

DEVELOPING THE LOCAL POLITICAL SPACE FOR INCLUSIVE NAGARI PASIA LAWEH INSTITUTIONS IN WEST SUMATERA

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ABSTRACT. This study focuses on the local political sphere by examining the policies and the spread of *Nagari*'s institutional structure in West Sumatra by following Law No. 6 of 2014 about Villages. We examine and reassess the new variations of the local political sphere, focusing on local elites (*Penghulu-Alim Ulama*) and local communities' growth within *Nagari* institutions in West Sumatra. Data was gathered via a focus group discussion (FGD) including stakeholders, regency administration, the *Nagari* government, and the communities. The findings are *Nagari Pasia Laweh* envisions an advanced *Nagari* based on local wisdom and open dialogue. It possesses benefits that effectively empower all community members in the process of the policy cycle. Law No. 6 of 2014 provides the *Nagari* government with opportunities to participate in policy formation and decision-making processes. The *Nagari* government greatly benefits, including financial and material aid from the central government and contributing significantly to its overall advancement. Participation of local elites, such as *ninik mamak*, *penghulu*, and traditional stakeholders at every stage of the policy process enhances the effectiveness of accountability mechanisms, facilitating the collective implementation and evaluation of policies.

Keywords: Local Politic; Village Government; Nagari; Law of Village; West Sumatera; Indonesia

ABSTRAK. Penelitian ini fokus pada ranah politik lokal dengan mengkaji kebijakan dan sebaran struktur kelembagaan Nagari di Sumatera Barat dengan mengikuti Undang-Undang Nomor 6 Tahun 2014 tentang Desa. Kami mengkaji dan menilai kembali variasi baru dalam lingkup politik lokal, dengan fokus pada elit lokal (*Penghulu-Alim Ulama*) dan pertumbuhan komunitas lokal dalam lembaga Nagari di Sumatera Barat. Data dikumpulkan melalui diskusi kelompok terfokus (FGD) yang melibatkan pemangku kepentingan, pemerintah kabupaten, pemerintah Nagari, dan masyarakat. Temuannya adalah Nagari Pasia Laweh mencita-citakan Nagari maju yang berlandaskan kearifan lokal dan dialog terbuka. Hal ini mempunyai manfaat yang secara efektif memberdayakan seluruh anggota masyarakat dalam proses siklus kebijakan. Undang-Undang Nomor 6 Tahun 2014 memberikan kesempatan kepada pemerintah Nagari untuk berpartisipasi dalam pembentukan kebijakan dan proses pengambilan keputusan. Pemerintah Nagari mendapatkan banyak manfaat, termasuk bantuan finansial dan material dari pemerintah pusat dan memberikan kontribusi yang signifikan terhadap kemajuannya secara keseluruhan. Partisipasi elit lokal, seperti *ninik mamak*, *penghulu*, dan pemangku kepentingan tradisional di setiap tahap proses kebijakan meningkatkan efektivitas mekanisme akuntabilitas, memfasilitasi implementasi kolektif dan evaluasi kebijakan.

Keywords: Politik Lokal; Pemerintahan Desa; Nagari; Undang-Undang Desa; Sumatera Barat; Indonesia

INTRODUCTION

Decentralization is the result of an agreement to shift authority away from a centralized paradigm (Rondinelli, 1981), allowing regions to govern and develop their areas based on local social, economic, and cultural aspects such as Indonesia (Nas et al., 2019; Talitha et al., 2019). Decentralized theory in a developing country like Indonesia involves transferring political, administrative, and economic authority from the central government to lower-level bodies like regional or local governments (Aspinall & Fealy, 2003).

It attempts to empower local communities, improve efficiency, and boost local development by enabling choices to be made in greater proximity to the individuals impacted by them (Pepinsky & Wihardja, 2011). Decentralization has been a substantial policy change in Indonesia since the late 1990s. Following the collapse of the autocratic administration in 1998, the nation implemented a decentralization strategy

as part of its democracy efforts. Decentralization in Indonesia involves transferring power, resources, and duties to regional and local administrations (Firman, 2009).

As a result, mostly demonstrated by the practice of regional autonomy, which gives local administrations increased control over their matters. The goal is to tackle regional inequalities, foster local economic growth, and include communities in decision-making procedures. This involves fiscal decentralization, in which local governments are allocated a portion of central government funds and are empowered to oversee their financial plans (Lewis, 2015).

Decentralization in Indonesia has resulted in both favorable and difficult consequences. It has enabled local governments to customize programs to address the unique requirements of their communities, promoting more involvement and responsibility (Vel & Bedner, 2015). On the other hand, decentralization reinvigorates the process of deliberating social and

political limits between the central government and regional and local administrations, so ensuring a significant role for local community groups and communities at the *Nagari*/village level.

Although the *Nagari* community has become increasingly skeptical, the policy outlined in Law Number 23 of 2014 regarding regional government and Law Number 6 of 2014 regarding villages allows for the return to *Nagari* with the same level of autonomy. This policy grants the district, such as West Sumatra Province, the freedom to restructure its implementation at the lowest level of government.

It establishes the limits of authority and determines the appropriate institutional relationship model for the lowest level of government such as *Nagari*-village to creating the distinct policies for the *Nagari*. Delegating some authority and emphasizing regional autonomy in districts does not always mean transitioning from a centralized authoritarian administration to a decentralized democratic government (Watts et al., 2019).

The transition from a powerful government did not lead to the development of a robust civic society (Rondinelli, 1981). It is crucial to distinguish between fully allocated sections and partially delegated transitions. There is uncertainty over the necessity of including open public engagement from lower levels (Antlöv, 2003).

This research primarily focuses on developing human resources and fostering character within a culturally entrenched local environment. The Minangkabau people adopted the matrilineal system with local elites (*Nagari*) play a crucial role in evaluating local government among indigenous people. Every local government dialogue mechanism involves local elites, local government, the deliberative group of *Nagari* (*Badan Musyawarah Nagari-BMN*), and *Nagari* traditional density (*Kerapatan Adat Nagari-KAN*) to accelerate regional development in a way that respects local wisdom. The researcher investigated the creation of policies to set up structures, rules, and norms in local political institutions and to encourage intelligent cultural practices and strengthen local resilience.

Previous studies conducted by Bachtiar et al (2019); Herdiana (2019); Sulfianna & Sobirin (2022) have not conclusively established the presence of platform for open public discourse on local political perspectives that have arisen as a result of the policy diffusion process subsequent to the implementation of the village law. In light of these constraints, a continuous study was conducted to elucidate the dissemination of *Nagari* institutions in West Sumatra after the enactment of Law Number 6 of 2014 concerning villages, while establishing a public political arena through all accessible policy procedures. The outcome entails the amalgamation

and dissemination of regional establishments (*Nagari*) to actively participate in policy formulation and implementation.

The study was carried out in the Agam regency, namely in *Nagari Pasia Laweh*. This place is defined by geographical elements within the *Luhak* area, a confederation of *Nagari* in Minangkabau, each having unique cultural traits and customs that impact community life and democratic practices within each *Nagari*. *Nagari Pasia Laweh* is an exemplary confederation that demonstrates the proficiency of each *Nagari* in administering a local government system.

This is evidenced by the participation of the *Nagari* administration, which collaborates with *ninik mamak* and traditional institutions to implement innovative initiatives and programs inside the *Nagari*. The outcome exhibits a notably higher velocity in comparison to other regions in West Sumatra. Deviating from this assertion, the researcher delineated more precise inquiries about whether the inclusion of *ninik mamak* constitutes a novel form capable of constructing a political public sphere, and whether elements can foster the participation of local elites in *Nagari* growth.

The current study utilizes two methodologies, specifically institutional habitus and forum shopping in the context of deliberative democracy. Institutional habitus refers to a set of behaviors, beliefs, and values that are not inherent or natural, but rather develop as a result of social and environmental factors (Lawler, 2004; Lizardo, 2004). The outcomes will yield a product that is embraced by institutions in managing their operations. As well as, democracy has a deliberative aspect, which means that public policy proposals must be first confirmed via public conversation (Cohen, 2007). Deliberative democracy seeks to create an expansive platform for public engagement. The purpose of this extensive involvement is to establish legitimate laws, with the public will serving as the basis of legitimacy (Ryfe, 2005; Thompson, 2008). Regardless of the specific method, any legal outcome is considered genuine when it is declared as the embodiment of the general will and is therefore legitimized.

Currently, many neo and institutional studies examine the great influence of institutions on human behavior through the rules and norms built by political institutions. Recent studies on neo-institutionalism such as Olsen (2001) and Rhodes (2007), began to develop around the mid-late 1990s and became one of the most popular approaches. dominant in the field of Political Science. Olsen's (2001) classic study in the journal *The American Political Science* entitled 'Garbage Cans New Institutionalism and The Study of Politics' asserts that political institutions play a

more autonomous role in shaping political behavior. As Miller & Paradis (2020) states, broadly speaking, neo-institutionalism has combined the interests and concerns of traditionalist researchers (studying formal institutional rules and structures) with behavioralist research in studying the actions of individual political actors.

According to Amenta & Ramsey (2010), sociological institutionalism focuses on the search for legitimacy in political organizations and tends to rest on the process of policy imitation and the diffusion of institutional and policy forms. Based on this paradigm, the normative approach and cognitive institutions as part of the sociological neo-institutionalism are an epistemological basis in the formulation of political policies (historical neo-institutionalism). Essentially, the sociological approach views rules, norms, and institutional structures not as rationally attached and dictated by the principle of efficiency but culturally constructed, and even bureaucratic practices must be explained in a cultural context (Antlöv, 2003). In the socio-political neo-institutionalism approach, when the state intervenes in the determination of a policy it will create state political stability (Antlöv, 2003; Antlöv et al., 2016).

How to dissect the political institutions of the village or *Nagari* when viewed based on structure, rules, norms, and culture? In answering this question, the researcher uses concepts such as habitus, social capital, arena, and doxa as analytical tools developed by Pierre Bourdieu to influence the local institutions in *Nagari* when they are part of the creation of public spaces. The concepts of capital and arena are used to explain how these two things are a means of reproduction of political and social power in villages and *Nagari* (Valentina et al., 2011, 2019).

While habitus and doxa researchers use to see the sources of legitimacy of political and social power in villages and *Nagari* in West Sumatra starting from the range of years 1979 to 2015. Related to institutional habitus by Bourdieu (1990) and Bourdieu & Loic (1992) explains that the dialectically habitus is “the product of the internalization of the structures of the social world” or in other words is an “internalized social structure” within a person. In addition, habitus in a certain period of time can manifest into collective history. As stated by Bourdieu (1990):

“The habitus, a product of history, produces individual and collective practice—more history—by the schemes generated by history. It ensures the active presence of experience, which, deposited in each organism in the form of schemes of perception, thought, and action, tend to guarantee the “correctness” of practices and their constancy over time, more reliably than all formal rules and explicit norms”.

This means that habitus—whether attached to individuals or collectives—will have a historical dimension, more than just the rules and norms that are understood by individuals and collectives. Related to political space, habitus is a key aspect in looking at the number of actors and political institutions involved (Schedler, 1998). What is the relationship between habitus and social structure, local wisdom, and politics, Bourdieu (1990) suggests a concept called practice, with practice, habitus will structure the social world (externalization of internality) and vice versa through practice-habitus is structured by the social world (internalization of externality). There is an arena which is then used as a symbol by Bourdieu & Loic (1992), as a place of struggle to change the structure of relations and power.

In a political sense, the social arena with the division of classes is something social agents do for power. This arena can be used individually and collectively in cooperation and conflict (Bourdieu 1998). Lastly is doxa, is the direct obedience relationship established in practice between habitus and arena (Bourdieu 1990a). Doxa will occur when all the actors involved will question the legitimacy of the political policies being made. So it is necessary to clarify how legitimacy is formed, the process, and its recognition.

Apart from all the aspects described by Bourdieu, there are three conditions according to Greene (2012), when democracy in the public sphere enters the habitus phase, namely: (i) there are no significant actors trying to achieve their goals in an undemocratic way; (ii) there is a majority power and public opinion believes that democracy is the best way to organize society; and (iii) the government and the opposition will be familiar with conflict resolution embodied in political policies.

We assume that understanding the doctrine of democracy in practice in the public sphere is a learning process, where people can determine and understand their own choices so as to create good and rational political decisions. This concerns the commitment that politics is open, there is no set of values or certain perspectives that are declared true and valid before they claim the evaluation process of democratization and there is a moral element that involves the participation of these individuals and it can be seen in shopping forums in public spaces that will be built.

METHOD

This study employs an exploratory qualitative with a post-positive phenomenological approach. Authors conclude that a cohesive integration in thoroughly examining the socio-cultural aspects

of Minangkabau culture and the local government known as *Nagari*. This aligns with Denzin & Lincoln (2009), exploratory research needs a genuine socio-environment for discovering social patterns and interpreting the phenomena that occur. The author links the involvement of local actors and local elites (*ninik mamak*, *penghulu* and *alim ulama*) in the process of formulating a policy framework that provides benefits to *Nagari's* government. Through in-depth interview and focus group discussions, researchers tested the phenomenological method of involvement of these actors.

To be clearer and systematic, the stages of research including: (i) collecting data types and sources. To provide a detailed explanation of the problems, the research team collected data from various sources, namely the acquisition of primary data, which the research team obtained from in-depth interviews with related parties such as local government and their apparatus (*Wali Nagari*), the deliberative group of *nagari* (*Badan Musyawarah Nagari-BMN*), *Nagari* Traditional Density (*Kerapatan Adat Nagari-KAN*), community leaders, local political experts, and academic activists on local politics in West Sumatra Province.

In addition, the research team will also hold a focus group discussion with stakeholders. Furthermore, by collecting secondary data the researchers obtained from archives, personal documents, official documents, scientific magazines, *Tambo adat*, and so on. (i) Selection of the criteria for informants, because the unit of analysis used in this research is institutions and the community, with a focus on the local government as an actor from the state and the *Nagari* government as a local elite actor; purposive sampling and snowball sampling were used to collect informants in this study.

(ii) Data gathering methodologies; researchers conduct thorough interviews with informants selected based on predetermined criteria, and observations are conducted to get precise data for this project. Researchers collected diverse materials to create a model of political policy in the *Nagari* administration in West Sumatra. The data collection includes official government papers, research findings, scientific publications, and *Tambo* (*Nagari's* documents).

(iii) Identify the research location: The study was carried out in *Nagari* situated in the area of three *luhak* and *Nagari* placed in the *rantau* region of three *luhak*. The researcher selected a representative from the *Nagari* in *Luhak Agam*. The election in *Luhak Agam* was influenced by the delegates of *Nagari* who followed *Bodi Chaniago's* democratic principles emphasizing egalitarianism via discourse and consent. Data were evaluated using the exploratory postpositive approach.

Researchers gather stakeholders who fit the study requirements, secondary data from written sources, and data from on-site reporting such as journals, *tambo*, and research-related documentation. Reducing complexity by summarizing key points and connecting them to the thorough analysis of the data. The researcher characterizes the relationship as a proposition in qualitative research using descriptive and conceptual writing. The analysis is conducted using informants' perspectives validated through the triangulation method. Conclusions are drawn from the combination of data from informants and the researcher's interpretation of the field data.

RESULT AND DISCUSSION

Policy Process and Diffusion of *Nagari* Institutions in West Sumatra

One of the *Nagari* in West Sumatra that the researcher selects as the hub of the study is *Nagari Pasia Laweh*, which is well-known for its vision of an advanced *nagari* founded on local wisdom, with benefits capable of empowering all segments of society in the policymaking process. In terms of the policy-making process in *Nagari Pasia Laweh* after the implementation of Law Number 6 of 2014 concerning Villages; *Nagari Pasia Laweh* feels that there are more striking differences compared to the enactment of previous laws, starting from Law Number 5 of 1979 onwards. These differences include: (i) the absence of village budgets/funds which used to be very dependent on the central and provincial budgets, making it difficult to allocate down to the lower levels which resulted in development being left behind at the lower levels. and (ii) as well as the unpredictability of the district budget, this is seen from the complexity of regional problems and a inertia of bureaucratic.

Concerning Law No. 22 of 1999 it did not provide substantial adjustments to the budget, but the deliberative group of *nagari* (BMN) had begun to work efficiently, and the *Wali Nagari* was professional enough to submit a budget. Unlike the previous year, it solely serves as an accountability mechanism to ensure compliance with the legislation and not engaged in decision-making. As described in the research on the implementation of Law No. 6 of 2014 concerning villages, Bachtiar et al (2019) state that once the new order period ended, local communities had the opportunity to hold the village government accountable under Law No. 22 of 1999 concerning to regional government.

This area is embodied through the formation of the village representation body (BPD), a representation of the village community with substantial authority to monitor village administration, including holding the

village government responsible. This circumstance is thought to be able to motivate the village government to be more sensitive to the demands of its residents. However, this law was short-lived and was repealed by Law No. 32 of 2004 on Regional Government. This new legislation minimizes the village government's commitment to provide community accountability by redesignating the village representative body as a village consultative body (BPD). The idea is that the village head is no longer accountable to the BPD but rather to the district/city authority.

The regulation of Village institutional relations, as outlined in Law Number 6 of 2014 concerning Villages, describes the structure of village institutions. These institutions include: (i) the village/*Nagari* government, responsible for organizing the *Nagari* government; (ii) the *Nagari* Consultative Body (BPD), which performs government functions such as legislation, representing public aspirations, and oversight; (iii) the deliberative group of *Nagari* (BMN), serving as a platform for empowering local communities involved in development planning and implementation; and the highest decision-making forum for strategic matters in villages/*Nagari*.

To ensure the democratic functioning of the *nagari* government, it is imperative to establish a system of checks and balances among local institutions with governmental responsibilities (Antlöv, 2003). This will prevent the concentration of power in specific institutions and mitigate the occurrence of irregularities within the village government (Lewis, 2015; Vel & Bedner, 2015). For instance, regular oversight from the village consultative committee guarantees that every *nagari* adheres to set norms. Subsequently, with the implementation of Law Number 6 of 2014, *nagari* was granted the authority to exercise institutional dissemination powers, enabling them to establish their regulations.

In *Nagari Pasia Laweh*, the outcome was the creation of 19 *Nagari* rules, along with an additional 11 regulations that were enforced separately and conclusively. After the implementation of the Village Law, *Nagari* gained full autonomy and control over its assets, enabling it to develop and utilize them for the betterment of the local populations, without any interference from the regional administration.

This is a significant stride towards empowering all villages in Indonesia to assert their ownership of the land. However, this task is challenging as it requires competent and impartial leaders to enforce these norms, together with a community that is committed to advancing and developing their region together through the checks and balances system.

Regarding the execution of Law Number 6 In 2014, the public has begun scrutinizing every policy implemented by *nagari*. This is evaluated based

on the engagement demonstrated in participating in local democracy and actively expressing ideas for the betterment of *nagari*. In addition, the community's active involvement in elucidating the most unfavorable circumstances for the execution of current projects in *nagari* is becoming prevalent. This was demonstrated through the *nagari* government's participation in a nationwide discussion organized by the ministry of home affairs, specifically to deliver a presentation on effective clean water management and the objective was to establish *nagari* regulations on clean water management that can be efficiently implemented.

Apart from that, there is already income for the deliberative group (BMN) and there is no longer any fuss regarding clean water management. Because every loss in clean water management is determined and agreed upon collectively by the head of village level spatial planning. Furthermore, every policy implementation process that is implemented begins with the *nagari* government coming down to the community to carry out reviews, questions, and answers so that these problems can help implement the policies carried out by *nagari*.

The trust that the community builds in the *nagari* government does not just appear and emerge, it must go through stages that involve all elements of society (Vel & Bedner, 2015). During the implementation phase, there is also collaboration or support from several components. Particularly in *Nagari Pasia Laweh*, it is certain that the *Wali Nagari* possesses the ability to concurrently hold positions as a member of the DPRD and as the head of the legislative body during their tenure in the council.

Based on experience, establishing positive connections with the regional government and the relevant office of regional development is crucial for effective policy implementation in *nagari pasia laweh*. The allocation of *nagari* and *wali jorong* personnel is based on their expertise in different domains, in line with forthcoming rules. The involvement of *nagari* youngsters who have graduated in law or comparable fields is undoubtedly beneficial in empowering *nagari* development and the policy-making process.

Upon examining the aforementioned findings, which pertain to the functioning of village/*nagari* institutions, the establishment of governance, and *nagari* government's ability to address the community's needs, in addition to the enactment of the village law, it becomes evident that the overall outcome is significantly improved and more efficient.

Several modifications have a beneficial outcomes for *nagari*; the efficacy of government institutions, public services is improving, and the *nagari* administration's ability to enact necessary policies is growing. The quality of the *Nagari*, the

leadership of the people, community control, and the applied paradigm are all interconnected and crucial for collective progress.

Involvement of Local Elites and Communities in the Political Public Space

Nagari Pasia Laweh is renowned for its cultural and customary traits, which are diligently preserved and wield significant influence on the community's way of life. *Nagari Pasia Laweh* operates under a system of governance that emphasizes the participation of its citizens, as well as the role of local leaders and communities in shaping the political public sphere established by the administration. This question is a crucial component in the implementation of the current policies in *nagari pasia laweh*. Proposing the development of an advanced *nagari* that draws from local wisdom, with 10 notable benefits, including its rich cultural values and traditional prowess, as well as the significant contributions of local elites such as *niniak mamak*, *cadiak pandai*, and *bundo kanduang*.

The participation of local elites, including *ninik mamak*, *penghulu*, and traditional stakeholders at every level from planning to accountability, facilitates the implementation of this strategy. *nagari pasia laweh* referred to it as *nagari adat*, a community-based *nagari*. Policy implemented is always centered around the welfare of the people, not just driven by the *nagari* government but by actively engaging all stakeholders to collaborate for the advancement and prosperity of *nagari pasia laweh*. The participation of local elites garners significant credibility from the community for the *nagari* administration, facilitating the socialization of all *nagari* operations.

An instance of the participation of local elites arises in the management of Covid-19 pandemic cases. Due to low funding from the central government, the *nagari* administration relies mostly on community engagement in *Nagari Pasia Laweh* to carry out cost-effective execution of various initiatives. In addition, we possess a hundred *ninik mamak*, or what we refer to as *ninik mamak nan saratuuh di kato*. The *nagari* government may experience several advantages by engaging the *nagari* elite.

A notable instance of the effective resolution of the irrigation issue, which has been successfully managed by the *nagari* in collaboration with *ninik mamak* and the *nagari* elite. Excluding the elites in *nagari* would result in complications with land acquisition and the implementation of penalties, as several irrigation lines also traverse ulayat property owned by the local population. When individuals fail to pay their taxes on time, administrative consequences, such as the denial of public services, will be enforced as a form of punishment. This sanction will be effective if it can be disseminated by

ninik mamak and the *nagari* elite, since they possess proximity to the community and its members.

The involvement of the *Nagari* elite and the community as well as the *Nagari* government is also intertwined through the public spaces created by the *Nagari* government. In *Nagari Pasia Laweh* there are 8 *Nagari* institutions regulated in Law No. 6/14 starting from the village head, *Bamus*, *Nagari adat* density, LPMM, PKK, Youth Organizations, etc. The *Nagari* government manages it as a public space to increase community participation in *Nagari* development. In addition, the *Nagari* government also always involves these elements in Musna activities, Musjo, and other meetings. Especially for *Nagari Pasia Laweh* in the *Nagari adat* density institution, it is also under the *tapatan adat*, which consists of 4 *tapatan adat*, all of which complement each other in every activity carried out. So that there is trust and legitimacy towards the *Nagari* government and also the community.

In addition, the *Nagari* government also provides a public space for immigrants through online meetings with zoom meetings. This was done to maintain friendly relations with the nomads because the support from the nomads for the progress and development of the *Nagari* was also influenced by the good relations that the *Nagari* government continued to maintain. These spaces are utilized to increase community participation and legitimize the policies that will be implemented in *Nagari Pasia Laweh*. Apart from a formal forum, the *Nagari* government also provides social media such as Facebook, a website to accommodate the aspirations of the community. The *Nagari* Government and *Wali Nagari* also use direct personal social media to socialize the activities carried out by the *Nagari*.

Specifically, *Nagari Pasia Laweh* has a program for the *Jorong* level, namely *Jorong* serves. This program is considered a special program which is the only one in *Nagari* in West Sumatra. Through the use of a *Jorong* office that has been equipped with office facilities or atk, people do not have to come all the way to the *Wali Nagari* office. The *Jorong* program serves 3 functions: function of population administration services; function of facilities and infrastructure, for example, obtaining building loan permits, borrowing football fields, chairs, etc., can be directly asked and submitted in stages up; and function of aspiration means, this aims when there is a frenzy or fight, disputes between communities can be directly processed or asked to the *Jorong* office and submitted in stages. The existence of this program in essence is to facilitate the *Nagari* community and aims to create a *Nagari* that is close to the community.

The significance of community engagement in the development of villages or *nagari*'s is a topic of

considerable interest among scholars, as evidenced by the findings of Fathani et al (2022) and Nurlinah et al (2018) viewing things from an alternative perspective. Research on lackluster engagement in the implementation of effective governance in village governments reveals that there are still Indonesian villages where the community or local elites are not actively involved (Lewis, 2015). The community's participation is now restricted to ceremonial activities and has not yet extended to substantive topics (Antlöv et al., 2016). Many individuals continue to experience feelings of inferiority and lack the necessary confidence to actively engage in significant things, such as decision-making (Watts et al., 2019).

Furthermore, there is a significant prevalence of egoism aimed at augmenting personal fortune, therefore diminishing the concern for the advancement and oversight of the government. In *Nagari Pasia Laweh*, the populace tends to exhibit a higher degree of scrutiny towards the policies that will be enacted by the local administration. The *nagari* government offers a designated public area for individuals to voice their opinions, as exemplified by the *Wali Nagari's* gatherings at *Lapau* or other events organized by the government. These initiatives aim to foster stronger connections between local leaders, the community, and the *Nagari* government.

The same thing also happened in Sumedang Regency that the involvement of local elites or what he called *Kokolot* (*Kokolot* kampung: village elders or elders/respected people in Sundanese society, especially in the Sumedang Regency area) still exists in the village development process, even though the rules have shifted. Regarding the traditional village government structure being uniform nationally, it also does not change the role of *Kokolot* as a liaison between the community and the village government (Herdiana, 2019). The community still trusts the *kokolot* to act as an articulator of the interests and demands of the community in village development, while on the other hand the village government also gives the *kokolot* a role as a driving feature of community participation in village development.

Coordination between elites and communities is also needed to reach a mutual agreement. Through the development carried out in the village/*Nagari*, it can be seen the extent of the involvement and coordination of the local elite, non-government, and the *Nagari* government, in supporting access and smooth development in the village (Lewis, 2015; Vel & Bedner, 2015). According to Afala & Gustomy (2021) the need for the involvement of village elites in development, especially local elites, so that decisions in the implementation of development are not only on one side but the results of decisions can be taken together.

The purpose of coordination and involvement is to harmonize, harmonize thoughts, maintain a responsive climate in the organization, and can also prevent conflicts between the community and the village/*nagari* government. The involvement of community participation in village/*Nagari* development is also an important discussion by some researchers, as found by Nurlinah et al (2018) actually looking at it from a different side. In research on half-hearted participation in the implementation of good governance in village governments, it turns out that there are still villages in Indonesia that still lack active participation from the community or local elites (Lewis, 2015). Participation carried out by the community is still limited to participating in ceremonial activities, not yet on substantive matters (Vel & Bedner, 2015).

CONCLUSION

The enactment of Law no. 6 of 2014 concerning to the villages is resulted in significant alterations to the governance rules of *nagari*/villages across Indonesia. In West Sumatra, the *Nagari* administration effectively utilizes the policy-making process by actively engaging local non-governmental actors to optimize policy implementation. The disbursement of village funding by the central government, as stipulated in the village law, highlights the significance of local actors' engagement in policy innovation.

The involvement and credibility of the community are key factors that contribute to the progress and advancement of development at the village/*nagari* level. Furthermore, the monies allocated to each *nagari* are substantial, necessitating policy-making procedures that incorporate the perspectives and input of all societal constituents at the *nagari* level.

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