

# Community Development Based on Local Wisdom (Study on BUMK Tirtona in Hakim Wihllang Village) Bandar District, BenerMeriah Regency)

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## ABSTRACT

The ideas, views or values held by a people in a place that are wise, wise, and good which are followed by the whole community are referred to as local wisdom. Community development is basically human development, indeed in development it is necessary to produce goods that are the needs of human life. Law Number 6 of 2014 concerning villages opens space for governance in accordance with the characteristics, culture, and local wisdom of each region and the Act also mandates that the implementation of village development is carried out by utilizing local wisdom and village natural resources. . The purpose of this study was to identify and analyze the wisdom-based community development model and to determine the barriers to local wisdom-based community development at BUMK Tirtona in Hakim Wihllang Village, Bandar District, Bener Meriah Regency. The method in this study is a descriptive qualitative method, with data collection techniques through observation, interviews and documentation. The results showed that a. Community development model based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency in the traditional fish farming business is carried out through a phasing process, including; 1. Awareness process, in which socialization of traditional fish farming, starting from pond preparation, seed distribution, feeding, anticipating diseases and reaching the harvesting stage, and at this stage also sensitizing the community to change and be able to broaden their horizons so that by themselves these communities do not only want to join as members of BUMK but also want to work on their own independently in traditional fish farming. 2. The process of capacity building, in this stage the community is empowered with skills/expertise in its management, meaning that the community is given understanding, insight, knowledge about traditional fish farming. 3. Empowerment process, the community is empowered, power opportunities, broad and unrestricted power where members of BUMK Tirtona can carry out other activities in the capacity of each member that can increase their abilities, insights, income, and skills. And 4. Comparative Study, in which members are taken to traditional fish farming areas that have developed and developed to be used as references, examples so that they can inspire business enthusiasm. b. Barriers to community development based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency is less responsive, indifferent, weak human resources, low entrepreneurial spirit and lack of capital participation.

**Keywords:** *Community development, local wisdom, BUMK*

## 1. PROBLEM BACKGROUND

Ideas, views or values held by a people in a place that are wise, wise, of high value and good which are firmly embedded and believed and followed by all members of the community are called local wisdom. The values of local wisdom have become the grip, rooted, ingrained, grow and walk straight in society from generation to generation from grandparents to this day or passed down from parents to their children, therefore recognize and understand the elements of local wisdom. elements of local wisdom from a

community or from an area are very important in the process of empowerment and development. Local wisdom can also be used as the basis for making policy and decisions at the local level in all areas of public life in a comprehensive manner.

[1] Community development is basically human development, indeed in development it is necessary to produce goods that are the needs of human life. The ultimate goal of community development is the realization of an independent, advanced and able to meet the needs of life so that it becomes a prosperous society physically and mentally happy. Developments

that exist in society cannot be separated from individual reality. This means that interacting individuals will form and in turn will form certain communications that uphold a shared value and ethics to achieve common goals. So that the relationship between individuals is a necessity in the ummah or society to achieve a humane life. Community independence has been coveted for decades, but to this day we still dwell on the level of discussion and agenda only. Because community independence cannot be formulated unilaterally, independence should be positioned as a working principle, not as the status of a person/a social entity.

Community development programs have also increased productive activities. Many communities build partnerships that support production, assist with storage processes, and facilitate retail and marketing of goods [2] The main principles that need to be developed in empowering local resources are as stated by [3] are 1) Decisions and initiatives to meet the needs of local communities are made at the local level by community members who have an identity whose role is recognized as a participant in the process. development decision making. 2) The main focus of empowering local resources is to strengthen the ability of the poor to direct and overcome existing assets in the local community to meet their needs. 3) In achieving the goals they set, they use social learning techniques in which individuals interact with each other through organizational boundaries with reference to their respective critical awareness.

Furthermore, community development efforts are directed at providing opportunities that are equally directed (balanced) and fair in the use of natural resources to improve the quality of life of the community. The benefits of community development should be enjoyed by most levels of society, reducing social inequality between regions, between groups, and between genders.

Law Number 6 of 2014 concerning villages opens space for governance in accordance with the characteristics, culture, and local wisdom of each region and the Act also mandates that the implementation of village development is carried out by utilizing local wisdom and village natural resources. . This shows how important local wisdom is in village development. Therefore, the village government must be able to wisely utilize existing local wisdom to support development in the village itself and maintain community diversity.<sup>1</sup>

Article 1 number 4 of the Regulation of the Minister of Home Affairs Number 39 of 2010 concerning Village-Owned Enterprises states that Village-Owned Enterprises, hereinafter referred to as BUMDes, specifically for Aceh are better known as

BUMK/BUMG, namely Village-Owned Enterprises, but the way it works is the same. BUMK/BUMG is a village economic institution/agency that is a legal entity, formed and owned by the village government, managed economically, independently, and professionally with the capital wholly or in large part being the assets of the separated village. BUMK/BUMG is a business institution engaged in the management of village economic assets and resources within the framework of empowering the village community. The objectives of BUMK/BUMG are to optimize the management of existing Village assets, promote the Village economy, and improve community welfare with the nature of BUMK/BUMG's business being oriented towards togetherness.<sup>2</sup>

BUMK Tirtona is domiciled in Musara Ate Hamlet, Hakim Wihllang Village, Bandar Sub-district, BenerMeriah Regency, Aceh, from the three existing hamlets, namely; Musara Ate Hamlet, WihJernih Hamlet and PuteriPintu Hamlet. BUMK Tirtona in carrying out its business in the field of traditional fish maintenance has been carried out from generation to generation until now by being grown and developed on the basis of togetherness with a pattern of cooperative activities, which highly upholds harmony among fellow citizens. Kinship among members of the community has long been embedded in a sense of brotherhood, common destiny and shared responsibility. The nature of business management is openness, honesty, participatory, and fair. In general, the implementation of development activities that are driven by the desire to meet common needs by being carried out together and maintained together.<sup>3</sup>

The success that has been achieved so far can be seen as contained in the local media, namely SERAMBINNEWS.COM, REDELONG - The Village Owned Enterprise (BUMK) Hakim Wihllang, Bandar District, BenerMeriah Regency again held a traditional fishing festival, fish harvest and fish auctions. The festival, which was held for two days from 23-24 March 2021, has become the annual routine agenda of BUMK Tirtona. "The festival was attended by hundreds of participants from various villages in BenerMeriah Regency," said Director of BUMK Tirtona Alwin Alpina, Thursday (24/03/2021).

<sup>2</sup> Undang-undang nomor 6 Tahun 2014 Pasal 1 ayat 6 Tentang BumDes

<sup>3</sup> Lintasgayo.com, *BUMK Tirtona desa Hakim Wih Ilang Kecamatan Bandar Kabupaten Bener Meriah kembali menyelenggarakan Festival mancing ikan tradisional, panen ikan dan lelang ikan* diakses pada Senin , 15 November 2021 pukul 15:00

<sup>1</sup> Undang-Undang nomor 6 Tahun 2014 Tentang Desa

According to him, the festival is held for two days, then the participants are also free of charge or free.<sup>4</sup>

The business management of BUMK Tirtona reflects the running of the wheels of government in Hakim Wihllang Village based on the community (civic governance model), meaning that from the beginning there has been a togetherness in building that must be maintained and improved, both today and in the future. People, communities, residents may change due to regeneration, but they should still have a sense of togetherness. Where the community in general can / is able to meet their needs, which begins with deliberation, then manifested in village government policies, after that it is implemented and maintained in a spirit of togetherness. The government also believes that it is important to continue to instill cultural values into the community so that harmonization is always created in social life. Culture can also be used as an antidote to the entry of radical understanding into society, people's lives are filled with the feel of togetherness and kinship, mutual love thrives among the community. The community prioritizes deliberation in overcoming any existing problems. This spirit of togetherness is what the village government wants to maintain in the current era of globalization in order to counteract the negative effects of globalization.

The phenomenon above shows how the relationship between development and local wisdom is. Therefore, researchers are very interested in analyzing "How is the model of community development based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency? And what are the obstacles in developing a community based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency?"

## 2. LITERATURE REVIEW

### 2.1. Community Development Concept

In general, community development (community development) in Arabic called *tathwirulmujtama 'il-islamiy* is a community development activity that is carried out systematically, planned, and directed at increasing community access in order to achieve better social, economic and quality of life conditions if compared to previous development activities [4]

The idea of community development [5] emerged as a response to the failure of development activities. Although the development program is adapted to the needs of the community itself, the concept does not

take into account the actual conditions, resulting in the loss of community capacity and awareness to act. Community development is known as Community Development. Community Development is an important meaning of two concepts, namely: community which means "quality of social relations" and Development means "change towards planned and gradual progress."

Community development is the process by which community members first discuss and determine their desires and then plan and work together to fulfill those desires. Community development is also a movement to create a better life for the whole community by actively participating and taking the initiative of the community itself [6]. From this definition, it reflects that community development leads to development carried out by the community itself, in deliberation, investing according to the level or degree of need both in terms of public interest and from other aspects, followed by making plans and steps to be implemented on behalf of the community. mutual cooperation.

### 2.2. Local Wisdom Concept

Big Indonesian Dictionary wisdom is wisdom and local is in one place or local. This understanding is in line with the Indonesian English Dictionary by John M. Echols and Hassan Syadily who say that wisdom is the same as wisdom, while local means local. According to [7], local wisdom or commonly called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space. Furthermore, according to Law Number 32 of 2009 concerning Protection and Management of the Environment, Article 1 Paragraph 30, Local Wisdom is the noble values that apply in the life of the community to, among other things, protect and manage the environment in a sustainable manner.<sup>5</sup>

### 2.3. Community Development Model

The community development model as expressed by Jack Rothman [8] states that there are 3 (three) models that are often used by many groups in community development, including the following:

*2.3.1. Local Community Development (Locality Development)*; where this model is a process aimed at creating economic and social progress for the community through active participation and the initiative of community members themselves. Society is not as a problem client but as a unique society and has the potential to be fully developed. The essence of community development is the development of local leadership, increasing independence strategies, information, communication, relations and involvement of community members. This model is

<sup>4</sup> <https://aceh.tribunnews.com/2021/03/25/bumk-tirtona-kembali-gelar-festival-memancing-dan-lelang-ikan-tidak-dipungut-biaya> diakses pada Senin, 15 November 2021 pukul 16:00

<sup>5</sup> Undang-Undang Nomor 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup

more oriented towards the goal of the process than the goal of the result.

**2.3.2.Social Planning (Social Planning);** Social planning is task-oriented. Community involvement in the policy making process, goal setting and problem solving is not a priority, because decision making is carried out by social workers in formal institutions such as government or private institutions (NGOs). Community workers are tasked with conducting research, analyzing community problems and needs, identifying, implementing and evaluating humanitarian service programs.

**2.3.3.Social Action;** The social action approach is based on the view that society is a client system that is often the victim of structural injustice. Society is organized through a process of awareness, and actual actions to change the power structure to meet the principles of democracy, equity, and justice. Process and result oriented social action. The core of community development there are two, namely individuals and groups. The group is unlikely to develop if the individuals who are members of the group do not yet have the awareness and have the ability to develop themselves. On the other hand, individuals will not be optimal to develop themselves without groups, because both from an economic perspective, especially from a social perspective, the optimization of goals will be achieved if there is a positive synergy between individuals in community groups[8].

#### **2.4.Village Owned Enterprises (BUMD)**

Article 1 number 4 of the Minister of Home Affairs Regulation Number 39 of 2010 concerning Village-Owned Enterprises states that Village-Owned Enterprises, hereinafter referred to as BUMDes, specifically for Aceh are better known as BUMK/BUMG, namely Village-Owned Enterprises, but the way it works is the same. BUMK/BUMG is a village economic institution/agency that is a legal entity, formed and owned by the village government, managed economically, independently, and professionally with the capital wholly or in large part being the assets of the separated village.

### **3. RESEARCH METHODS**

This study used qualitative research methods. [9] Qualitative research is a type of research that emphasizes attention to the process and meaning of the phenomenon under study. Informants in this study were: Traditional Leaders, Community Leaders, Village Heads, Village Secretary, Head of BPD, BUMK Management and several communities. Data collection techniques through; 1. Observation of passive participation. [10] "Passive participation observation is an observation made by researchers by going directly, seeing, then noting behavior as it occurs in actual circumstances, but is not involved in

these activities". 2. Interview, Communicating directly with informants regarding community development driven by BUMK Tirtona which is fully supported by the village government. 3. Documentation, in the form of village profiles, village government structures, Tirtona BUMK structures, and photos of traditional fish farming businesses[11].

### **4. RESEARCH RESULT**

#### **4.1.Community development model based on local wisdom at BUMK Tirtona in Hakim Wihllang Village,Bandar District, BenerMeriah Regency**

Community development is an activity that aims to change or develop a community condition continuously, continuously, actively by upholding the principles of social justice and mutual respect. In addition, community development is also interpreted as a commitment to empowering lower-class communities so that people have real choices regarding their future [11].

The Village Owned Enterprise (BUMK) Tirtona Hakim Wihllang, Bandar Sub-district, BenerMeriah Regency is very meaningful and beneficial for the entire population. The traditional fish farming business that has been managed to this day has had an impact on changes for the residents for the better. Interactions between residents, groups and with other parties can actually shape their respective personalities so that they can reflect the development and progress that can be obtained and can be applied in daily activities both in groups and in society to be able to develop and progress.

This study analyzes community development based on local wisdom carried out through BUMK Tirtona in traditional fish farming. This effort is intended to support the food security program which has become a priority program in the BenerMeriah Regency area as stated by Mr. Azharuddin as Reje (Village Head) as well as promotion of tourist villages (Lintasgayo.com). The effort carried out by BUMK Tirtona in the form of traditional fish maintenance, aims to arouse the hearts of people who generally make a living as coffee farmers so that they can help them increase their family economy by utilizing the existing potential, of course on the basis of the process by the BUMK Tirtona management as the recipient of the mandate.

The community development model carried out by BUMK Tirtona in developing the community, preserving fish rearing business that has been carried out for generations or has become a cultural asset, explores the potential that exists in the community, creates community independence and can improve the economy, as the results of this study were conducted through the phasing process, among others;

#### 4.1.1. Awareness Process

The findings indicate that the community development process carried out by BUMK Tirtona in this stage is in the form of socialization of traditional fish rearing, the process of fish cultivation, starting from the preparation of the pond, stocking of seeds, providing food, how to anticipate diseases and until at the harvesting stage. The socialization carried out by BUMK Tirtona by inviting the whole community to attend the village meeting place, namely the Hall near the Mosque which was coordinated by the village officials with the aim of inviting the community to care and get involved/participate in the success and advancement of the business they have done and make the community aware of change. and can add broad insight so that by itself these communities do not only want to join as members of BUMK but also want to work on their own independently in traditional fish farming. As [12] that socialization to the community so that they understand that this empowerment activity is important for improving their quality of life, and is carried out independently (self help)[12].

This process is an important step to provide insight about doing business, cultivating fish as an effort to increase family economic income, the benefits of being a member of BUMK, to their harvests, as well as about food security programs and village progress.

#### 4.1.2. Capacity Building Process

The capacity stage is the stage where the community needs to be empowered with skills/expertise in its management. This stage consists of human, organizational, and value system capacities. This means that the community is given understanding, insight, knowledge about traditional fish farming, starting from preparing the pond, spreading seeds, providing food, how to anticipate diseases and up to the stage of harvesting.

Capacity building is a way to see the community's capacity so that later they will succeed in cultivating fish traditionally as an effort to empower themselves so that later in addition to joining the business at BUMK Tirtona, they are also able to open their own pond.

#### 4.1.3. Empowerment Process

Empowerment/providing of power, is defined as an opportunity of power, broad and unrestricted power where members of BUMK Tirtona can carry out other activities in the capacity of each member that can increase their abilities, insights, income, and skills. There is no mandatory/routine attachment to BUMK Tirtona, but it is a sense of togetherness that is expected to grow and emerge from the community as well as a sense of sympathy, participation, participation and willingness to do it individually in order to take advantage of the existing potential, instead of increasing family income apart from income from coffee farming. This is a very good thing

to do because it gives them the freedom to remain productive with their agricultural land, so that when the harvest comes they get additional income.

#### 4.1.4. Comparative study

At this stage the community is invited to see businesses that have developed and advanced, especially in the field of traditional fish farming, where the community is brought to the place in order to be used as a reference, an example so that it can raise the spirit of business.

#### 4.2. Barriers to community development based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency

Barriers to community development based on local wisdom at BUMK Tirtona in Hakim Wihllang Village, Bandar District, BenerMeriah Regency is less responsive from the community because they have their own activities, both in farming and gardening. There are also people who are indifferent, meaning that apart from being busy themselves, they also feel that they are not invited, from year to year the BUMK administrators are only people who are close to the village government. Human resources are weak, the average community with junior and senior high school education is very few graduates so it is difficult to work with and difficult to develop and plus the entrepreneurial spirit is still low, not creative, innovative and very classic in terms of assistance from outside the village, especially the problem of capital to open a business and the lack of capital participation from the village government so that the business is only cultivating fish without any other efforts for the development and progress of BUMK.

## 5. CONCLUSION

The community development model carried out by BUMK Tirtona in developing the community, preserving fish rearing business that has been carried out for generations or has become a cultural asset, explores the potential that exists in the community, creates community independence and improves the community's economy through a phasing process, among others; through the community awareness process, capacity building process, empowerment process and comparative study.

Meanwhile, in developing the community in Hakim Wihllang Village, there are several obstacles, including the busy community with farming, inferiority, domination of the authorities, weak human resources, low entrepreneurial spirit, monotonous, not creative and innovative and the lack of capital participation from both the village government and from the local government. other outsiders.

## 6. SUGGESTION

6.1. It is hoped that the management of BUMK Tirtona and the Village Government of Hakim Wihllang can prioritize, encourage, and go directly to houses to help facilitate the construction of the pond until it is finished.

6.2. Seek support from the local government in terms of refreshing funds, generating an entrepreneurial spirit, inviting experts and special observers in the field of traditional fish farming

6.3. Make a refresher every harvest by competing which pond appears to be an example or ways that can attract residents' interest.

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