, Surabaya. (1993)
- Indonesian Parlement,: Undang-Undang Republik Indonesia Nomor 5 Tahun 1979 Tentang Desa, Jakarta. (1979)
- Jhon, M.B.: Perancangan Strategi Bagi Organisasi Sosial, Pustaka Pelajar, Jakarta. (2003)
- Juliantara, D.: Arus Bawah Demokrasi, Otonomi dan Pemberdayaan Desa. Lappera Pustaka Utama. Yogyakarta. (2000)
- Kartasasmita, G. :Pembangunan Untuk Rakyat Memadukan Pertumbuhan dan Pemerataan, Cidesindo. Jakarta. (1997)
- Kemendesa.:Desa Tertinggal di Setiap Provinsi Indonesia, Jakarta. (2017)
- Kertapraja, E.; Koswara. Pemerintah Daerah, Konfigurasi Politik Desentralisasi dan Otonomi Daerah Dulu, Kini dan Tantangan Globalisasi. Ghalia Indonesia, Jakarta. (2010)
- Kuncoro, M.: Otonomi & Pembangunan Daerah (Reformasi, Perencanaan dan Peluang). Erlangga, Jakarta. (2004)
- Kuntoro, B. A.: Perspektif Pembangunan Wilayah Pedesaan. Erlangga, Jakarta, (2005)
- Mahbub, U.H.: Tirai Kemiskinan (Tantangan-Tantangan Untuk Dunia Ketiga), Yayasan Obor Indonesia. Jakarta. (1983)
- Ndraha, T.: Pembangunan Masyarakat Mempersiapkan Masyarakat Tinggal Landas, Bumi Aksara. Jakarta. (2001)
- Ndraha, T.: Dimensi-Dimensi Pemerintahan Desa, Bumi Aksara. Jakarta. (1991)
- Nurcholis. H.: Teori dan Praktek Pemerintahan dan Otonomi Daerah, PT. Grasendo. Jakarta. (2005)
- Nurcholis, H.: Pertumbuhan dan Penyelenggaraan Pemerintahan Desa, Penerbit Erlangga, Jakarta. (2011)
- Nurman.: Strategi Pembangunan Daerah, Raja Grafindo Persada, Jakarta. (2015)
- Rauf, R., Zulfan.: Menuju Badan Permusyawaratan Desa Profesional (Suatu Pedoman, Strategi dan Harapan), Alqaprint, Jatinangor. (2004)

- Riyadi, D., Bratakusumah, S.: Perancangan Pembangunan Daerah, Gramedia Pustaka Utama, Jakarta. (2004)
- Rintuh, C., Milar.: Kelembagaan dan Ekonomi Rakyat, Yogyakarta, BPF, (2005)
- Rozaki, A.: Memperkuat Kapasitas Desa Dalam Membangun Otonomi, IRE Press, Yogyakarta. (2004)
- Saragih, T.P.: Mewujudkan Otonomi Masyarakat Desa, CV. Cipiruy. Jakarta. (2004)
- Saparin,: Tata Pemerintahan dan Administrasi Pemerintahan Desa, Ghalia Indonesia, Jakarta. (1986)
- Soehardjo, M., Soekandar, P.: Pembangunan Desa Terpadu. Bandung, Tarsito. (1987)
- Suhartono.: Parlemen Desa, Laperia Pustaka Utama, Yogyakarta. (2000)
- Wasistiono, S., Irwan, T.: Prospek Pembangunan Desa, Bandung, Fokusmedia. (2006)
- Widjaya. A.W.: Percontohan Otonomi Daerah di Indonesia, Jakarta. Rineka Cipta. (1998)
- Widjadja, H.A.W. :Autonomi Desa, Jakarta. Raja Grafindo Persada. (2004)
- Sumaryadi, I.N.: Perancangan Pembangunan Daerah Otonomi dan Pemberdayaan Masyarakat, Citra Utama. Jakarta. (2005)
- Tarigan, R.: Perancangan Pembangunan Wilayah, Bumi Aksara. Jakarta. (2004)
- Todaro.: Pembangunan Ekonomi di Dunia Ketiga, Erlangga, Jakarta. (1999)
- Wasistiono. S., Tahir, I.: Prospek Pembangunan Desa, Fokusmedia. Bandung. (2006)
- Widjaya. A.W.: Percontohan Otonomi Daerah di Indonesia, Jakarta. Rineka Cipta. (1998)
- Widjadja, H.A.W.: Autonomi Desa. Jakarta, Raja Grafindo Persada. (2004)
- Widodo, J.: Good Governance (Telaah Dari Dimensi: Akuntabilitas dan Kontrol Birokrasi Pada Era Desentralisasi dan Otonomi Daerah), Insan Cendekia. Surabaya. (2001)
- Widjaya, A.W.: Otonomi Desa Merupakan Otonomi Yang Asli, Bulat dan Utuh, Raja Grafindo. Jakarta. (2003)
- Widjaya, A.W.: Penyelenggaraan Otonomi di Indonesia, Raja Grafindo. Jakarta. (2005)
- Winarno, B.: Komparasi Organisasi Pedesaan Dalam Pembangunan, Media Pressindo, Yogyakarta. (2003)
- Yusran, A.: Desa Dalam Bingkai Pembangunan Pekanbaru, Pustaka dan Red Post Press, (2007)

-
1. Faculty of Social and Political Studies, Universitas Islam Riau, Indonesia. Email: nurman07@soc.uir.ac.id
 2. Faculty of Social and Political Studies, Universitas Islam Riau, Indonesia. Email: rahyunir@soc.uir.ac.id
-

Revista ESPACIOS. ISSN 0798 1015
Vol. 39 (Number 42) Year 2018

[Index]

[In case you find any errors on this site, please send e-mail to webmaster]