

**Research article**

# Rejection of Village Change into Village: A Case Study in Banyumas and Tangerang Districts

**Bambang Giyanto, Tintin Sri Murtinah, and Nuh Habibi**

NIPA School of Administration Jakarta

**Abstract.**

This research examined village change rejection using the case study of Banyumas and Tangerang villages. A qualitative approach was used. The findings were as follows: a) Institutional aspects – in villages that reject changes, it is feared that the village community will lose the rights of the village that had previously existed; b) Human resources aspects – all villages rejected when there was a change of status to village because the villagers would not have the opportunity to become a village device, and it is a source of pride for the village community if it becomes a village device; c) Local wisdom aspects – all of the studied villages rejected the conversion into a village, because the village has full autonomy in terms of budget control; d) Public services aspects – the village community is more comfortable in the services provided by the village because these are provided in 24 hours, whereas otherwise this is not the case because the device is not local villagers; and e) Local wisdom values aspects – the village community is more comfortable. According to the findings of the study, the village should remain a village and should not be forced to change. The most important thing is to increase the capacity of village devices and provide village government with management support.

**Keywords:** rejection, village, districts

Corresponding Author: Bambang Giyanto; email: bam-bang\_giyanto07@yahoo.com

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## 1. Introduction

### 1.1. Background Issues

The term village was well known long before dutch colonialism began, as stated by Suryaningrat that: It cannot be known with certainty when the beginning of the "Village". While the village is meant " a unity of legal communities that have an original arrangement based on the right of origin that is special", and "desa is an autonomous institution with its own traditions, customs and laws and relatively independent". While Eko suggests that the meaning of "Village, or other very diverse designations in Indonesia, was originally a local community organization whose territorial boundaries, inhabited by a number of residents, and has customs to manage itself (*self-gouverning community*)".

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In the course of the history of the Indonesian nation since the colonial era until now, the existence of the Village has been recognized in various laws and regulations, namely *Indlandsche Gemeente Ordonnantie* (IGO) Stbl. 1906 No. 83; Article 18 of the State Constitution of the Republic of Indonesia 1945; Law No. 22 of 1948 on The Principals of Local Government, Law No. 1 of 1957 on The Principles of Local Government, Law No. 18 of 1965 on The Principles of Local Government, Law No. 19 of 1965 on Praja Village as a Form of Transition to Accelerate the Realization of Level III Regions throughout the Republic of Indonesia, Law No. 5 of 1974 on Principals of Local Government, Law No. 5 of 1979 on Village Government, Law No. 22 of 1999 on Local Government, and finally with Law No. 32 of 2004 on Local Government, the last currently regulated by Law No. 6 of 2014 on Villages.

The village or so-called by another name has existed before the Unitary State of the Republic of Indonesia was formed. As evidence of its existence, The Explanation of Article 18 of the Constitution of the Republic of Indonesia year 1945 (before the change) states that "In the territory of the State of Indonesia there are approximately 250 "*Zelfbesturende landschappen*" and "*Volksgemeenschappen*", such as villages in Java and Bali, Nagari in Minangkabau, hamlets and clans in Palembang, and so on. These areas have an Indigenous arrangement and can therefore be considered as special areas. The State of the Republic of Indonesia respects the position of these special regions and all state regulations concerning those regions will remember the rights of the origin of the region". Therefore, its existence must still be recognized and given guarantees of its survival in the Unitary State of the Republic of Indonesia.

Law No. 6 of 2014 on Villages, defines the Village as a unitary legal community that has territorial boundaries authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin, and /or traditional rights recognized and respected in the system of government of the Unitary State of the Republic of Indonesia. The ideal village image enthused in the Village Law is a strong, advanced, independent and democratic village. The ideals are realized one of them by organizing the development and empowerment of the village community. The focus of the village community empowerment work is to realize the village community as the subject of development and the Village as the subject of law that has the authority to use the village's finances and assets.

The village is given the authority to regulate and manage the affairs of its own government, including in managing the resources owned and managing the Village Budget (*APBDesa*) including those sourced from the Village Fund. The allocation of village funds is very important to realize the welfare and prosperity of both the community and

the village itself. Village Fund is a fund sourced from the State Budget of Revenue and Expenditure intended for Villages and Indigenous Villages that is transferred through the District Budget and Expenditure and used to finance the administration, development, and empowerment of the community, and society. Village Funds received by the village are so large that in 2020 the average village fund will get Rp. 960.000.000,- (nine hundred and sixty million).

Village Government is the administration and interests of local communities in the system of government of the Unitary State of the Republic of Indonesia. . The village government has the authority to regulate and manage development supported by independence in the planning, budgeting, and implementation of development (the village can plan, budget, and implement development and supervisor the results of development for the welfare of its villagers). Development resources are optimally transparent and accountable to be utilized best for the social welfare of all its citizens.

Presiden Joko Widodo policy, with his Nawa Cita program (nine Agenda). One of the agenda is "Building Indonesia from the periphery by strengthening areas and villages within the framework of a unitary state". This agenda puts it in third place. Development is no longer centralized in urban areas (Centralization) but should be done spread throughout Indonesia (Decentralization). In essence, regional development is the authority of the local government, both provinces and districts / cities, along with the government policy will build the village, then the village at this time has an extraordinary budget that comes from the Village Fund so it is very tempting for anyone in the village. Village Funds received by the village are so large that in 2020 the average village fund will get Rp. 960.000.000,- (nine hundred and sixty million). The development of village budget from 2015-2020 is:

1. At Rp 20 trillion more in 2015
2. Pin 2016 amounted to Rp46.9 trillion
3. Pthere is 2018 which is Rp60 trillion.
4. In 2019, rp70 trillion
5. In 2020, 72 trillion

While the distribution of Village Funds in the period 2015-2018 are:

1. In 2015 village funds amounted to Rp. 20,67 T distributed to 74,093 villages, and each village earned approximately Rp. 280.3 million/village;

2. In 2016 village funds amounted to Rp. 46,98 T distributed to 74,754 villages, and each village earned approximately Rp. 643.6 million/village;
3. In 2017 village funds amounted to Rp. 60 T distributed to 74,910 villages, and each village earned approximately Rp. 800.4 million/village;
4. In 2018 village funds amounted to Rp. 60 T distributed to 74,957 villages, and each village earned approximately Rp. 800.4 million/village;

Along with the development of the current era many villages around the city are changed to village status, this is in line with the mandate of the Law governing the Village so far, such as:

1. Law No. 6 of 2014 on Villages, in Article 11 paragraph (1) namely "The village can change its status to a village based on the initiative of the Village Government and the Village Consultative Agency through villagedeliberations by paying attention to the advice and opinions of the village community.
2. Law No. 32 of 2004 concerning Local Government, in Article 200 paragraph (3) mentioned "Villages in the district / city can be gradually changed or adjusted to the status of the village in accordance with the proposals and initiatives of the village government together with the villageconsultative body stipulated by the Regulation".
3. Government Regulation No. 72 of 2005 concerning Villages, namely in Article 5 paragraph (1) "The village can be changed or adjusted to the status of the village based on the initiative of the Village Government together with BPD by paying attention to the advice and opinions of the local community".

This is very interesting for some villages around the city to be changed to a village, this is in the hope that later the village device will no longer think about the village development budget, because by becoming a village it will become a Regional Work Device Unit (SKPD). As a consequence of SKPD, all budgets of village activities will be provided by the district/municipal government through the Regional Budget (APBD) including the device will be turned into state officials.

The purpose of changing the status of the village to the village is to further improve and bring closer service to the community, in accordance with the level of development and social dynamics of the community. The change of village status into a village is a policy or effort of the government in order to form a new village with the aim of achieving effectiveness and efficiency of services to the community. The change in the status of

the village to the village demands a change of devices. Village devices become village devices. Based on the results of the 2010 population census, the population living in rural areas is 50%. The trend will continue so that by 2035 the occupation of the village will remain 50% and it is predicted that by 2045 there will be no more residents living in rural areas.

Villages and villages are the two lowest government units with different statuses. Village is a unit of government that is given the right of customary autonomy so that it is a legal body, while the village is an administrative government unit that is only an extension of the district / city government. (Nurcholis, Hanif, 2011).

This is because these two systems of government, although equal but the components in the bureaucracy are different. However, at this time in fact many villages do not want to turn into villages or reject the village is converted into a village, or vice versa there is a desire for the village to turn into a village. The villages that do not want to turn into villages as happened in some areas, among them:

## 2. Residents Reject Changing Village Status to Village

**Liputan6.com, Tangerang:** Hundreds of residents of Dadap Village, Tangerang, Banten, protested in the courtyard of tangerang dprd building, Monday (8/8-2015). The mob protested the change of village status to village by performing funeral prayers in front of a tapda. This action is to mark the death of democracy after legislators approved the proposed change in the status of Dadap Village. The protesters also burned frankincense in the hope that council members would not be easily drugged.

## 3. Village So Village? Kades Refuses

SLEMAN-Draft regional regulations (Raperda) related to the expansion of villages and the change of villages into villages, which are being proposed by the Dprd Sleman rejected a number of village devices.

"In the diy privilege room, we want the autonomy of the village. Why then the village is used as a village," said the Head of Margoluwih Village, Padsipi, Monday (4/1/2013).

In addition to the changing status of the device, objections to the status of the village's cash use rights will also be questioned.

The head of Caturtunggal Village, Agus Santoso, considered the discourse very unreasonable.

"If you want to be democratic, you should keep the village system instead of turning into a village. This system is to maintain the privileges of DIY that already has a good system of government through elections," explained Agus, separately.

Vice Chairman of the DPRD Rohman Agus Sukamta said the discourse of village change into a village is more focused on urban areas. Moreover, it also considers the high flow of urbanization and community psychology. Although, the consequences of this policy are that village assets are divided and have an effect on the status of residence of the community.

#### 4. Again, Villagers in Tangsel Reject Village Status

<http://tangerangnews.com/tangsel/read/8214/Lagi-Warga-Desa-di-Tangsel-Tolak-Status-Kelurahan>

*Thursday, 8 October 2012*

Top of Form

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**TANGERANG-** Dozens of residents of Setu Village, Babakan, Kranggan, Kademangan and Bhakti Jaya held a demonstration in the courtyard of the Tangsel city parliament, Monday (8/10/2012). This action is the umpteenth time, performed by citizens with the same action co-ordinator, namely Wahyudin. Previously, similar actions have been done several times including on Thursday (12/4/2012) ago.

The content of their demands remains the same, namely so that the Tangsel Municipality does not change the status of the village into a village. As for the reason, the change in the status of the village becomes a condition of the village's interests.

"For what the hell replaced with the village status. It's the same. In fact, there could be no transparency in finance, no standard of making ID cards how many days, there is no difference," said Wahyudin.

According to Wahyudin, Tangsel Government should open the Law. "We are sorry, in the law there is no obligation of the village, set it into a city into a village. It's a personal interest," he said.

" Not a law that requires, the language is in the law can or can be. When it can, people's aspirations refuse, yes don't be forced too," he said.

## 5. Banyumas Expansion, 8 Villages Refused to Enter Purwokerto Municipality

## 6. <https://www.liputan6.com/regional/read/4150558/pemekara-banyumas-8-desa-menolak-masuk-wilayah-pemkot-purwokerto>

Liputan6.com, Banyumas - The expansion of Banyumas Regency has long been a discourse. It's been circulating fast for years, but this discourse is slowly becoming almost inaudible.

However, it seems that the expansion plan is not a thumbs up. This was confirmed after banyumas regent Achmad Husein officially presented the banyumas district expansion plan in the plenary meeting of banyumas DPRD, Monday, January 6, 2019.

Husein said that the expansion plan is in accordance with the mandate of Regional Regulation (Perda) No. 7 of 2009 concerning The Long-Term Development Plan of Banyumas District in 2005-2025. This regulation is one of them mandates the expansion of banyumas regency.

Expansion aims to realize the effectiveness of local government implementation and accelerate the improvement of community welfare.

As a follow-up to the mandate of Banyumas District Regulation No. 7 of 2009, in 2015, a Banyumas District Expansion Study Team involving academics from Jenderal Soedirman University (Unsoed) Purwokerto was established.

The study team produced a report stating that based on the study it was concluded that two candidates for autonomy consisting of Banyumas regency and Purwokerto city are ready and worthy of blooming.

He said the banyumas area will be divided into two government areas, namely Banyumas Regency and Purwokerto City Government. Banyumas district government has also socialized expansion plans to 27 villages and 25 villages around Purwokerto City.

The data shows that not all villagers accept the village changed its status to village. On the other hand, there are many proposals about the expansion of new villages and proposed changes to the village. Therefore, it becomes interesting to be studied by the existence of villages that are planned to be changed to village status, but refuse, on the other hand there are villages that want to turn into villages. The change of village into the village is in order to improve services to the community.

## 6.1. Research Objectives

The purpose of this study is to review and analyze the rejection of changes into the village.

# 7. THEORETICAL STUDIES

## 7.1. Village

### 1. Village History

The term village does not come from outside Indonesia, but is original and pure Indonesian, the existence of the village has existed since hundreds or even thousands of years. The term village in Indonesia varies, as stated by Kartohadikoesoemo (1965) for example: Kampung (West Java); Gampong (Aceh); Huta or Kuta (Tapanuli); Marga (South Sumetara); Negori (Maluku); State (Minangkabau); Hamlet (Lampung); Wanua (Minahasa); Gaukay (Makassar); and so on.

The village was originally a group of people who lived and settled together in a certain area and have a common interest or often referred to as a community, as stated by Muhammad, are:

"A group or group of people who live together based on the same view of life, way of life, and belief system, which resides in a common place of residence, therefore, is a unity, an order, a certain, both out and inward.

The same opinion was also expressed by Hillery (1955); Jonassen, (1959:22) ; Wills (1977) in Horton and Hunt gives a more detailed definition of the community, namely:

"1. a group of people living inside; 2. a specific region, which has 3. division of work that functions specifically and interdependently (*interdependent*); 4. has a socio-cultural system that regulates the activities of members; and 5. who have an awareness of unity and feelings of having; and 6. able to act collectively in an orderly manner.

Understanding as stated by Hillery (1955) ; Jonassen, (1959:22) ; Wills (1977) is the definition of the village in a sociological angle. The same opinion was also expressed by Maschab (1992) in Suhartono, et al that the village is described as a form of community unity or community of residents who live in an environment where they know each other, and their patterns of life are relatively homogeneous and much dependent on nature. However, the understanding of the village is not only limited to sociological understanding, but also the village in the sense of social life, geography, economics,



law and politics. The village in the sense of social life as stated by Bouman (in Beratha, 1982:26) quoted by Tahir defines the village:

"As one of the ancient forms of life with as many as several thousand people, almost all of them knew each other; most of which include living from agriculture, fisheries and so on, businesses that can be influenced by the law and the will of nature. And in that dwelling there are many close family ties, obedience to social traditions and rules.

Bintarto (1968:95) in Nurcholis looked at the village in terms of geography, namely: "The village is a geographical embodiment caused by the socio-economic, political, and cultural fissionographic elements contained there in the relationship and mutual influence with other regions. In the economic sense as stated by Wiradi (1988) in Suhartono, see the village as a community that has a distinctive production model. It means that the village means as a place for people to live in family ties in a housing group with a great interdependence in the social and economic fields. Furthermore, Hatta as quoted by Tjiptoherijanto (1983) in Suhartono suggested that the production model was also the basis of the village's typical democracy. While Maschab (2013) suggests that:

In the history of the growth and development of human civilization, the Village is seen as a form of power organization that first existed before the birth of larger power organizations, such as empires, empires and modern States as it is known today. As it is known that as a social being, then man always lives in groups, which starts from the smallest unit that is *the batih* family (husband, wife and children). As the family grew in number, some separated and made their own homes. Their settlements are getting bigger and more and more inhabitants, either from their own descendants or from others who live there. That's where the unity of an independent legal society was born, ...

Along with the development of the times, the current condition of the village has undergone changes both in terms of community structure and government structure, and is no longer purely as an autonomous region, thus it will also affect the system of government developed at this time. Assidiqi in Nurcholis suggests that:

"Based on the idea of *founding fathers*, the 1945 Constitution and TAP MPR No. IV year 2000 need to be conducted in-depth research on all villages. After being studied, the village is then classified into three groups, namely 1) the village as a unit of the surviving indigenous legal community; 2) the village as a unit of indigenous legal communities that have not lived in practice but have not completely died so that it can still be revived; and 3) the village unity of indigenous hokum people who have completely died.

Nurcholis responded to the results of the above research, that:

”For villages that belong to the **first** group of the Government recognizes, recognizes and respects, respect, as stipulated in Article 18 B paragraph (2) and *ILO Convention* 1989 (No.169). For villages that belong to the **second** group of government revitalize so that the customs of the dead can be revived and finally recognize, recognition and respect. As for the villages that belong to the third group of the Government made two policies: 1) urban villages are integrated with the city government and integrated in the city government system; and 2) villages that are still characterized by rural are combined to qualify and then become autonomous areas based on special custom based.

At this time the status of the first group or village as a unit of the surviving indigenous legal community **is** 1) Kanekes Village Lebak Regency, in the system of government as stated by Nurcholis that: Kanekes community government consists of **customary government** and **mixed government: between customs and state**. Baduy In society organizes customary government, while Outer Baduy organizes mixed government. 2) The village in Bali consists of two villages namely a) Dinas Village, the village that is used as the lowest government device and directly under the Camat. 2) Pakraman village or Traditional village which is a traditional institution that accommodates the social, cultural and religious activities of the Hindu community in Bali. 3) Nagari in West Sumatra as stipulated in Regulation No. 2 of 2007 on The Principles of Nagari Government. Through this Regulation, nagari customary law community in West Sumatra as a unity of indigenous hokum community is returned to its identity as the leading government organizer based on customary law. In line with that, the indigenous stakeholders in each Nagari restored their position as the organizers of the Nagari government, not again as an exiled customary institution in government affairs. Perda No. 2 of 2007 has now been replaced with Regulation No. 7 of 2018. The regulation is still a polemic for people in The Regency, City and Nagari in West Sumatra. 4) Certainly other areas that still apply customary law.

### 1. Village Definition

Maschab (2013) suggests that ”When it comes to ”villages” in Indonesia, it will at least lead to three kinds of interpretations or understandings. *First*, genealogical understanding, *Second*, economic understanding, and *Third*, political understanding.” *Sociological understanding* that describes a form of community unity or community of residents who live and establish in an environment, where between them know each other well and their pattern of life is relatively homogeneous, and much depends on the goodness of nature. In the sociological sense, the village is associated with a society that lives simply, generally lives from the agricultural sector, has a social and traditional

bond or tradition that is still strong, honest and unpretentious, the education is relatively low and so on. *Understanding economically*, the village as a community environment that strives to meet the daily needs of what nature provides around it. Political proof, where "village" as an organization of government or power that politically has a certain authority because it is part of the state government. Furthermore, Maschab (2013) also gives *the definition of village genealogically* is "the inhabitants of a village generally have a close blood relationship, because they are of the same descent or if anyone from outside they are already tied in a marital bond with the natives of the village". While Sunardjo in Suhartono gives the understanding of the village is:

"A unity of legal communities based on customs and customary laws that reside within a certain area of its boundaries; have a very strong inner birth bond, both because of the sect and because they both have political, economic, social and security interests; have a jointly selected board of trustees; have a certain amount of wealth and have the right to hold their own household.

Furthermore, Unang Sunaryo (1984) in Thahir suggests that the village as a legal community alliance is categorized into 3 (three) types, namely:

- 1) Type of legal community unity based on territorial/shared area as the main basis;
- 2) the type of unity of legal society based on hereditary/genetic equations (tribe, citizen or candidate) as the main basis for being able to reside in such an area;
- 3) Type of unity based on mixture (territorial and hereditary).

The same opinion was also expressed by Soetardjo (1984) in Thahir that:

Village form is based on 3 (three) traits, namely 1) based on geneological / hereditary (*genealogische rechtgemeenshappen*) gave birth to tribal attachment (*stamverband*); 2) based on territoriale *rechtgemeenshappen*; 3) a mixture of geneological and territorial.

The characteristics of the village as stated by Roucek and Warren (1962) quoted by Raharjo (1999) in Suhartono are:

"The magnitude of the role of the primary group; geographical factors that determine the basis for the formation of groups/associations; relationships are more intimate and durable; low social mobility; the family is further emphasized its function as an economic unit; and the child population in greater proportions".

Eko further suggests that "The village, or another name, is a community unit that is incorporated based on the descendants (*genealogy*) that inhabits certain *territories*. People can't measure how much area they inhabit, but there is always local wisdom to measure the boundaries of the territory based on principle as far as the eye can see or as far as stones are thrown. All of them are local community organizations that have

their own governance (*self-governing community*) based on local customs.” In another article Eko divides the position of the village into 3 (three) namely:

”Village as a local community organization that has self-government or called *self-governing community*; autonomous form of local government or called local *self-government*; a form of state government at the local level or called local state *government*.

While Nurcholis suggests that what is meant by the village is:

”An area inhabited by a number of people who know each other, live in cooperation, have relatively the same customs, and have their own ordinances in regulating their community life. Most of his livelihoods are farming and fishing. ”

Nurcholis further stated that ”The village is inhabited by people who live in a relatively homogeneous culture. The villagers are bound by the similarity and unity of the social cultural value system. They socialize harmoniously and jokingly. Therefore, they are called community groups (*gemeinschaft*)”.

Historically the village was the forerunner of the formation of political and governmental societies in Indonesia long before the country was formed. The social structure of a type of village, indigenous people and so on has become a very important social institution. The village is an autonomous institution with its own traditions, customs and laws and relative independence. This can be seen in the village community in Java, the Government is carried out by the Village Head assisted by Carik and Pamong Desa, in solving the known problem of village rembug, this forum is a forum to solve problems that arise in the village, and this is the highest decision in the village, as well as in the social and economic, the existence of village barns to store rice while harvesting, and will be distributed to residents during the paceklik season. Similarly, in Nagari, West Sumatra, we know there is an institution that exercises government power through Customary Density that functions at the same time as an executive, legislative and judicial body. As stated by Eko, that: In the Customary Density gathered the ninik mamak who represent his people and consensually implement wali Nagari, conduct a trial on its members and settle the rules for the benefit of nagari children.

Village Understanding in several laws and regulations that have governed the Local Government and Village Government in Indonesia, namely:

1. Law No. 5 of 1979 concerning Villages, Article 1 letter a mentions what is meant by the Village are:

”The village is an area occupied by a number of residents as a community unity including the unity of the legal community that has the lowest government organization

directly under the Camat and has the right to organize its own household in the bonds of the Unitary State of the Republic of Indonesia”.

1. Law No. 22 of 1999 concerning Local Government, Article 1 letter o mentions what is meant by the Village are:

”Village or so-called by another name, hereinafter referred to as Village, is a unit of legal community that has the authority to regulate and take care of the interests of local communities based on local origins and customs recognized in the National Government system and located in the District”.

1. Law No. 32 of 2004 on Local Government, Article 1 number 12 mentions what is meant by the Village are:

”Village or so-called by another name, hereinafter referred to as village, is a unitary legal community that has territorial boundaries authorized to regulate and take care of the interests of local communities, based on local origins and customs recognized and respected in the system of Government of the Unitary State of the Republic of Indonesia”.

1. In Law No.6 of 2014 on Villages, Article 1 number 1 mentions what is meant by village are:

”Village is a village and a traditional village or so-called by another name, hereinafter referred to as Village, is a unitary legal community that has territorial boundaries authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin, and / or traditional rights recognized and respected in the system of government of the Unitary State of the Republic of Indonesia”.

## **7.2. The Position of The Village in The Laws and Regulations in Indonesia**

### **1. Dutch Colonial Era**

At first the village was a community that organized the interests of its community members independently without interference outside of itself (*self governing* community). Along with the history of the village status experienced ups and downs to date. During the Dutch East Indies Government I (1800-1906), the village was recognized as an

alliance of indigenous peoples who were allowed to regulate their households and used as implementing forced planting policies. In 1906 *Inlandsche Gemeente Ordonantie Java en Madoera* was abbreviated as IGO (Stb.1906-83). IGO is the Law on Villages that applies to Java and Madura. IGO is the implementation of article 71 *reglement regering* (RR) and then article 128 *Oftische Staatsregeling* (IS). An example of village government based on IGO (in Java) is the village government under the Sultanate of Yogyakarta. The village is a government led by Lurah (*een hofdig bestuur*), Lurah assisted by Village Furniture (Kamituwo, Jogoboyo, Kaum, Ulu-Ulu and Carik), Lurah is not chosen by the people but appointed by Papatih Dalem (*Rijksbestuurder*) after hearing the voice of the people, while The Village Furniture is appointed by the Regent after hearing the consideration of the people. During the ethical politics period (1906-1941, the village was recognized as a legal entity of the indigenous people's alliance who were given the freedom to regulate their own households under the supervision of the government, thus during the Dutch colonial period the status of the village was an autonomous region because it was given to regulate its own household.

### 1. Japanese Colonial Era

During the Japanese colonial era the position of the village did not change, as stated by Amrah Muslimin in Zanibar, that the Japanese occupation government continued to continue some of the regional government structure according to the composition of the Dutch East Indies Government in the field of decientation and the names of the regions and their leaders were replaced with titles in Japanese. In the Japanese era, village institutions were transformed into semi-formal institutions and then exploited their human resources (made romusha) and natural resources. During the Japanese colonial period did not change the status of the village as happened during the Dutch colonial period.

### 1. Era of Independent Indonesia

### 2. Constitution of the Republic of Indonesia in 1945

In Article 18 paragraph (1) of the Constitution of the Republic of Indonesia year 1945 Post Amandement mentioned that: "The Unitary State of the Republic of Indonesia is divided into provinces and provinces divided into districts and cities, each of which has a local government, which is regulated by law. From the understanding of the Law can be drawn the conclusion that the village is part of the local government.

### 1. Law No. 22 of 1948 on Local Government

In Law No. 22 of 1948 Article 1 paragraph (1) mentioned that: "The Territory of the Republic of Indonesia is composed in three levels, are: Provinces, Districts (Big Cities) and Villages (Small Cities) of the country, clans and so on, which have the right to regulate and take care of their own households". Furthermore, article 1 paragraph (2) states that:

"The regions that have rights, origins and dizaman before the Republic of Indonesia has its own government that is Special with the law of formation referred to in paragraph (3) can be designated as a Special Region at the level of the Province, Regency or Village, which has the right to regulate and manage its own household".

Furthermore, in the Explanation of Law No. 22 of 1948 Article 1 point 1 mentioned that:

"The territory of the Republic of Indonesia is organized in three levels, namely provinces, districts (Kota Besar) and villages (Kota Kecil, Negeri, Marga and so on) that have the right to manage and manage their own households. So looking at this provision, the territory of the Republic of Indonesia only has otonoom areas (which have the right to regulate and manage their own households), beyond that there are no more regions of the Republic of Indonesia that have other positions (status).

The position of the village as an autonomous region is further affirmed in Point 11 Explanation mentioned that:

"According to this basic law, the lower autonomous regions are villages, states, clans, small towns and so on. This means that the village is put into a modern government environment not drawn outside as in the past. At that time of course the colonial government understood that the village was the joint of the state, understood that the village as the joint of the country must be repaired everything, strengthened and didinamiseer, so that the country can progress. But for the sake of colonization, the village was left alone static (fixed circumstances). Granting the right of autonomy according to this, *Gemeente-ordonnantie* is meaningless, because the village with that right cannot do anything, because it has no finances and by the *ordinances* are tied to customs, which are actually in the village is no longer alive. In fact, often the occurrence of the dead is turned on anyway or otherwise the living customs are turned off, contrary to the will of the villagers, only because the interests of the invaders want it. The village remains retarded, the state is powerless, is in accordance with the objectives of the polytk colonizers. But our Republican Government has the opposite goal. To comply with Article 33 of the U.U.D., countries with Indonesian people must prosper. To get this prosperity must start from the bottom, from the village. Therefore, the village must be made in a state of constantly moving forward, (dynamic). Therefore, for the sake

of the village government is included in the perfectly regulated (modern) government environment, not even so, but it will also be proposed so that guidance on the regions that get government according to the Law-this basic law is preferred to be held in the village”.

### 1. Law No. 19 of 1965 on Desapraja

In Law No.19 of 65 concerning Desapraja, Article 1 states that desapraja is “the unity of a certain legal community, the right to take care of its own household, choose its ruler and have its own property”. Furthermore in Article 2 point h it is mentioned that ”

”Dukuh” is part of Desapraja which is a housing group where a number of residents usually called hamlets, villages, dukuh, villages and so on, while the use of the word ”dukuh” is to mention with one word the various names;

Furthermore, in the explanation of article by article of Law No.19 of 1965 mentioned that: ”The units of legal communities covered in the understanding of the explanation of the Constitution article 18: ”*Volksgemeenschappen* such as villages in Java and Bali, the state in Minangkabau, hamlets and clans in Palembang and so on”, which are not the former Swaparaja, is desapraja according to this law (LawNo.19 Year 1965). While the duties of the desapraja authority as mentioned in Article 34 of Law No. 19 of 1965 are: *first*, entitled and obliged to regulate and manage the households of the region; *Second*, all existing authority duties based on customary laws or laws and regulations of the superior Region that apply as long as it is not contrary to the Desapraja Law remains the duty of the Desapraja authority since the enactment of Law No. 19 of 1965; and *Third*, With a regulation or regulation of the Regional authority of the Desapraja can be changed, reduced or added. In Law No. 19 of 1965 the status of desapraja is an autonomous region.

### 1. Law No. 5 of 1979 on Villages

In Law No.5 of 1979 on Village Government, it is stated that the Village is

”an area occupied by a number of residents as a community unity including the unity of the legal community that has the lowest government organization directly under the Camat and has the right to organize its own household in the bonds of the Unitary State of the Republic of Indonesia.”

The village referred to Article 1 letter a, in the development of the history of state regulation and governance is an area occupied by a number of residents who have the lowest government organization directly under the Camat, has the right to organize their households. The right to organize their household is not a right of autonomy as



intended by Law No. 5 of 1974 on The Principles of Government in the Region. Thus, the development and development of further autonomy either sideways, upwards and or downwards, as referred to in Law No. 5 of 1974 is still possible in accordance with political, economic, socio-cultural conditions as well as national defence and security.

### **1. Law No. 22 of 1999 on Local Government**

In Law No.22 of 1999 concerning Local Government, in Article 1 letter o mentioned in question the village is:

”Village or so-called by another name, hereinafter referred to as Village, is a unit of legal community that has the authority to regulate and take care of the interests of local communities based on local origins and customs recognized in the National Government system and located in the District”.

Daam explanation of Law No. 22 of 1999 point 9 mentioned that:

”Village based on this Law is (Law No.22 of 1999) Village or so-called by another name as a unitary legal community that has an original arrangement based on the right of origin that is special, as referred to in the explanation of Article 18 of the 1945 Constitution. The cornerstone of thinking in the arrangements regarding Village Government is diversity, participation, native autonomy, democratization, and community empowerment”.

### **1. Law No. 6 of 2014 on Villages**

In Law No.6 of 2014 on Villages, Article 1 point 1 states that what is meant by Village is:

”Traditional villages and villages or so-called by other names, is a unitary legal community that has territorial boundaries authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin, and / or traditional rights recognized and respected in the system of government of the Unitary State of the Republic of Indonesia.”

The village is domiciled in the district / city. The village consists of Villages and Indigenous Villages. The mention of Village or Traditional Village is adjusted to the mention that applies in the local area. Village Authority includes authority in the field of village governance, implementation of village development, village community development, and empowerment of village communities based on community initiatives, rights of origin, and village customs. Village Authority includes: a. authority based on the right of origin; b. village-scale local authority; c. authority assigned by the Government, Provincial Government, or District/Municipal Government; and d. other

authorities assigned by the Government, Provincial Government, or District/Municipal Government in accordance with the provisions of the laws and regulations.

The implementation of authority based on the right of origin and local authority of village scale as referred to in Article 19 letter a and letter b is regulated and managed by the Village. Similarly, the implementation of the assigned authority and the implementation of other duties authority of the Government, Provincial Government, or District / City Government by the Village.

The village has rights and obligations as stipulated in Law 6 of 2014. The Village Rights are: a) regulate and take care of the interests of the community based on the rights of origin, customs, and socio-cultural values of the village community; b) establish and manage village institutions; and c) obtain a source of income. While the obligations of the Village are: a) to protect and maintain the unity, unity, and harmony of the Village community in the framework of national harmony and the integrity of the Unitary State of the Republic of Indonesia; b) improve the quality of life of the villagers; c) develop a democratic life; d) develop village community empowerment; and e) provide and improve services to the village community. In addition, the Village Community also has rights, namely: a) request and obtain information from the Village Government and supervise the activities of village government, implementation of village development, village community development, and village community empowerment; b) obtain equal and fair service; c) convey aspirations, suggestions, and oral or written opinions responsibly about the activities of village government, implementation of village development, village community development, and village community empowerment; d) select, be selected, and/or appointed as: 1) Village Head; 2) Village device; 3) members of the Village Consultative Board; or 4) members of village community institutions. e) get protection and protection from disturbances of peace and order in the village. While the obligation of the Village Community is a) to build themselves and maintain the village environment; b) encourage the creation of village government activities, implementation of village development, village community development, and good village community empowerment; c) encourage the creation of a safe, comfortable, and peaceful situation in the Village; d) maintain and develop the value of deliberation, *permufakatan*, kinship, and *kegotong-royongan* in the village; and e) participate in various activities in the Village.

In Law No.6 of 2014 mentioned villages are villages and indigenous villages. The Government, Provincial Government, and District/Municipal Government organize the unity of indigenous peoples and are designated as Adat Villages. Determination of Indigenous Villages must meet the requirements: a) the unity of indigenous peoples

and their traditional rights are clearly alive, both territorial, genealogical, and functional; b) the unity of indigenous peoples and their traditional rights are seen as in accordance with the development of society; and c) the unity of indigenous legal peoples and their traditional rights in accordance with the principles of the Unitary State of the Republic of Indonesia. The unity of indigenous peoples and their surviving traditional rights must have territory and at least meet one or a combination of elements: a) a society whose citizens have a shared feeling in the group; b) the structure of customary government; c) property and/or customary objects; and/or d. the device of customary legal norms.

The unity of indigenous peoples and rights is considered in accordance with the development of society if: a) its existence has been recognized based on the applicable law as a reflection of the development of values considered ideal in today's society, both general and sectoral laws; and b) the substance of the traditional right is recognized and respected by the citizens of the community concerned and the wider community and does not conflict with human rights.

A unity of the indigenous legal community and its traditional rights are considered in accordance with the principles of the Unitary State of the Republic of Indonesia if the unity of the indigenous legal community does not interfere with the existence of the Unitary State of the Republic of Indonesia as a political unity and legal unity that: a) does not threaten the sovereignty and integrity of the Unitary State of the Republic of Indonesia; and b) the substance of the customary legal norms is in accordance with and not contrary to the provisions of the laws and regulations.

### 7.3. Village Community Culture

The term culture comes from the Latin word *colere* which means to cultivate, work, especially cultivate land or farm. Furthermore Schein (1992:12) states:

"Culture is an archetypal assumption pattern *shared* by a group of people after they have previously studied and believed the truth of the assumption pattern as a way to solve various problems related to external adaptation and internal integration, so that the basic assumption pattern needs to be taught to new members as the correct way to perceive, think and express their feelings in relation to organizational issues.

The same opinion was also expressed by Fanani (2005) in Indrawijaya that culture is a system of values, namely values that have become a system and do not stand apart one by one, and become a shared belief to imagine and express. Not much different opinions were also expressed by Schiffman and Kanuk (2000) in Indrawijaya, namely "culture is defined as a number of values, beliefs and habits used to demonstrate direct

consumer behaviour of certain people's products. While Soekanto means that society is a person who lives together that produces culture. Thus, there is no society that has no culture, and on the contrary there is no culture without society as a forum and its supporters.

Meanwhile, the community as stated by Horton and Hunt are:

"A group of relatively independent people, who live together long enough, who inhabit a certain region, have the same culture, and do most of their activities in the group. Culture is a system of organized norms and values that holds the community.

Furthermore, Soekanto suggested that what is meant by society is "people who live together who produce culture. Thus, there is no society that has no culture, and on the contrary there is no culture without society as a forum and its supporters. The general characteristics of the village as stated by Suhartono are as follows:

1. Villages are generally located in, or very with, the centre of the agricultural area (sudat economic view);
2. In that region, agriculture is the dominant economic activity;
3. The land tenure factor determines the life of the people;
4. Unlike cities or large cities where the population is mostly settlers, the villagers are more "replaced than themselves";
5. Social control is more informal, and interaction between citizens is more personal in the form of face-to-face; and
6. It has a relatively high level of homogeneity and relatively tighter social ties than cities."

Furthermore, Roucek and Waren (1962) as quoted by Rahardjo (1999) in Suhartono mentioned that the characteristics of the village are as follows:

1. The magnitude of the primary group;
2. Geographical factors that determine the basis of group/association formation;
3. Relationships are more intimate and durable;
4. Homogeneous;
5. Low social mobility;
6. The family is more emphasized its function as an economic unit;

#### 7. The child population is in greater proportions.

While the life of the village community as stated by Ferdinand Tönnies in Suryaningrat, is "a community that is *gemeinschaft* (*paguyuban*) and a community that is *gesellschaft* (*patembayan / individual*)" As for what is meant by *gemeinschaft* is a village community that has the nature of community, alliance and harmony. Human relationships are personal, familiar, as bitter as they are, as open-as-like, and accompanied by trusting each other. Such relationships are rooted in hereditary unity, family unity. The community has a unity of customs and beliefs, even work and land ownership is a joke, everything is done together in cooperation. *Gesellschaft* is the opposite, especially in large cities. Here everyone lives alone, indifferent to each other, human relationships are self-influenced, and are "zakelijk", a material accompanied by suspicious suspicion.

### 7.4. Government and Village

In the history of the growth and development of human civilization, the Village is seen as a form of power organization that first existed before the birth of larger power organizations, such as the kingdoms, empires and modern countries as it is known today.

The 1945 Constitution governs local government in Indonesia consisting of provinces, districts/cities, special regions, special regions, and the unity of indigenous legal communities. Outside the five types of local government under the district / city there is also a village government. The village government is regulated in Law No. 32 of 2004, especially Chapter IX (Law No. 32/2004) and then replaced with Law No. 6 of 2014, especially articles 1-95."

In the context of Law No. 32 of 2004 on Local Government, villages are distinguished from villages. "The village is a unitary legal community that has territorial boundaries that are authorized to regulate and take care of the interests of the local community based on local origins and customs recognized by the state. While the village is a unit of government administration under the sub-district which is the administrative service area of the District / City. While in Law No. 6 of 2014 on Villages, which is meant by "Villages are villages and traditional villages or so-called by other names, hereinafter referred to as Villages, is a unitary legal community that has territorial boundaries authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, rights of origin, and / or traditional rights recognized and respected in the system of government of the Unitary State of the Republic of Indonesia".

In walandit writing, AD 1381-1405 as quoted by Suryaningrat mentioned:

"1. The village as the lowest government institution has existed since time immemorial and is not imported from outside Indonesia, even purely Indonesian; 2. it seems that the village is the level that is directly brought kingdom. In other words, at that time there was a two-tier system of government. "

The same opinion was also presented by Burger (1977) that: In the old Javanese society can be distinguished four levels, namely first, kings, *second*, provincial heads(is approximately the regents now), *third*, village heads, and *fourth*, the crowd consisting of villagers. Eko suggests:

"Villages generally have autonomously managed self-government without hierarchical ties – structural with higher structures. In West Sumatra, for example, nagari is a "small republic" that has autonomous self-government and is based on *self-governing community*. "

Eko further mentioned that: As an autonomous governance unit, each nagari is an institution that exercises government power through the Density of Adat that functions at once as an executive body, legislative, and judiciary. The existence of village government has also been recognized since the dutch colonial era it is based on the *Ordonantie* dated February 3, 1906 which governs the government and village households, especially in Java and Madura, and contained in *Staatblad* 1906 No. 83, later amended by *Staatblad* 1910 No. 591, *Staatblad* 1913 No. 235 and *Staatblad* 1919 No. 217 and known as "Islandsche Gemeente Ordonantie". In the explanation of *Ordonantie* contained in *Bijblad* 6567 it is stated that the provisions in *ordonantie* concretely govern the form, obligations and rights of the power of the village government both based on the laws of the kingdom and based on civil law. Eko in another post suggested:

"Village government is actually a concrete form of self-government by the local community (*self-governing community*) which is formed independently by the community. Even villages have "genuine autonomy" because they are much older than the State or district. "

Eko asserts that the village government is actually a concrete form of self-government by the local community (*self-governing community*) which is formed independently by the community. Even the village has "original autonomy" because it is much older than the State or district. Adisasmita (2006) stated that: "The village as the lowest government organization is the focus of all government and development affairs." Adisasmita further stated that:

"The existence and life of the village, as a unitary legal community where there are a number of residents who have the right to manage their own household is a

community organization that has existed since long before the formation of the Republic of Indonesia”.

In Law No.6 of 2014 on Villages, it is stated that “Village Government is the administration of government affairs and the interests of local communities in the system of government of the Unitary State of the Republic of Indonesia”. Meanwhile, “The Village Government is the Village Head or so-called by another name assisted by village devices as an element of village government organizers”. Village Devices consist of: a) village secretariat; b) regional implementers; and c) technical implementers.

The Village Head is in charge of organizing village government, implementing village development, village community development, and village community empowerment. In carrying out the duties, **the Village Head is authorized:** a) to lead the implementation of village government; b) remove and dismiss village devices; c) hold the power of management of Village Finance and Assets; d) establish village regulations; e) set the Village Budget; f) foster the life of the village community; g) build peace and order of the village community; h) foster and improve the village economy and integrate it in order to achieve a productive scale economy for the greatest prosperity of the village community; i) develop village revenue sources; j) propose and accept the allocation of a portion of the state’s wealth in order to improve the welfare of the villagers; k) develop the socio-cultural life of the village community; l) utilize appropriate technology; m. coordinate village development participatorily; n) represent the Village in and out of court or appoint a legal representative to represent it in accordance with the provisions of the laws and regulations; and o) exercise other authorities in accordance with the provisions of the laws and regulations.

In carrying out the duties, **the Village Head has the right:** a) propose the organizational structure and working system of the Village Government; b) submit a draft and establish village regulations; c) receive monthly fixed income, benefits, and other legitimate receipts, as well as obtain health insurance; d) obtain legal protection of the policies implemented; and e) mandate the implementation of other tasks and obligations to village devices.

In carrying out its duties, **the Village Head is obliged to:** a) uphold and practice Pancasila, implement the Constitution of the Republic of Indonesia in 1945, and maintain and maintain the integrity of the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*; b) improve the welfare of the village community; c) maintain the peace and order of the village community; d) comply with and enforce laws and regulations; e) carry out democratic life and gender justice; f) implement the principles of village governance that is accountable, transparent, professional, effective and efficient, clean, and free from

collusion, corruption, and nepotism; g) establish cooperation and coordination with all stakeholders in the Village; h) conduct good administration of Village Government; i) manage Village Finance and Assets; j) carry out government affairs that become the authority of the Village; k) resolve community disputes in the Village; l) develop the economy of the village community; m) foster and preserve the socio-cultural values of the village community; n) empower communities and community institutions in the Village; o) develop the potential of natural resources and preserve the environment; and p. provide information to the villagers.

In carrying out duties, authorities, rights, and obligations, **the Village Head shall:** a) submit a report on the implementation of village government at the end of each fiscal year to the Regent/Mayor; b) submit a report on the implementation of village government at the end of the term of office to the Regent / Mayor; c) provide a report on the implementation of the government in writing to the Village Consultative Agency at the end of each fiscal year; and d) provide and/or disseminate information on the implementation of government in writing to the village community at the end of each fiscal year.

The Village Government in organizing the Village Government is also assisted by the Village Consultative Agency (BPD). Village Consultative Agency or so-called by another name is an institution that performs the functions of government whose members are representatives of the villagers based on regional representation and democratically determined. The Village Consultative Agency **has the functions of:** a) discussing and agreeing on the Village Regulation Draft with the Village Head; b) accommodate and channel the aspirations of the village community; and c) supervise the performance of the Village Head. Village Consultative Agency has the **right to:** a) supervise and request information about the implementation of Village Government to the Village Government; b) express opinions on the implementation of village government, implementation of village development, village community development, and village community empowerment; and c) obtain operational costs for the implementation of their duties and functions from the Village Budget.

From the theories about the village as mentioned above, it can be concluded that the Village is an Institution or Organization as mentioned by Suryaningrat and Eko. The understanding of the Institution or organization as stated by Stoner and Freeman is to have two general senses, First, organization means an institution or functional group; *second* refers to the organizing process so that the company's objectives can be achieved efficiently. The same opinion was also expressed by Handoko that the word "organization" has two meanings, *firstly* denotes as an institution; and *secondly*



with regard to the organizing process. While the understanding of the organization according to Davis in Lubis and Huseini, the organization is as a group of individuals who work together under a leader, to achieve a certain goal. The same opinion was also expressed by Tjiptoherijanto and Manurung, that:

” Organization is a group of people who work together. Organization is a tool that coordinates all aging activities. Within the organization the works or tasks to be performed to achieve a specific goal are identified, classified and distributed.

## 7.5. Neighborhoods

As opposed to the villagers are the people of the city, with the characteristics of the eyes of agriculture is not a single (agriculture); social relations are looser and there is a higher tolerance than the village; heterogeneous society and individualism. Ordinary city people live in the city area that is in the administrative wilayah of the village.

In some laws and regulations on local or village government has been regulated about the existence of the Village, namely:

1. Law No. 5 of 1979 on Villages, mentioned in Article 22:
2. In the State Capital, Provincial Capital, District Capital, Municipality, Administrative City and other Cities to be further determined by the Regulation of the Minister of Home Affairs, the Village can be formed as referred to in article 1 letter b.
3. The village referred to in paragraph (1), is formed by taking into account the terms of the area, the number of residents and other conditions that will be determined further by the Regulation of the Minister of Home Affairs.
4. Law No. 32 of 2004 concerning Local Government, mentioned in Article 1 point 14 namely ” Village is a working area lurah as a device district and / or district under the sub-district”.
5. Government Regulation Number 73 of 2005 concerning Village

Government Regulation No. 73 of 2005 concerning Villages is an implementation of the provisions of Article 127 paragraph (1) of Law No. 32 of 2004 concerning Local Government (State Gazette of the Republic of Indonesia of 2004 Number 125, Supplement to Statute Book No. 4437) as amended by Government Regulation Replacement Law No. 3 of 2005 concerning Amendments to Law No. 32 of 2004 concerning Local Government (State Gazette of Republic Indonesia Year 2005 Number 38, Supplement

to Statute Book No. 4493) which has been stipulated by Law No. 8 of 2005 (Statute Book of the Republic of Indonesia of 2005 No. 108, Supplement to Statute Book No. 4548), it is necessary to establish Government Regulation on Villages. In the Government Regulation mentioned:

1. Village is a working area lurah as a device district / city in the working area of the district.
2. The village was formed in the sub-district.
3. The formation of a village can be the merger of several villages or parts of a fortnightly village, or the expansion of one village into two or more villages.
4. The establishment of the village must be at least qualified: a) the number of residents; b) area; c) part of the working area; d) government facilities and infrastructure.

Village is a working area lurah as a device district / city in the working area of the district. Lurah is an official who is given authority based on the Decision of the Regent / Mayor to head the administration in the village. The village is led by Lurah who is under and responsible to the Regent / Mayor through the Sub-District. Lurah was appointed by the Regent / Mayor on the proposal of the Sub-District Of Civil Servants, with the requirement of rank / minimum class of Stylists (III / c); minimum working period of 10 years; and technical skills in the field of government administration and understanding the socio-cultural of the local community. Lurah has **the main task of** organizing government, development and community affairs. **Government affairs** among others the implementation of government administration affairs and the arrangement of public life bestowed on the community. **Development affairs** among others community empowerment in the provision of public facilities infrastructure, such as roads, bridges, irrigation, markets in accordance with the authority bestowed to the lurah. While **public affairs** include community empowerment through the development of social and cultural life of the community, such as the field of health, education in accordance with the authority bestowed on the lurah. In carrying out the main tasks, Lurah has a duty that is a) the implementation of village government activities; b) community empowerment; c) community service; d) the implementation of peace and public order; e) maintenance of public service infrastructure and facilities; and f) the construction of community institutions.

## 1. Key Concepts

In the research that became the key concept is **the rejection of the change of village into village**. What is meant by the rejection in the research is that the villagers do not want the village to be converted into *Kelurahan* and remain a village. While the indicator of rejection can be seen from the institutional aspects of village government; aspects of hr or device, aspects of budget; aspects of public service and aspects of local wisdom values.

## 8. RESEARCH METHODOLOGY

### 8.1. Research Methodology

Research method is basically a scientific way to obtain data with specific purposes and uses (Sugiyono, 2013:1). The method used in this study is qualitative method.

Satori and Komariah (2009:42) argue that:

"Qualitative research is scientific research by relying on the truth in terms of empirical science criteria that seek to explore, describe, explain, and predict events in social settings". Furthermore, Sugiyono (2013:8) defines qualitative research as:

"as a research method used to research on the condition of natural objects. Where researchers are as a key instrument, data collection techniques are carried out in a triangulation (combined), data analysis is inductive, and qualitative research results emphasize the meaning rather than generalization".

The method in this research uses a qualitative research approach. This qualitative research method is commonly used and carried out by a group of researchers in the field of social science, including education. A number of reasons were also put forward, in essence, that qualitative research enriches the results of quantitative research. Qualitative research is carried out to build knowledge through understanding and discovery.

Qualitative research method is a research method based on post-positivism or interpretative philosophy, used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out by triangulation (a combination of observations, interviews, documentation), the data obtained tend to be qualitative. , data analysis is inductive/qualitative, and research results are used to understand meaning, understand uniqueness, construct phenomena, and find hypotheses."

Therefore, researchers must have broad theoretical and insightful provisions so they can ask questions, analyse and receive the object being researched. This research emphasizes more on meaning and value bound. The nature of qualitative research exists

to observe people in their environment interacting with them, trying to understand their language and interpretation of the world around them, approaching or interacting with people who are in touch with or enjoying with the focus of their research objectives. Qualitative research methodology is a research procedure that interprets descriptive data in the form of written or spoken words from observable people. In qualitative research, a researcher talks directly and observes several people, and interacts for as long as several months to learn the background, habits, and physical and mental characteristics of the people being studied. Bogdan and Biklen suggest that the characteristics of qualitative research are: (1) natural, (2) descriptive data not numbers, (3) inductive data analysis, and (4) meaning is very important in qualitative research.

## 8.2. Data Collection Techniques

### 1. Literature Studies

In literature studies are conducted either by searching various books, journal documents or legislation, and conducted both *off line* and *on line*. The purpose of the literature study is to obtain various theoretical references, identify problems and explore data and information and collect various related and relevant writings and opinions to describe research objects and to develop research concepts. Literature studies are conducted by studying, quoting and reconstructing various books, journals and documents or laws and regulations until it becomes a literature study.

### 1. Interview and Focus Group Discussion

In this study to obtain data and information used *in-depth interview techniques* that is not structured. In order to explore the necessary data and information, an Interview Guide is prepared. In the interview in addition to using the Interview Guide, also conducted a free interview with a recording device (*Hand Phone*) and made a notebook (*field note*) prepared by researchers from the beginning.

In order to enrich the data and complete the required information, *focus group discussion* was conducted to stakeholders. This is done solely to confirm the data and information that has been obtained so far before going down to the field or locus of research.

*Key informant* in this study is based on the involvement of informants either directly or indirectly, in addition to the level of understanding of informants who know about the Rejection of Villages to Become Villages in Banyumas and Tangerang Districts.

### 8.3. Data Analysis Techniques

The process of data analysis begins by studying all existing data from various sources, namely from interviews, study documents that have been written in interview transcripts, field notes, documents, regulations, images, and so forth.

Stages of data processing and data analysis activities are as follows:

1. The process of separating the data of field research results in the form of interviews and literature studies. The question posed to the key informant is related to the rejection of the village into a village.
2. The process of data classification, by reading / studying the data obtained, sorting / selecting and selecting data then grouping data by theme.
3. Describe the overall analysis of field research results.

This is done to provide an overview of the various symptoms related to research then continued with the effort to provide interpretation on the data collected based on logical thinking accompanied by a supportive theory, so that in the end can be drawn conclusions why the rejection of the village into the village.

## 9. DATA RESULTS AND ANALYSIS

### 9.1. Institutional Aspects of Village Government

In Law No.6 of 2014 on Villages regulated on the institution of Village / Village Adat, namely the Institution of Village Government / Indigenous Village consisting of the Village Government / Indigenous Village and Village Consultative Agency / Indigenous Village, Village Community Institutions, and customary institutions.

Villages that reject the expansion or change of villages into villages both in Tangerang Regency banten province and those that occur in Banyumas Regency central Java province from institutional aspects in the sense of village status almost all villages that become locus of research refuse. As stated by the **Head of Kawung Carang Village**, namely "the change of village into village, so that the change is like being a monster for the village community, that is, there will be a loss of village rights". The same opinion was also stated by the **Head of Sidabowa Village**, namely "The community thinks that with the change of village into village, it will result in the rights of the village is lost". The same thing was also stated by the **Head of Kades Karang Lewas Kidul Village**, "The

reason for the rejection of the village into a village is because later the village will lose the status of village devices and assets belonging to the village'.

The rejection of village development into a village from institutional aspects in the sense that there will be a change in status also occurs in tangerang regency villages, this is as stated by the Head of Sodong Tangerang Village, namely:

"there is authority given to the village by the government for the village can manage its own affairs, if it becomes a village then there is no authority to take care and regulate its own household affairs. In addition, with the status of the Village being a vehicle for direct electoral democracy, democracy has room. Therefore we keep the Village remain **village**".

With the change of the village into a village, the village will lose the rights of the village, as stated by the Head of Sidabowa Village Plt, namely: "The community assumes that with the Change of Village into Village it will result in the rights of the village is lost"

besides

Village status is autonomous, i.e. given the authority to manage and regulate its own ladder as mentioned in Law 6 of 2014 on Villages, while the village is the Regional Device Working Area (SKPD) as mentioned in PP No. 73 of 2005 on Villages that is in Article 1 point 5 which reads "Village is a working area lurah as a device district / city in the working area of the District".

The change of village into village from institutional aspect in organizational structure no one rejects village institutions. Village institutions with village institutions in the sense of organizational structure in principle make no difference. Similarly, the structure of village organization in villages in Banyumas - Central Java and villages in Tangerang Regency banten province is also no different from other village institutions as stipulated in Regulation of the Minister of Home Affairs No. 84 of 2015 concerning The Organization and Work Procedure of village government. The organizational structure of the village has been regulated in Government Regulation No. 73 of 1975 concerning The Village.As for the village is a working area lurah as a device district / city in the working area of the district. The village was formed in the sub-district.

The formation of a village can be the merger of several villages or parts of a fortnightly village, or the expansion of one village into two or more villages. The establishment of the village at least qualifies: a) the number of residents; b) area; c) part of the working area; d) government facilities and infrastructure. Villages whose community and territory conditions no longer meet the requirements can be removed or merged.

Village is a device district / city domiciled in the sub-district. The village is led by Lurah who is under and responsible to the Regent / Mayor through the Sub-District. Lurah was appointed by the Regent / Mayor on the proposal of the District Head of Civil Servants. The lurah requirements include:

1. (a) Rank/minimum rank of Stylist (III/c).
- (b) Minimum working period of 10 years.
- (c) Technical skills in the field of government administration and understanding the socio-cultural of the local community.

Lurah has the task of organizing government, development and community affairs. In addition to these tasks, Lurah carried out government affairs bestowed by the Regent / Mayor. Government affairs are tailored to the needs of the village by paying attention to the principles of efficiency and increased accountability. The delegation of government affairs is accompanied by facilities, infrastructure, financing and personnel. The delegation of government affairs is stipulated in the Regent/Mayor Regulation based on the Ministerial Regulation. In carrying out its duties, Lurah has the functions of: a) the implementation of village government activities; b) community empowerment; c) community service; d) the implementation of peace and public order; e) maintenance of public service infrastructure and facilities; and f) the construction of community institutions.

The village consists of Lurah and village devices. The village device consists of the Secretary of the Village and Section as many as 4 (four) Sections as well as functional positions. In carrying out its duties, The Village Device is responsible to lurah. Village Devices, filled from Civil Servants appointed by the Regional Secretary of the District / City on the proposal of the district.

The village institutions in this case the organizational structure of the Village as regulated by the Regulation of the Minister of Home Affairs No. 84 of 2015 concerning the Organization Structure and Work Procedure of the Village Government are:

1. The Village Government is the Village Head assisted by the Village Device.
2. Village Device consists of:
  - 1) Village Secretariat;
  - 2) Regional Implementation;
  - 3) Technical Implementation.

1. The Village Device is domiciled as an element of assistance to the Village Head.

The Village Government in carrying out its duties and functions is assisted by a Village Secretariat led by the Village Secretary and assisted by elements of the secretariat staff. Village Secretariat consists of at most 3 (three) affairs, namely administrative and general affairs, financial affairs, and planning affairs, and at least 2 (two) affairs, namely public affairs and planning, and financial affairs. Each of the affairs is led by the Head of Affairs.

Village Government in addition to the assistance of the Village Secretariat, the Village Government is also assisted by the Regional Executive who is an auxiliary element of the Village Head as a regional task force. The number of implementing elements is determined proportionally between the regional implementers required and the financial capabilities of the village and pay attention to the area of work area, characteristics, geography, population density, and infrastructure supporting tasks. Tasks include, the implementation of village government, the implementation of village development, village community development, and village community empowerment. Regional Implementation is carried out by the head of the hamlet or other designations further stipulated in the Regent /Mayor Regulation by taking into account the socio-cultural conditions of the local community.

The assistant element of the Village Head in addition to the Village Secretariat and Regional Elements, the Village Head is also assisted by the Technical Implementation Element. The Technical Implementer is an element of assistance to the Village Head as the executor of operational tasks. Technical Implementation consists of at most 3 (three) sections, namely the government section, welfare section and service section, at least 2 (two) sections namely the government section, as well as the welfare and service section. Each section is led by the Section Head.

The Village Head is the Head of Village Government who leads the implementation of village government. The Village Head is in charge of organizing village government, carrying out development, community development, and community empowerment. To carry out the duties of the Village Head has the following functions: a) organizing village government, such as governance, setting regulations in the village, fostering land problems, fostering peace and order, conducting community protection efforts, population administration, and structuring and managing the area. b) carry out development, such as the construction of rural infrastructure, and the development of education, health. c) community development, such as the implementation of community rights and obligations, community participation, community socio-cultural, religious, and employment. d) community empowerment, such as socialization and community motivation tasks in the fields of culture, economy, politics, environment, family empowerment, youth, sports,



and taruna coral. e) maintain partnership relationships with community institutions and other institutions.

The Village Secretary is a leader of the Village Secretariat. The Village Secretary is in charge of assisting the Village Head in the field of government administration. To carry out the task, the Village Secretary has the functions: a) Carrying out administrative affairs such as script, correspondence administration, archives, and expeditions. b) Carrying out public affairs such as the administration of village devices, the provision of village and office equipment infrastructure, the preparation of meetings, the administration of assets, inventory, business trips, and public services. c) Carrying out financial affairs such as the management of financial administration, administration of sources of income and expenditures, verification of financial administration, and income administration of village heads, village devices, BPD, and other village government agencies. d) Carrying out planning affairs such as drawing up budget plans for village revenues and expenditures, inventorying data in the framework of development, monitoring and evaluating programs, and preparing reports.

The head of affairs is domiciled as an element of the secretariat staff. The head of affairs is tasked with assisting the Village Secretary in the affairs of administrative services supporting the implementation of government duties. To carry out the duties of the head of affairs has the functions: a) Head of administrative and general affairs has functions such as carrying out administrative affairs such as scripting, administration of correspondence, archives, and expeditions, and administration arrangement of village devices, provision of village and office equipment infrastructure, preparation of meetings, administration of assets, inventory, business trips, and public services. b) The head of financial affairs has functions such as carrying out financial affairs such as the management of financial administration, administration of sources of income and expenditure, verification of financial administration, and administration of income of village heads, village devices, BPD, and other village government agencies. c) The head of planning affairs has the function of coordinating planning affairs such as drawing up a budget plan for village revenue and expenditure, inventorying data in the framework of development, monitoring and evaluating programs, and preparing reports.

The head of the section is domiciled as a technical implementing element. The section head is tasked with assisting the Village Head as the executor of operational duties. To carry out the duties of the Section Head has the functions of: a) The head of the government section has the function of carrying out the management of government administration, drafting village regulations, building land problems, fostering peace and

order, implementation of community protection efforts, population, structuring and management of the region, as well as data collection and management of village profiles. b) The head of the welfare section has the function of carrying out the development of rural infrastructure, development of education, health, and socialization tasks and community motivation in the fields of culture, economy, politics, environment, family empowerment, youth, sports, and taruna coral. c) The head of the service section has the function of carrying out counselling and motivation on the implementation of community rights and obligations, improving community participation efforts, preserving the socio-cultural values of the community, religion, and employment.

The Head of Regional Affairs or other designations is domiciled as an element of the regional task force in charge of assisting the Village Head in the implementation of his duties in his region. To carry out the duties of the Head of Regional / Village Head has the functions of: a) Fostering peace and order, implementation of community protection efforts, mobility of population, and structuring and management of the territory. b) Supervise the implementation of development in the region. c) Implement community development in improving the ability and awareness of the community in maintaining its environment. d) Make community empowerment efforts in supporting the smooth implementation of government and development.

From the description above, the rejection of village change to the village is seen from the institutional aspect by the village community, because the villagers are worried about the loss of village status that was originally an autonomous region to administrative, and also worried about losing the rights of the village,

## 9.2. Aspects of human resources or village devices

In the change of village into village both in Tangerang Regency banten province and that occurred in Banyumas Regency, Central Java Province, aspects of Human Resources or Village Devices became one of the reasons for the rejection. This is because after the village turns into a village, the Village Device will be dismissed with respect. As stipulated in the Regulation of the Minister of Home Affairs No. 28 of 2006 concerning the Establishment, Elimination, Merger of Villages and Changes in the Status of Villages into Villages, namely in Article 10 paragraph (1) namely Villages that change status to Village, Lurah and the device is filled from civil servants available in the district / city concerned. Furthermore, in paragraph (2) the Village Head and Village Device as well as bpd members from the village who were changed their status to Village, were honorably dismissed from their positions and given awards in accordance with the socio-cultural

values of the local community. The sound of Article 10 is the basis of the device and the villagers refuse their village to be changed to a village. This is as stated by the Head **of Kawung Carang Village banyumas regency** namely "The **reason for** rejecting the **first** circular of miscommunication, before the circular came seperti his village changes into a village to be the moster for the community in the village, namely the existence of lost devices, no pilkades, village assets will be lost after becoming a village". The same opinion was also expressed by the Secretary **of Sidabowa Village, Banyumas Regency, namely:**

"**The** reasons for the rejection of the village into a village are: 1) Lack of information related to the plan to expand Banyumas Regency into Purwokerto City, Banyumas Induk Regency and West Banyumas Regency; 2) With the change of village to village, there are concerns about the status of village devices will be dismissed; 3) There are concerns about the loss of village assets".

The opinion of the Secretary of **Sidabowa Village of Banyumas Regency was also corroborated by the Head of Sidabowa Village** of Banyumas **Regency** that:"..., both the status of the village device if the village becomes kelurahan, the device is dismissed with respect, with the regulation of the ministry of trade dismissed, ...". The same concern is also felt by the Head of Karang **Lewas Kidul Village**, namely: "The reason for the rejection of the village into a village is because later the village will lose the status of village devices and assets belonging to the village".

The requirements for the Appointment of Village Devices as stipulated in Permendagri No. 83 of 2015 are Village Devices appointed by the Village Head of the villagers who have met the general and special requirements. General Requirements to be appointed as a village device are as follows:

1. The lowest educated public high school or equivalent;
2. 20 (twenty) years old to 42 (forty-two) years old;
3. Registered as a resident of the Village and residing in the Village at least 1 (one) year before registration; and
4. Meets the completeness of administrative requirements.

While the Special Requirement to become a village device is a special requirement with regard to the right of origin and socio-cultural values of the local community and other conditions. These specific requirements are set out in the Local Regulations.

Village for the village community is one of the places to develop a career and serve the village, because it will be a pride if there is a village community that becomes a

village device, this is as stated by the Secretary of the Office of Community Empowerment and Village Government of Tangerang Regency, namely "a pride of his son to be the head of the village". Opinions that are not much different are also expressed by the Head of Pasir Jaya Village Tangerang Regency, namely: "being a village device is for the prestige of the son of the region to be a cadres, because it is the birthplace". Another opinion related to the pride of being a village device is to continue the struggle ideals of parents who were once the Village Head, this is as stated by the Head **of Tipar Raya Village**, namely: "Want to defend the village status, because the descendants become village heads, the spirit of existing leadership that has been built since childhood,..". In addition to the objection of losing the opportunity of the villagers to become village devices, another objection is the control of the territory, values and culture of the local village community if the device is filled from outside the village, this is as stated by the **Head of Tipar Raya Village**, namely:

"Community concerns if the leader or the village head from outside it will be less obeyed if the leader there a lurah who in fact civil servants who mutated rai elsewhere, certainly have a different background to the local village culture. Is it possible or contrary to the leader called Kades? Or any other designation that is certainly nota bene their choice and indigenous people who have a similar cultural culture."

Although in the decision of the Constitutional Court Number of the Constitutional Court No. 128/PUU-XIII/2015 has granted the applicant's request (APDESI), the appointment of village devices does not require having to be domiciled in the local village.

From the description above, the rejection of the change of village into village is seen from the aspect of human resources by the villagers, because the villagers are worried about the loss of opportunities to become village devices that are a pride for the villagers.

### 9.3. Budget Aspects

In the Change of Village into Village both in Tangerang Regency Banten province and what happened in Banyumas Regency, Central Java Province, the budget aspect is also one of the reasons for the rejection of the village's change to village. This is as stated by the Banyumas District *Dinsos permades* Staff, namely: "Rejection of the village, still related **to asset, budget, devices**, the community is more comfortable with the village, aspects of service". Because once the status of the village changes to the village, it will also switch assets and financial management of the village as mentioned in Article 11 paragraph (2) of Law No.6 of 2014, namely:

"All goods belonging to the Village and the source of income of the Village that turned into the village as referred to in paragraph (1) into the wealth / assets of the District / City Government are used to improve the welfare of the community in the village and village funding is charged to the Budget revenue and expenditure of the District / City".

The same opinion was also expressed by the Acting Head of Banyumas Sidabowa Village, namely "The community thinks that with the change of village into village it will result in the rights of the village is lost". One of the rights of the village is village finance. In Law No.6 of 2014 mentioned in Article 67 paragraph (1) letter c mentioned that "The village is entitled to a source of income".

The village has a village revenue source consisting of the village's original income, the revenue sharing of local taxes and the district/municipal levy, part of the central and regional financial balance fund received by the District/City, the budget allocation from the State Budget, financial assistance from the Provincial Budget and the District/Municipal Budget, as well as non-binding grants and donations from third parties. Financial assistance from the Provincial Budget and The District/City Regional Budget and Revenue and Expenditure Budget to the Village are provided in accordance with the financial capabilities of the relevant Local Government. The assistance is directed to accelerate village development. Other sources of income that can be cultivated by the Village come from Village Owned Enterprises, village market management, village-scale tourism area management, management of non-metal mineral mines and rock mines by not using heavy equipment, as well as other sources and not for sale. The portion of the balance fund received by the District/City Government is at least 10% (ten hundredths) after deducting the Special Allocation Fund which is hereinafter referred to as the Village Fund Allocation. The allocation of budgets for villages sourced from Central Expenditure is done by streamline village-based programs in an even and equitable manner.

The village is an autonomous region that is authorized to manage and manage its own household affairs, including in managing village finances. Village Finance is all rights and obligations of the Village that can be assessed with money and everything in the form of money and goods related to the implementation of the rights and obligations of the Village Financial Management is the whole activity that includes planning, implementation, administration, reporting, and financial accountability of the Village. "Village Finance is all rights and obligations of the Village that can be assessed with money and everything in the form of money and goods related to the implementation of village rights and obligations.

From the description above, the rejection of village changes to villages is seen from the budget aspect by the villagers, because the villagers are worried about the loss of

village assets and village income derived from the allocation of the State Budget; part of the local tax proceeds and the district/city levy; allocation of village funds that are part of the balance funds received by the District / City.

#### 9.4. Aspects of Public Service

One of the factors of the rejection of the Change of Village into Village both in Tangerang Regency Banten province and what happened in Banyumas Regency, Central Java Province is the aspect of public service. For the villagers request or receive services from the village device is not limited to working hours only at 08.00-16.00 WIB as the service provided by the village office in general, but the village community asks for that service exceeds the service hours of 24 hours. As stated by the Head of Pasir Jaya Village, Tangerang Regency, namely: "the relationship with the residents, irregular time, closer interaction with the citizens, morally tired of being the head of the village. A kind of smaller problem to the cadres, emotional connection with the community is closer". The same opinion was also expressed by the Head of Tipar Raya Village, Tangerang Regency, namely: "... emotional form of the village, the villagers want to be served, if it can be 25 hours to serve, therefore we agreed kades sense lurah given spaceto serve".

The services demanded by the villagers are not only limited to administrative services that occur in the office or village hall, but non-administrative services such as hajatan, death, tahlillan, recitation, and other positive yang, and in this activity the community always expects the presence of village device figures. The presence of village devices in the middle of the community outside of working hours at events organized by the village community has its own value. For the villagers the presence is a recognition for the villagers from the village device. As for the village device presence in the middle of the event organized by the community is a political bond or political promise to his constituents, but if the village device is not present at the event organized by the community, then do not expect the future date in question and his family will be re-elected into the village device. This activity cannot be fully fulfilled or served by The Village Device. Unbiased to fulfil the presence of village devices in the middle of this community is due to the *First* Village is the Regional Device Work Unit (SKPD) which is tied to working hours of 08.00-16.00; The two Village Devices are mostly not local communities; and the *Three* Village Devices where he lives are far from the Village he leads.

In the demands of public service, the village community also feels more comfortable if served by the village whose servants are village devices that come from the village, than

when served by others who are not from the local village, as said by the Head of Pasir Wetan Village Tangerang Regency namely "The community will be more comfortable with the status of the village in terms of service". A no different opinion was also expressed by the Head of Sodong Village, Tangerang Regency, that "service to the community is more guaranteed, because it is served for 24 hours". The opinion that does not differ much is also expressed by the Head of Pasir Wetan Village, that "with the change of the village into an uncomfortable community village, it becomes a limited working time village". Furthermore, the Head of Pasir Wetan Village also stated that: "the villagers in the service should be more in *emong* (pampered), therefore there is an assessment dedication if selected the device should live in the area." The same opinion was also expressed by *dinsos permades* staff namely "... , the community is more comfortable with the village, aspects of service".

From the description above, the rejection of village change to village is seen from public service by the village community, because the villagers are worried about the loss of services provided outside of working hours.

## 9.5. Aspects of Local Wisdom Values

Another factor that is the reason for the rejection of village change into a village that occurs in Tangerang Regency banten province and that occurs in Banyumas Regency, Central Java Province is the fear of loss of values that grow and develop in the village community. What is meant by culture is a system of values, namely values that have become a system and do not stand apart one by one and become a common belief to imagine and express. The value system includes gotong royong. This is as stated by the Head of Sodong Tangerang Village that: "kalau become the *kelurahan* values will be lost, the cultural values brought by industrialization of values will be lost, for example gotong royong", Furthermore the Head of Sodong Tangerang Village also suggested that:

"The values in the village need to be preserved in accordance with the mandate of village law No.6 of 2014, because the values in the village become unifying and tools facilitate the completely development. Local wisdom becomes a social capital to build a village *ruh gotong royong* be the key to the success of development".

A far different opinion was also expressed by the Head of Pasir Wetan Banyumas Village, namely: "In addition, it will also lose the values of the community, such as religious values, mutual values, nyadran". The same is also stated by the Head of Tipar

Raya Village, namely: "With the change of the village into a village, there will be concerns about the loss of traditional values".

Why the cultural values that grow and develop in the community is so maintained by the villagers, this is because the values are as a binder of the village community, such as the values of gotong royong it is a mutual values village community, then the value of "nyadran" is the values of friendship instilled by our ancestors. This is as stated by Kepala Tipar Raya Village, that "cultural values as suggestions or beliefs for the community".

From the description above, the rejection of village change into the village is seen from the aspects of local wisdom values by the village community, because the villagers are worried about the loss of local wisdom values such as the values of community recognition by village devices, the loss of mutual values; loss of tahlilan events, recitation events and so on.

## 10. Conclusion

### 10.1. Conclusion

From the description above, the rejection of village changes into good villages that occur villages in Banyumas and villages in Tangerang can be concluded:

#### 1. Institutional Aspects

In the institutional aspect in the rejection of the change of the village to the village by the village community is due to the village community is worried about the loss of the status of the village, which is an autonomous region, and worried about the loss of rights owned by the village.

#### 1. Aspects of Human Resources

In terms of human resources in the rejection of the change of the village into a village by the village community because the villagers are worried about the loss of opportunities to become village devices that are a pride for the village community if it can become a village device and is to maintain and continue the ideals of the struggle of parents who were once a village device.

#### 1. Budget Aspects

In terms of budget in the rejection of village changes to villages by the village community is due to the village community is worried about the loss of village assets and sources of income of the village, both from the state budget and APBD.



### 1. Aspects of Public Service

In terms of public service in the rejection of the change of the village to the village by the village community is due to the village community feels comfortable served by the village devices that are also local villagers, and worried about the loss of non-administrative services that have been dissuaded within 24 hours.

### 1. Aspects of Local Wisdom Values

In terms of local wisdom values in the rejection of village changes to villages by the village community is caused because the villagers are worried about the loss of local wisdom values, such as gotong royong, religious events, customs events and so on.

## 10.2. Suggestion

From the description above, and the problems arising from the rejection of village changes into good villages that occur villages in Banyumas and villages in Tangerang can be suggested:

### 1. Institutional Aspects

Villages and villages are the lowest government implementation, therefore for villages in urban or urban areas do not need to be forced to be converted into villages, the most important is how to do village development from institutional aspects so that villages located in urban or around the city can provide better services to the community in urban areas.

### 1. Aspects of Human Resources

The requirements to become a village and village device are different in accordance with the laws and regulations. The requirements of the village device are in accordance with PPNo. 73 Year 2005 is a) Rank / minimum group of Stylists (III/c); b) Minimum working period of 10 years; c) Technical capabilities in the field of government administration and understanding the socio-culture of the local community. While the requirements of village devices are a) the lowest educated public high school or equivalent; b) 20 (twenty) years old to 42 (forty-two) years old; c) registered as a resident of the Village and residing in the Village at least 1 (one) year prior to registration; and d) other conditions specified in the District/City Regulation. In connection with this for the villages in the city because of the demands of community service, the requirements of education of village devices should strata one no longer public high school or equivalent.

### 1. Aspects of Public Service

The purpose of the change of the village into a village to improve services to the community, therefore for villages located in the city or around the city in order to improve the provision of public services to the village community, both administrative and non-administratif services.

### 1. Aspects of Local Wisdom Values

The values of local wisdom for the Indonesian nation in general and the village community in particular are the values that grow and develop in the midst of society and have been since time immemorial, therefore those values need to be maintained.

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