

The role of the Bali Province village community development service in increasing village potential

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ABSTRACT

The current study aims to unpack the role of the Bali Province Indigenous Community Promotion Service in Increasing Village Potential in Denpasar City and the extent of involvement of the Bali Province Indigenous Community Promotion Service in Increasing Village Potential in Denpasar City. A qualitative approach was employed to correspond to the portrayed problems due to the exploration of a descriptive analysis approach. This study, moreover, plotted observation, interviews, and documentation as the data collection procedures. The results unpacked the humongous role of the Bali Province Indigenous Community Promotion Service in Increasing Village Potential in Denpasar City, especially in realizing the vision and mission of the Bali Provincial government (Nangun Sad kerthi Loka Bali). The current study also recruited the Head of the Office for the Advancement of Indigenous Peoples of Bali Province, Bendesa Adat Pakraman Village Denpasar, and Bendesa MDA Denpasar City as the subjects of the study. The inhibiting factors can be overcome if good cooperation is established. In addition, the heterogeneity of the Denpasar City community leads to complicated potential raises in Denpasar's villages, Bali.

Keywords:

traditional village; local regulation; role

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INTRODUCTION

Many studies have investigated the role of government in advancing the role of villages (T. S. Maharani et al., 2022; Pradnyani, 2019; Saleha et al., 2022; Solihah, 2021). However, there are still gaps that must be filled to improve the quality of related studies. Previous studies recruited Pok Darwis, Bumdes, and Karang Taruna to develop village potential. Therefore, the current study investigates the role of the Bali Province Village Community Development Service in increasing village potential. Increasing village potential is very important for developing employment opportunities, improving the quality of community income and local original income (F. G. Maharani & Malau, 2022). Increasing the potential of

a village will be considered good if it is able to improve the economy and welfare of the surrounding community (Amantha, 2021).

Based on Village Law Number 6 of 2014, village governments have autonomous rights and broad authority in regulating and administering their own government. Therefore, Village Government is a government that is in direct contact with the community and knows about social problems that occur among village communities. A village is a legal community unit that has territorial boundaries and has the authority to regulate and manage the interests of its own community based on the rights of origin and customs in accordance with the initiative and dignity of the village, which has been regulated in Village Law Number 6 of 2014 article 1 paragraph 1. Judging from these laws and regulations, villages have autonomous rights and authority to regulate and administer their own areas (Liu et al., 2022).

Meanwhile in Bali, as is known, there are 2 village governments, namely the traditional village and the official village. Sugiantiningsih et al. (2019) think that The Bali Provincial Government has issued a very strategic policy, namely by issuing a very strategic policy, namely by establishing Bali Province Regional Regulation number 4 of 2019 concerning Traditional Villages in Bali. The duties of the Traditional Village are explained in the regional regulations as to organize, manage and oversee the implementation of the parahyangan, pawongan and palemahan of the Traditional Village.

"This regional regulation is a real implementation of the Bali regional development vision *"Nangun Sat Kerthi Loka Bali"*. Understanding *sad kerti* is a concept of environmental conservation in Hinduism. *Partsad kerti*; *throwing an effort to preserve all efforts to purify the Atma from bondagetri-purpose*. *Segare garden* an effort to preserve the ocean as a natural resource that has a function. *Wana kerti* efforts to preserve forests. *Danu kerti* efforts to preserve fresh water sources. *Take care* efforts to preserve the harmony of dynamic and productive social relations based on truth. *Jana Kirti* efforts for humans to have individual quality through a universal development pattern planning towards a new era of Bali.

Local regulation Bali Province Number 4 of 2019 is a comprehensive basic legal guideline regarding existence Traditional Villages in Bali which gives strong authority to Traditional Villages. With the enactment of this regional regulation, all Traditional Villages in Bali must implement the contents of Local regulation number 4 of 2019 concerning Traditional Villages. In general, the implementation of regional regulations other than number 4 of 2019 concerning Traditional Villages in Bali has been in effect and is running in accordance with the contents of these regulations, for example the implementation of these regulations is the formation of protective institutions and higher institutions for Traditional Villages called Traditional Village Councils both in provinces and districts, and sub-districts (Abels et al., 2019).

The formation of operational regional apparatus (OPD) which is fully responsible for the administration and finances of Traditional Villages in the Bali Provincial government (Priono et al., 2019; Zeho et al., 2020). Regional apparatus operations have authority as Traditional Villages to determine and appoint village heads/kelian/ulun villages/other names and prajuru in accordance with chapter 6 of this regional regulation by means of deliberation and consensus in sangkepan/paruman and confirmed by decree. Apart from that, the government also issued supporting regulations regarding the implementation of Traditional Village governance (Sun et al., 2021). Meanwhile, implementation in old traditional villages depends on the conditions of the traditional village (Das, 2019).

Based on Bali Governor Regulation Number 2 of 2021 concerning Amendments to Bali Governor Regulation Number 58 of 2019 concerning Position, Organizational structure, duties and functions, as well as work procedures for regional apparatus within the Bali

Provincial government. The Bali Province Indigenous Community Advancement Service has the task of assisting the Governor in carrying out government affairs in the area of indigenous community advancement which is a regional authority, as well as carrying out deconcentration tasks until the Governor's Secretariat is established as a Representative of the Central Government and carrying out assistance tasks according to their field of duties (Lowe et al., 2019).

The authority of the Department for the Advancement of Indigenous Peoples in the development of community advancement is in accordance with its function in this case, formulating technical policies for the advancement of indigenous communities which is the authority of the Province, implementing policies for the advancement of indigenous communities which are the authority of the Province, administering the administration of the Service, coordinating and facilitating the implementation of the activities of the Assembly. Traditional Villages (MDA), carrying out evaluations and reporting of the Department, and carrying out other functions assigned by the Governor related to his duties and functions. Thus, Researchers investigate the role of the Bali Province Indigenous Community Advancement Service in increasing village potential in Denpasar City? and what are the supporting and inhibiting factors for the Bali Province Indigenous Community Advancement Service in increasing village potential in Denpasar City?

METHOD

This research uses a qualitative descriptive research method. Satori (2011) stated that qualitative research was carried out because researchers wanted to explore phenomena that could not be quantified which were descriptive in nature such as the process of a work step, the formula of a recipe, the meanings of various concepts, the characteristics of goods and services, pictures - images, styles, cultural procedures, physical models of artifacts and so on.

An informant must really know or be an actor who is directly involved with the research problem. Choosing an informant must be seen for its competence, not just for presenting it (Barkhuizen, 2007). In this research, the informants who were the data sources in this research were the heads of the Bali Province Indigenous Community Advancement Service, the Pakraman Village Customary Village, and the MDA Bandesa of Denpasar City.

Table 1. Research informants

No	Informant's Name	Department
1	I Gusti Agung Ketut Kartika Jaya Seputra, SH., MH	Head of the Bali Province Indigenous Community Advancement Service
2	A.A. Ngurah Rai Sudharma, SH., MH.	Bendesa Adat Pakraman Village, Denpasar City
3	Dr. A.S. Drs. A.A. Ketut Suidiana, S.H., A.Ma., M.H	Bendesa MDA Denpasar City

Source: Primary data

Therefore, researchers used three data collection methods: observation, in-depth interviews, and documentation (Sugiyono, 2017). This research uses passive participant observation, namely the researcher comes to the location of the activity of the person being observed, but is not involved in the activity. After making observations, the researcher then conducted in-depth interviews with the informants. Researchers conducted in-depth interviews (*in-depth interview*) because this type of interview allows more freedom to explore the informant's information so that the information obtained is deeper (Sugiyono, 2001). Then, documentation is applied before the research data analysis steps. When the data analysis process takes place, the researcher simultaneously drafts a research report

while still in the field, so that various data that is felt to be lacking or that can still be known can be filled in immediately and when leaving the field (research site) the draft is refined again, so that the report is complete. So, the data analysis process is data analysis before, during and after entering the field.

RESULT AND DISCUSSION

This research found that the Bali Province Indigenous Community Advancement Service has several roles in increasing village potential in Denpasar City (welfare, access, participation and control).

Well-Being

Based on the results of the researcher's interview with I Gusti Agung Ketut Kartika Jaya Seputra, SH, MH. Who is the Head of the Bali Province Indigenous Community Advancement Service. On July 16, 2022, related to welfare employees at the Bali Province Indigenous Community Advancement Service, that prosperity was felt. This is because the performance allowance paid is in accordance with the performance/implementation of duties and the presence of civil servants within the Bali Province Indigenous Community Advancement Service. Due to the duties of the PMA Service, the PMA Service does not carry out management of Indigenous communities, but is tasked with facilitating, providing assistance and guidance to Traditional Villages with the aim of achieving Kasukertan Traditional Villages (Veloutsou & Black, 2020).

Additionally, from the results of the researcher's interview with informant A.A. Ngurah Rai Sudharma, SH, MH. who is the Head of the Traditional Village of Pakraman Village, Denpasar City related to the welfare of employees and elements in the PMA as well as the community in Traditional Villages throughout Denpasar City and even throughout Bali, according to him, with the existence of the Bali Province Indigenous Community Advancement Service, he is able to manage indigenous communities and realizing the welfare of indigenous communities in Bali. This can be proven by the existence of theories or regulations related to the PMA Service which was formed based on the mandate of Article 96 paragraphs (1) and (2) Bali Regional Regulation 4/2019, through Bali Provincial Regulation Number 7 of 2019 concerning Amendments to Bali Provincial Regulation Number 10 of 2016 concerning the Formation and Structure of Regional Apparatus as well as Bali Governor's Regulation Number 2 of 2021 concerning Amendments to Governor's Regulation Number 58 of 2019 concerning Position, Organizational Structure, Duties and Functions and Work Procedures of Regional Apparatus within the Bali Provincial Government establishing Regional Apparatus in charge of the field advancement of indigenous communities, namely the Bali Province Indigenous Community Advancement Service based on Bali Governor Regulation Number 2 of 2021, the main task of the Bali Province PMA Service is to assist the Governor in administering Regional Government affairs in the field of Indigenous Community Advancement. If it is the main key in the advancement of indigenous communities, then it is appropriate to improve your own welfare first, before the welfare of the community (Yuesti et al., 2020).

Additionally, the researcher's interview with Dr. Drs. A. A. Ketut Sudiana, S.H., A.Ma., M.H., who is the Bendesa MDA Denpasar City. In his interview, he stated that prosperity begins with the implementation of indigenous community welfare programs at the Bali Province Indigenous Community Advancement Service. Not giving salaries or wages just like that to the community which has implications for public indulgence (Spenkuch et al., 2023). So the key is to be rich in ideas, programs, what needs to be done and how to get support through Dimas PMA (Chanana & Sangeeta, 2021).

One activity program that really supports the welfare of traditional communities is the SIKUAT application which aims to increase the efficiency and effectiveness of traditional village administration, in terms of transparent and accountable traditional village financial management (Ansell et al., 2021).

Access

Based on the results of the researcher's interview with I Gusti Agung Ketut Kartika Jaya Seputra, SH., MH. Who is the Head of the Bali Province Indigenous Community Advancement Service. On July 16 2022, related to the access that indigenous communities can get with the existence of the Bali Province Indigenous Community Advancement Service during the enactment of Regional Regulation No. 4 of 2019 concerning Traditional Villages, then Access can be obtained from the existence of the PMA Service through the Bali Province PMA Service Website. And Access in the context of trusting various elements. That the progress of Bali and its existence is carried out through coordination, communication and utilizing all opportunities and potential of the village (Burry et al., 2020).

Meanwhile, according to A.A. Ngurah Rai Sudharma, SH., MH., who is the Traditional Village Head of Pakraman Village, Denpasar City. In his interview, he said that the access that indigenous communities get through the existence of the Bali Province Indigenous Community Advancement Service is access to the development of Rural Areas of Traditional Villages including: a. use and utilization of Traditional Village Wewidangan in the context of determining development areas in accordance with the Regency/City spatial layout; b. services provided to improve the welfare of rural communities; c. infrastructure development, improving the rural economy, and developing appropriate technology; and D. empowerment of Traditional Village Krama to increase access to services and economic activities. Apart from that, it is hoped that indigenous communities in particular follow *the custom* continue to make improvements and do not hesitate to study like a "library" which must be prepared as a place to access various information which mainly contains the teachings of Hinduism, spirituality, philosophy, historical knowledge, medicine, architecture, agriculture, guidance on making offerings and ceremonies, as well as local wisdom (Arifin et al., 2020).

And a statement related to access was also conveyed by Dr. Drs. A A. Ketut Sudiana, S.H., A.Ma., M.H., who is the Bendesa MDA Denpasar City. In his interview on July 16 2022, regarding the access that indigenous peoples get through the existence of the Bali Province Indigenous Community Advancement Service, this is through the great trust of the Bali Provincial Government which provides as many opportunities as possible to the Village government. Especially traditional villages in Bali, to immediately develop human resources and village potential by referring to Regional Regulation No. 4 of 2019. It is hoped that traditional villages will take advantage of opportunities to work and be creative as widely as possible. To create superior human resources. This is also hoped to be supported by the IT skills of employees in the Village government as well as residents who can hone their skills in IT (Phu & Thu, 2022).

Participation

Based on the results of the researcher's interview with I Gusti Agung Ketut Kartika Jaya Seputra, SH., MH. who is the Head of the Bali Province Indigenous Community Advancement Service. On July 16 2022, related to the participation of the Bali Province Indigenous Community Advancement Service in the governance arrangements for traditional villages in Bali. It is stated that the participation carried out by the Bali Province PMA Service in the

governance of Traditional Villages is through facilitation, assistance and guidance on the governance of Traditional Villages carried out in all Regencies/Cities throughout Bali.

Meanwhile, according to A.A. Ngurah Rai Sudharma, SH, MH. In his interview, the Head of the Traditional Village of Pakraman Village, Denpasar City, said that related to the participation of the Bali Province Indigenous Community Advancement Service, it was the participation carried out by the Bali Province PMA Service in increasing potential with. For example, the village's potential is in the tourism sector. By creating a tourist destination that is proven to have generated a source of income for local communities, it will not automatically realize the preservation of local culture, but will be largely determined by the participation of local residents (*stakeholder*) (Holmes et al., 2019).

In order to answer and try to find a solution to realize sustainable tourism development, it is relevant to conduct a study by the village government together with a team of experts to analyze: (1) the influence of the role of government, the role of traditional villages and social capital on community based tourism; (2) the influence of the role of government, the role of traditional villages and community based tourism on sustainable tourism development; (3) mediation community based tourism on the influence of the government's role in sustainable tourism development; (4) mediation community based tourism on the influence of the role of traditional villages on sustainable tourism development; and (5) moderation of social capital on the influence of the role of traditional villages on sustainable tourism development. This is an alternative for village government participation for the community and for Bali.

Meanwhile, Dr. Drs. A A. Ketut Sudiana, S.H., A.Ma., M.H as Bendesa MDA Denpasar City in his interview on June 15 2022 conveyed regarding participation. Participation of the Bali Province Indigenous Community Advancement Service in the governance arrangements for traditional villages in Bali. Where the participation carried out by the Bali Province PMA Service is firstly how village community participation is carried out in the administration of village government. Second, what are the implications of implementing Law no. 6 of 2014 concerning Villages regarding the development of community participation models in the administration of Village Government. In social reality, it shows that first, community participation is realized in the form of direct interaction through village meetings at the banjar level, as well as through representative elements such as BPD, PKK and youth organization activities (Greenhalgh et al., 2019). Frameworks for supporting patient and public involvement in research: systematic review and co-design pilot. Health expectations.

Second, community participation leads to a form of representation, so it is recommended to improve the quality of human resources in community institutions in the village. In implementing development, community participation is highly expected at every stage of development starting from the planning stage, implementation stage, stage. Through development based on community participation, regional development can be implemented that is truly in accordance with the needs and aspirations of the community. Problems actually arise in line with changes in village governance arrangements, in other words changes to village governance can have an impact on changes in community attitude patterns and changes in the function of community institutions. One thing that is undesirable is the emergence of community apathy and indifference towards the implementation of village government.

Community participation will arise if there is openness and interaction that involves the community in every activity. Especially development activities. From year to year, the development process carried out by the government is also increasingly criticized by the public, and as a result, negative biases from society towards the development process that is being or will be carried out are growing. At the very least, it turns out that there are people

who don't care about the development process that is being and will be carried out. This clearly shows a symptom of a lack of community participation in the development agenda. It is hoped that there will be many opportunities for the community to participate in governance and village development (Jones, 2007).

Control

Based on the results of the researcher's interview with I Gusti Agung Ketut Kartika Jaya Seputra, SH., MH, who is the Head of the Bali Province Indigenous Community Advancement Service, regarding the role of Control during its formation until now it has been implemented by the Bali Province Indigenous Community Advancement Service. The control role carried out by Traditional Villages regarding activities in Traditional Villages is through monitoring and evaluating the implementation of Traditional Village activities. Citizen participation is one of the basic and key principles that must be upheld in society in a democratic country. The control function is closely related to community participation, where community participation is a form of real activity seen as a result of habit, in the government area which aims to influence the decision-making process (*decision making*). Active community involvement in the political process is an absolute requirement, because that participation will give rise to community control over the running of government (Schneider, 2022).

Added by A.A. Ngurah Rai Sudharma, SH, MH. as the Head of the Traditional Village of Pakraman Village, Denpasar City, in his interview, he said that regarding the control of the role of the Bali Province Indigenous Community Advancement Service, the issue of human resources is also an aspect that is in the spotlight when looking at community participation. The village government considers that the main factor that is very influential is community participation in every policy at the village and regional level, namely human resource factors, low levels of education and economic levels resulting in low aspirations and control of indigenous peoples regarding policy formulation, besides that there are no regulations from the government. Area that guarantees that. This is what should be done by controlling every program and activity implemented and involving the community (Mao et al., 2021).

Meanwhile, based on interviews with penDr. Drs. A A. Ketut Sudiana, S.H., A.Ma., M.H., who is the Village Head of Denpasar City MDA in his interview stated that in carrying out its main duties the PMA Service carries out several functions, namely the formulation of technical policies in the advancement of indigenous communities which is the authority of the Province of Bali (Situmorang et al., 2019). Implementation of policies in the advancement of indigenous communities is the province's authority (Shaffril et al., 2020). The administration of the Department coordinates and facilitates the implementation of the activities of the Traditional Village Council, there are four patterns of participation carried out by the community, namely: First, Voice, which is related to community aspirations in influencing local government policy making; second, Access, namely the opportunity and ability of the community to enter or achieve access to decision making and management of local resources. Third, *Ownership* (ownership), namely the community's sense of ownership and responsibility for policies and infrastructure, and public services, public goods. Fourth, Control, namely the opportunity and capacity of the community to assess and exercise control over the running of local government and its policies. Sometimes this is what the government has to respond to, limited human resources (HR) at low levels result in less accommodation of community aspirations, only now it must be acknowledged that the government's development strategy does not guarantee the accommodation of community aspirations, so with lots of physical assistance, The community is becoming increasingly pampered with these assistance programs. As a result, growing participation in society is more about physical implementation. Meanwhile, at the planning, control and evaluation

stages of government policies and programs, the community tends not to be involved at all. Gives rise to many options and suspicions among the public. So it will encourage a vote of no confidence (Ferguson et al., 2022).

Supporting Factors

Through Vision *Nangun Sat Kerthi Loka Bali* is one of the Regional Apparatus within the Bali Provincial Government, in carrying out its duties the Department for the Advancement of Indigenous Peoples carries out the mission of "Strengthening the position, duties and functions of Traditional Villages in carrying out Balinese Krama life which includes Parahyangan, Pawongan and Pabelasan". This mission is then outlined in programs and activities with the aim of "Making it happen *Kasukretan* Traditional Village based *Sad Kerthi* in Bali Province, this can be seen from the traditional village life that Sukreta is based on *Sad Kerthi*". *Kasukretan* Traditional Villages based on *Sad Kerthi* can be realized if the governance of the Traditional Village Government is quality, the governance of Customary Law is quality, the quantity and quality of Traditional Village Economic institutions increases and the role of Traditional Village Krama in Traditional Village Development increases (Peter et al., 2022).

The supporting factors for the Bali Province Indigenous Community Advancement Service in increasing the potential of the Denpasar Traditional Village are influenced by regulatory factors. With the existence of regulations, namely the mandate of Article 96 paragraphs (1) and (2) of the Bali Regional Regulation 4/2019, the Bali Provincial Government forms a regional apparatus that handles traditional village affairs no later than 6 months after the Bali Regional Regulation 4/2019 is promulgated. Through this mandate, the Bali Provincial Government through Bali Provincial Regulation Number 7 of 2019 concerning Amendments to Bali Province Regional Regulation Number 10 of 2016 concerning the Formation and Structure of Regional Apparatus as well as Bali Governor Regulation Number 2 of 2021 concerning Amendments to Governor Regulation Number 58 of 2019 regarding Position, Organizational Structure, Duties and Functions and Work Procedures of Regional Apparatus within the Bali Provincial Government to form regional apparatus tasked with the advancement of indigenous communities, namely the Bali Province Indigenous Community Advancement Service. Based on Bali Governor Regulation Number 2 of 2021, the main task of the Provincial PMA Service Bali is to assist the Governor in administering Regional Government affairs in the field of Indigenous Community Advancement (Farbotko & McMichael, 2019).

Position, Organizational Structure, Duties and Functions and Work Procedures of Regional Apparatus within the Bali Provincial Government to form regional apparatus tasked with the advancement of indigenous communities, namely the Bali Province Indigenous Community Advancement Service. Based on Bali Governor Regulation Number 2 of 2021, the main task of the Bali Province PMA Service is to assist the Governor in administering Regional Government affairs in the field of Indigenous Community Advancement (Nguyen et al., 2020).

In carrying out its main duties, the PMA Service carries out several functions as follows: formulating technical policies for the advancement of indigenous communities which are the authority of the Province, implementing policies for the advancement of indigenous communities which are the authority of the Province, carrying out administration of the Service, and coordinating and facilitating the implementation of the activities of the Traditional Village Council.

Obstacle Factor

The inhibiting factor experienced by the Bali Province Indigenous Community Advancement Service in carrying out its role and main duties in increasing the potential of villages in the city of Denpasar is that the lives of the people of Denpasar City are more heterogeneous compared to the communities of other districts in Bali. The people of the City are broader in thought and have very modern and varied jobs. The potential in each village is difficult to develop and identify (Robson, 2019). Because some of them are also immigrants. This is a particular difficulty in developing human resources and village potential, in terms of livelihoods it is also hampered by the modernization of social life in Denpasar City (Singh et al., 2022).

CONCLUSION

It can be concluded that four indicators have been detected as the role of the Bali Province Indigenous Community Advancement Service (Welfare, Access, Participation, Control) to increase village potential in Denpasar City. The Bali Province Indigenous Community Advancement Service implements the Bali Province government's work program through Vision *Nagun Sad Kerthi Loka Bali*. As one of the Regional Apparatuses within the Bali Provincial Government, the Bali Province Indigenous Community Advancement Service also strengthens the position, duties and functions of Traditional Villages in organizing life. *Manners Bali* which includes *Parahyangan*, *Pawongan*, and *Palemahan*. Life Karma Traditional Village *Sugared* also emphasized to the community to create *Sad Kerthi Kasukretan* because a Traditional Village based on Sad Kerthi can be realized if it has quality Traditional Village Governance and Customary Law, the quantity and existence of Traditional Village Economic institutions is maintained, and the role of Traditional Village Culture in Village Development is increased.

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