

How does Law No. 6/2014 on Villages Reshape the Role and Function of Padukuhan? Case Study in Bantul Regency, Indonesia

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Abstract: This research examines the effects of Law No. 6 of 2014 on Villages on the role and positioning of Padukuhan within the village framework, focusing on Pulokadang and Candan Sub-Villages in Kapanewon Jetis, Bantul Regency, Yogyakarta Special Region Province. Through in-depth interviews with expert informants and document analysis, the study reveals several key findings. Firstly, it uncovers a lack of formal education or training for Padukuhan heads in local customs and culture, highlighting a need for cultural development initiatives in Bantul Regency. Furthermore, it identifies a limited scope of Padukuhan activities, primarily centered on management without adequate promotion of village potentials or addressing community issues. The study also notes community-driven efforts in constructing and operating Padukuhan facilities, supplemented by occasional political support through aspiration funds exchange for votes. These findings underscore the importance of enhancing Padukuhan functions within the village context post the enactment of Law No. 6 of 2014. By addressing gaps in cultural education, expanding the scope of Padukuhan activities to encompass community development, and establishing transparent mechanisms for political engagement, this research offers insights into optimizing the role of Padukuhan in local governance and community empowerment. This study contributes to the discourse on village governance and development in Indonesia, offering practical implications for policymakers and stakeholders seeking to leverage the potential of Padukuhan within the framework of Law No. 6 of 2014.

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INTRODUCTION

Law Number 6 of 2014 in Indonesia has transformed villages into self-reliant entities (Nasfi et al., 2023; Radyati & Tjahjono, 2021), allowing them to manage their own household affairs and become vital assets in national development (Madjid et al., 2022). This autonomy empowers villages to become socially empowered, politically sovereign, economically empowered, and culturally dignified (Marianata, 2019; Tresiana et al., 2023). Villages are now empowered to take charge of their destinies, fostering self-determination and tailoring development strategies according to their unique needs (Yudarwati & Gregory, 2022). This shift in governance underscores Indonesia's commitment to grassroots democracy and inclusive development.

Decentralizing power and decision-making authority signals the government's commitment to fostering grassroots democracy and inclusive development (Bherer et al., 2016; Jabola-Carolus, 2017; Weymouth & Hartz-Karp, 2018). This progressive stance enhances the democratic fabric of Indonesian society and promotes a more equitable

distribution of resources and opportunities across the nation's diverse geographic and demographic landscape (Hyunanda et al., 2021; Power, 2018). This transformative shift unlocks the latent potential of Indonesia's rural communities and reaffirms their status as indispensable contributors to the nation's socio-economic fabric.

Villages in Indonesia are not just geographical locations but are also cultural heritage and communal governance structures (Antlöv et al., 2016; Murti, 2019). Misconceptions about villages as mere places of residence have led to errors in attitudes and regulations that may diminish their role. Recognizing villages as legal and social entities is crucial for understanding their historical significance and contributing to national identity formation (Mietzner, 2014; Tamma & Duile, 2020). The transition from Government Regulation to Law regarding villages underscores the evolving legal framework surrounding local governance in Indonesia. Updating academic discourse to reflect legal realities ensures scholarly rigor and alignment with contemporary policy objectives (Li, 2023; Ryan et al., 2021). Recognizing villages as more than just administrative units is essential for understanding their role in Indonesian society.

Indonesia's village administration has undergone a significant shift from previous regulations to Law No. 6 of 2014 (Nurrochmat et al., 2016; Setiawan et al., 2016). Villages are now seen as primary subjects, allowing rural communities to govern, develop, and engage in social activities (Anggraheni et al., 2018; Qin et al., 2020). This shift signifies a shift from passive development to active governance, promoting grassroots participation and self-determination. The law grants four primary authorities to villages, fostering community engagement and empowerment. This shift reflects Indonesia's commitment to democratization and decentralization in its governance framework, aiming to empower rural communities towards prosperity and well-being.

The Hamlet Head in Yogyakarta plays a crucial role in the development of the region, preserving the rich cultural roots and traditions of the hamlets (Arif & Lessy, 2019; Sri Nugroho & Rizka Fimmastuti, 2020). They transcend traditional administrative roles, embodying stewardship and preserving the essence of local identity (Suryanti et al., 2023). The term "Padukuhan" is a harmonious ecosystem where modernity meets heritage, fostering a sustainable future while preserving age-old customs (Binoriang, 2019; Sakro, 2020). The Hamlet Heads navigate the complexities of development with a deep reverence for the land and its people, ensuring progress is achieved in harmony with cultural heritage. This evolution represents resilience, adaptation, and cultural preservation, highlighting the enduring spirit of community and timeless wisdom that guides the path forward (Aziiz et al., 2023). The hamlets of Yogyakarta are living embodiments of tradition and progress, not just administrative units but living embodiments of tradition and progress.

The village head of Canden in Yogyakarta, particularly in Padukuhan Pulokadang, has been criticized for neglecting basic needs in Dukuh Pulokadang. Dukuh Pulokadang, the primary assistant to the village head, has not been provided with guidance or essential knowledge about etiquette, local wisdom, and culture. This presents a challenge, as possessing competencies in these areas is crucial for village leaders. Given

Yogyakarta's special status, it is crucial for Canden to focus on cultural development across the hamlet. The absence of structured guidance and education on leadership and cultural preservation exacerbates the situation. Without proper mentorship or formal training, Dukuh members are left to navigate their responsibilities autonomously, leading to potential inconsistencies and inadequacies in their leadership practices. This lack of support hampers the effective functioning of Dukuh Pulokadang and undermines the broader objectives of community development and cultural preservation within the region. The legal framework designating Yogyakarta as a Special Region emphasizes the importance of conscientious governance and proactive measures to safeguard and promote its cultural heritage.

The Village of Dukuh Pulokadang is facing challenges in governance, empowerment, development, and community affairs. To address these issues, the Village must prioritize cultural sensitivity, advocacy, inclusive governance, and collaborative partnerships. Acknowledging and celebrating cultural diversity can create a more inclusive environment for effective governance and development initiatives. Prioritizing resource allocation and implementing targeted interventions can empower Dukuh Pulokadang to participate in their socio-economic development. Transparent and inclusive decision-making processes that involve all stakeholders, including marginalized communities like Dukuh Pulokadang, are essential for effective governance. Fostering partnerships and collaborations between the Village, Dukuh Pulokadang, and relevant stakeholders is crucial for sustainable development and social cohesion. By leveraging the strengths and resources of each entity, synergies can be created to address complex challenges and maximize impact. By embracing these principles, the Village can effectively support and empower Dukuh Pulokadang to realize its full potential and contribute meaningfully to the broader community development agenda.

The study examines the transformation of hamlets within villages following the enactment of Law Number 6 of 2014 concerning Villages. It aims to determine if these changes have elevated their roles and functions, or if they are still in the process of ameliorating their conditions. Hamlets are not just proprietors of territory or inhabitants but also vital pillars within the social and governmental framework of villages. The research aims to gauge the capacity of village heads in executing their duties to ensure the "state is present" formally and substantively, providing necessary protection and services to village residents while ensuring compliance with prevailing laws. The post-legislation landscape of hamlets is marked by both progress and challenges. While the law delineated broader mandates for villages, effective implementation at the hamlet level remains a subject of scrutiny. The quest for a more defined role for hamlets post-legislation underscores the need for bolstering local capacity, enhancing institutional mechanisms, and fostering inclusive governance frameworks (Rifai, 2023). The journey towards realizing the full potential of hamlets within villages remains ongoing, necessitating sustained efforts to fortify local governance structures, enhance resource allocation mechanisms, and foster participatory decision-making processes.

RESEARCH METHOD

The research is situated in the hamlet of Pulokadang, located in the Village of Canden, Sub-District of Jetis, Bantul Regency, Special Region of Yogyakarta Province. The focus of this study is to understand how the position of this hamlet has changed or evolved following the implementation of Law Number 6 of 2014 Concerning Villages. Employing a qualitative research method, this study utilizes data collection techniques through interviews and documentation (Busetto et al., 2020).

The qualitative research method was chosen because it can provide a profound understanding of the observed phenomenon, allowing researchers to explore the perspectives of the research subjects in more detail (Mohajan, 2018). The interview technique is used as a means to gather primary data, where researchers will interact directly with the research subjects, including hamlet officials, neighborhood heads, and local community figures. This approach enables researchers to gain rich insights and nuances into how the hamlet in the Village of Canden is influenced by the changes in the law.

The data analysis process involves several steps, including data reduction, data display, and data verification (Akinyode & Khan, 2018). Data reduction is carried out to simplify the collected data without diminishing the substance of relevant information. The data is then presented in a more structured format to facilitate analysis. Data verification is necessary to ensure the authenticity and reliability of the information obtained from different sources.

Furthermore, the researcher also conducts data triangulation, which is the process of examining and validating research findings from various perspectives and different data sources. This is done by comparing and confirming the findings from primary data obtained through interviews with secondary data from documentation and related literature. Thus, the conclusions drawn from this study can be considered stronger and more reliable as they are based on careful analysis and meticulous comparison of various sources of information.

RESULTS AND DISCUSSION

The village and its hamlets are the core of the Republic of Indonesia, serving as the nation's cellular unit and a crucial part of its trajectory and sustainability (Agustina et al., 2019; Warren & Steenbergen, 2021). These microcosms embody the spirit of community, resilience, and progress, and are the custodians of tradition, the incubators of progress, and the guardians of Indonesia's collective identity. The hamlet acts as a compass, agent of change, spokesperson, and role model, bridging the gap between the head of the sub-district and the residents of the neighborhood. It also acts as a conduit for communication, ensuring responsive and inclusive governance. The hamlet's significance transcends geographical boundaries, as it serves as a vital cog in the machinery of governance, ensuring that every Indonesian citizen's voice is heard and heeded. Recognizing and nurturing these foundational units is essential for the true essence of the nation to thrive.

Drs. Mohammad Hatta emphasizes the importance of villages in building the Republic of Indonesia (Pauker & Hatta, 1959). Hamlets, like a cell, are the nucleus of community activities, acting as a primary driver, change agent, spokesperson, and exemplar for residents. They form a vital network for continuity and national progress, fostering social cohesion, facilitating grassroots democracy, and preserving local wisdom. Hamlets also act as conduits for governance and development policies, ensuring that governmental interventions are tailored to local needs. They also serve as reservoirs of traditional knowledge and cultural heritage (Lawelai et al., 2021), safeguarding Indonesia's rich tapestry of customs and beliefs. Recognizing the pivotal role of hamlets in nation-building is crucial for fostering sustainable development and ensuring the well-being of citizens.

Dukuh and Padukuhan are crucial for governance in a village, handling governmental affairs, development initiatives, empowerment programs, and community engagements. They act as the primary frontline before Village Council deliberations, ensuring local voices are heard and considered. They also handle supra-village matters, such as data management and land affairs. Dukuh also plays a vital role in fostering religious harmony, maternal and child health, nutrition, and microfinance management. They also promote social cohesion and harmony, particularly in culturally diverse regions like East Java. They deliver essential services, such as healthcare and microfinance, to underserved communities, leveraging local knowledge and networks. This bottom-up approach enhances access to vital services and strengthens community resilience (Marzuki et al., 2022).

Law Number 6 of 2014 mandates the formation of hamlets in rural areas, adapted to the community's origin, customs, and social values. The Head of the Territorial Area/Hamlet Chief in Indonesia holds various functions, including fostering peace, implementing community protection, overseeing development initiatives, enhancing community awareness, and promoting empowerment. Their role is crucial in ensuring the welfare and progress of rural communities, maintaining tranquility, promoting environmental stewardship, and fostering community empowerment. They also promote transparency, accountability, and citizen participation in governance and development processes. Their multifaceted role encompasses administrative and managerial functions, fostering a commitment to social welfare and sustainable development.

The head of the Pulokadang hamlet, a recent graduate, is concerned about not fully mastering Javanese customs and the village's history. This is crucial for leaders in the Special Region of Yogyakarta, where cultural heritage is intertwined with governance and societal norms. The head's role is vital, including administrative matters, services, and adherence to customary rituals. To address these challenges, the head has been self-directed learning, seeking knowledge from elders, books, and electronic media. However, achieving a comprehensive understanding of Javanese customs and the village's history remains a work in progress. To enhance cultural competence, structured learning programs, mentorship opportunities, collaboration with cultural institutions, and an environment that encourages open dialogue can be prioritized. This will strengthen the

head's leadership capabilities and deepen their connection to the community's cultural heritage.

The autonomous learning of a "Dukuh" in Indonesia requires collaboration between higher governmental authorities and educational institutions. The Dukuh's role in customary practices and cultural preservation extends beyond its own interests to the mentoring and guidance of its residents. Regular capacity-building initiatives by local governments can help Dukuh understand customary practices and cultural norms, which are foundational components of a Dukuh's identity. This competency can motivate residents towards establishing a progressive cultural sphere within the Dukuh, which could contribute to the village's designation of a "Culturally Independent Village" as advocated by the Special Region of Yogyakarta. The Dukuh's mastery of customary practices and cultural knowledge can serve as both a custodian and educator, inspiring active participation in cultural activities and initiatives.

The Head of Neighborhood Unit 1 reported that the Subdistrict Office has not allocated resources to Pulokadang Hamlet for its services and administrative tasks, despite the hamlet's efforts to increase community participation in development initiatives. The lack of financial support from the Subdistrict Office is a significant challenge, as it limits the scale and scope of these initiatives. The Subdistrict Office should recognize the importance of hamlets in community development and allocate resources accordingly to facilitate more inclusive and sustainable development processes. Collaboration between the Subdistrict Office and hamlets is crucial for realizing shared development goals and enhancing community well-being.

The Head of Neighborhood Unit 1 reported that the Subdistrict Office has not allocated resources to Pulokadang Hamlet for its services and administrative tasks. The hamlet has a Hamlet Hall, which serves as a communal space, which was built through community initiative and self-funding by residents. However, the Subdistrict Office has not allocated funds for its construction. This lack of financial support is a significant challenge for the hamlet in fulfilling its development objectives. The lack of external funding limits the scale and scope of these initiatives, and it raises issues about the equitable distribution of resources and the fulfillment of governmental responsibilities at the local level. The Subdistrict Office should recognize the importance of hamlets in community development and allocate resources accordingly to facilitate more inclusive and sustainable development processes. Collaboration between the Subdistrict Office and hamlets is crucial for achieving shared development goals and enhancing community well-being.

Hamlets, such as Pulokadang Hamlet, have a participatory approach to development, starting with the Hamlet Deliberation. This process, which includes Musduk, Musdes, and Muskal, allows residents to voice their aspirations, needs, and issues. The Hamlet Head plays a crucial role in motivating residents to generate ideas and proposals, ensuring that the Hamlet can coordinate and condition neighborhood units. The participatory nature of these deliberations fosters grassroots involvement in local decision-making processes, fostering a vibrant political environment. The Hamlet Head

plays a pivotal role in fostering community engagement and taking ownership of their development trajectory. The structured transfer of proposals from the hamlet to higher-level deliberations emphasizes the importance of effective governance mechanisms in managing inter-unit dynamics and ensuring inclusive decision-making processes (Arsik & Lawelai, 2020). By implementing tailored policies, hamlet authorities can navigate potential tensions among neighborhood units, fostering cohesion and cooperation in achieving shared development goals.

The Neighborhood Meeting in Indonesia involves approving proposals for programs, with sharp dynamics often occurring. In cases where the budget is insufficient, the Hamlet seeks alternative legitimate sources, often from Aspiration Funds from Members of Parliament. This pattern is prevalent throughout Indonesia, with Neighborhoods playing a significant role in practical politics. A mutual symbiosis exists between Hamlets and politicians, with Hamlets receiving budget injections and politicians garnering support. The Hamlet initiates communication with Members of Parliament, and if multiple politicians attend, they negotiate. The relationship between Hamlets and politicians is a symbiotic exchange, with both parties benefiting from varying degrees of influence and power dynamics. This practice highlights the intricate interplay between local governance structures and broader political processes, highlighting the pragmatic strategies employed by Hamlet leaders to navigate political landscapes and secure resources for community development initiatives.

Village autonomy is crucial for the economic development of local potentials and assets. However, the Head of the Hamlet is limited in managing these potentials, particularly those in sub-villages or hamlets. This lack of support from village and supra-village levels can lead to resource conflicts. The Head of the Hamlet plays a crucial role in providing new ideas and concepts for village development, as they face the village on a daily basis and are the first to observe changes. The role of the Head of the Hamlet is primarily confined to managing these potentials, without actively engaging in proposing new initiatives or addressing issues surrounding underutilized resources. To mitigate risks, there is a need for human resource development capable of effectively managing natural assets. The Head of the Hamlet is also crucial in providing innovative ideas for village development, as their frontline position allows them to promptly identify and respond to changes within the community.

In Bantul District, the head of a hamlet (Dukuh) is chosen through a selection process by the Village Apparatus, which collaborates with higher education institutions to ensure legitimacy. The Dukuh's role is to bridge the gap between the Village Government and the residents, and an open selection process, where residents can participate and monitor the process, signifies the government's commitment to community advancement. A closed selection process with delayed announcements can foster pessimism among residents. The Village Government's approach to selecting the Dukuh reflects their commitment to uphold legitimacy and foster community engagement. By involving higher education institutions and implementing an open

selection process, the Dukuh effectively serves as a liaison between the government and the community, promoting communal well-being and progress.

The village head's success in mobilizing community participation is attributed to several factors. The open selection process during elections enhances the leader's legitimacy, fostering trust and confidence among the populace. Inclusive leadership, regardless of social status or background, earns the trust and respect of all constituents. The village head's proactive involvement in addressing residents' welfare, even in times of adversity, exemplifies compassionate and caring leadership. This hands-on approach reinforces the notion of servant leadership, prioritizing the needs of others above their own. Consistent exemplary conduct and integrity are essential for maintaining the village head's reputation and preserving trust. In essence, the village head's ability to inspire community participation is a result of transparent governance practices, inclusive leadership, and genuine concern for residents' welfare. By upholding ethical standards and demonstrating dedication to serving the community, the village head can strengthen their position as a respected and influential figure.

Dukuh, a community in Indonesia, faces significant challenges due to the absence of assistants and limited resources. Despite the presence of Neighborhood Association and Community Unit, Dukuh is left to manage its territory alone, leading to weaknesses and shortcomings. Due to limited manpower and budget, Dukuh often serves as the frontline in executing various programs, such as maternal and child health services and early childhood education. The lack of a formal support structure in Dukuh poses significant challenges in managing its affairs efficiently. The lack of division of labor often results in overburdening the Dukuh leader, who must oversee various aspects of governance. The limited budget allocated to Dukuh further complicates these challenges. The makeshift nature of facilities within Dukuh reflects the community's resourcefulness in the face of institutional gaps. Addressing these issues requires innovative solutions at the local level and broader support from government and non-governmental organizations to empower Dukuh communities and enhance their capacity for sustainable development.

CONCLUSION

This study examines the role of hamlets (Dukuh and Padukuhan) in Indonesian village government, particularly after the enactment of Law Number 6 of 2014 on Villages. It focuses on the importance of Hamlets in promoting a responsive and inclusive governance system at the village level, facilitating the expression of local communities' goals and ensuring their demands are taken into account in decision-making processes. The study suggests that there is a need to enhance the ability of Hamlets and Dukuhan in understanding community needs and efficiently managing resources.

The study also highlights the difficulties faced by Hamlet leaders in understanding and preserving indigenous cultural traditions. It suggests implementing a systematic learning methodology and gaining assistance from various stakeholders, such as the government and educational institutions, to enhance their cultural proficiency.

The study also highlights the difficulties in distributing resources and obtaining cooperation from local governments at the sub-village level. Research indicates that the absence of monetary assistance from sub-district offices can significantly impede the advancement of development at the hamlet level. Closer collaboration between sub-village and hamlet level administrations is necessary to achieve shared development objectives and enhance community well-being.

To enhance the involvement and capability of Hamlets and Padukuhan in constructing more resilient and enduring village communities, the conversation may involve implementing training programs, ensuring fair resource distribution, and fostering collaboration among different stakeholders at the community level.

Based on the results of the research and discussion above, it can be concluded that the position of Padukuhan in Kelurahan after the enactment of Law No. 6/2014 on Villages faces a number of challenges and complexities that need to be addressed seriously. Padukuhan, as the core of the forming cell of the Republic of Indonesia, plays an important role in the implementation of Kelurahan authority at the village level. However, there are several issues that need to be considered.

First, the Dukuh's role as head of Padukuhan is crucial in dealing with the community, however, they often face various tasks and responsibilities that should be carried out at the supra-village level, such as nutrition and land affairs. Unclear regulations governing Padukuhan, Dusun, or Dukuh also cause uncertainty in carrying out their duties.

Secondly, the lack of formal education on manners, customs, and culture for the Dukuh is an obstacle in carrying out their role, especially in the area of Bantul Regency which is required to develop its culture. Dukuh's knowledge is often sourced from elders, books and electronic media, while formal training is minimal.

Third, there is a need to improve communication and understanding between Padukuhan and Kelurahan. Although the Padukuhan is responsive to program proposals from the Musyawarah Padukuhan, there is still a lack of alignment with new potentials and problems in the Padukuhan. The construction of the Balai Padukuhan and its operations are also still dependent on community self-help, indicating limited funds and resources.

Finally, the interaction between the Padukuhan and politicians in the context of general elections shows dynamics in the acquisition of support and allocation of aspiration funds. Padukuhan has a role in providing bargaining power to politicians, but this also creates the potential for unethical political practices.

In conclusion, concrete and coordinated measures are needed to improve these conditions, including the development of clearer regulations, improved education and training for Dukuh, strengthened communication between Padukuhan and Kelurahan, and expanded resources for the construction and operation of Balai Padukuhan. Only with these measures can Padukuhan play a more effective role in building a more advanced and empowered village community.

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