Good Governance Model in a Multicultural Society (A Ethnographic Study on *Banuroja* in Gorontalo)

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Abstract. This research stems from the concerns of researchers in this nation which is still polarized by ethnic, racial and religious identities in managing the governance, due to the low level of public understanding and awareness of multicultural democracy. Therefore, it is important to portray Banuroja village governance as a miniature of good governance in a multicultural society so that it can provide an example for people in other areas. This study aims to describe the Banuroja village governance as one of the governance role models in a multicultural society. The research approach is qualitative using ethnographic study methods. The results illustrate that the success of the *Banuroja* community in building good village governance in a multicultural society is determined by: 1) The governance is managed cooperatively by different ethnic and religious communities; 2) Promoting a culture of deliberation to reach consensus; and 3) Leadership that protects the diversity of society.

Keywords: Banuroja · Good Governance · Multicultural Society

1 Introduction

Disputes involving ethnic, racial and religious identities are still a serious problem for this nation. One of the contributing factors is the attitude of excessive cultural identity solidarity by showing identity politics, such as ethnicism, racism, and radicalism. In Calhoun's terms [1] that "concerns about identities, especially national and racial identities, are also symptomatic of the enhanced salience of'politics of identity','ethnonationalism' and, generally, political mobilisations of the welfare-nationalistic and populist type". Identity politics is a form of domination and psychological pressure by one group of people against other groups of people that threaten social life.

One form of identity politics can be seen from people's behavior when managing a government where they are not accommodating and sensitive to the diversity of society, especially towards minority groups. For example, choosing someone to fill a position in a government structure tends to be based more on considerations of equality in ethnic, class, or religious identity than on aspects of personal competence. This gives a bad stigma and creates distrust from some groups of people who are not involved in the

government. Finally, identity politics becomes an interesting issue when every succession of leadership takes place, both at the national level related to the presidential and vice presidential elections, at the regional level regarding the election for governors and vice governors, as well as elections for regents/mayors, even up to the level of village leader elections. More than that, the issue of identity politics is usually capitalized by certain groups to corner other groups by spreading hate speech and hoax news on social media, even though the main objective is simply to get votes from the public. This condition has resulted in divisions among the community that have resulted in conflicts and even social conflicts. This phenomenon has weakened the democratic process in multicultural societies, as Kymlicka's statement [2] states that:

In a multicultural democracy, the legitimacy of political norms can no longer be determined against the criterion of human rights standards alone. Instead, basic human rights principles must be supplemented with a theory of minority rights that ensures 'a permanent political identity or constitutional status' for minority groups.

The strengthening of the issue of identity politics is due to the low understanding and awareness of the community about the importance of developing a multicultural democratic life which provides opportunities and trust for every group of society to be involved mutually in managing government. According to Garna [3] that "ethnic plurality or diversity is a condition that is able to show a form of power sharing among the ethnic groups that are joined, the feeling of unity is based on the basis of loyalty, selection of common values, and consideration of power". The existence of power sharing can prevent misunderstandings and social jealousy, as well as fulfill the political rights of the community but lead to a common goal. The involvement of the entire community will form collective awareness and responsibility, as well as a strong enthusiasm for building good governance.

There have been many studies on "governance" that concluded a strong positive correlation to democratic development in each country due to the involvement of civil society [4–7]. Strengthening civil society is understood as a prerequisite for political development or the search for democracy. A vibrant civil society is a critical prerequisite for building a more just, democratic, pluralistic and humane government. It is just that some of these studies only portray a broad spectrum or a macro scale (country), and not many have provided an overview of good governance at the micro scale, especially village governance. However, at present, it is urgent that villages undergo a significant transformation in the management of a government so that community participation and involvement (civic engagement) is urgently needed in implementing decentralization as a result of regional autonomy in Indonesia. On the other hand, the diversity of interests and the socio-economic background of a village community poses its own challenges in implementing good governance as stated in the early part of this paper.

Therefore, multicultural democracy needs to be built in a culturally diverse society as practiced by the *Banuroja* people. Where every ethnic and religious representative is involved in the management of village governance through the distribution of power and authority proportionally, for example if the village head is from the Minahasa ethnic group who is Christian, then the village secretary, village treasurer, chairman of the Village Representative Council (BPD), and chairman of the Community Empowerment Institution (LPM) is entrusted with other ethnicities or religions, and vice versa. While

the hamlet head election is chosen by the Village Head based on the consideration of the majority ethnicity in the hamlet. Giving opportunity and trust to each community group can suppress the domination of certain groups in a government.

The success of the *Banuroja* community in building village governance is due to the attitude of *tepo seliro* (tolerance) and the high tolerance of the community. This attitude has been built for decades which is continuously maintained and preserved until now in order to maintain harmony in society. In Parekh's [8] term, "recognition of cultural differences should be balanced against political requirements, such as solidarity, harmony and mutual trust among various segments of society, the need for common bounds among citizens, a common public realm and a common public language". Thus, the Banuroja village government is a miniature of good governance in a multicultural society that can be used as a role model for governance for regions that have a high level of community diversity.

2 Methods

This research was conducted in Banuroja Village, Randangan District, Pohuwato Regency, Gorontalo Province, using a qualitative approach and ethnographic study methods. Data collection was carried out through observation, interviews, document studies, and audio visuals. The research subjects consisted of ethnic figures, religious leaders, youth leaders, village government, and Civic Education experts. The selection of informants such as ethnic figures, religious leaders, youth leaders, and village government representatives was based on the consideration of obtaining broad and in-depth information about the ins and outs of village governance from its inception until now, while the selection of citizenship education experts was based on considerations to strengthen research studies from the aspect of theoretical and empirical related to village government management.

To strengthen the confidence of the research data, the researcher based the validity test according to Creswell, namely triangulation, member check, a relatively long time (prolonged time), and peer debriefing [9]. Triangulation is intended so that data obtained from one party must be checked for accuracy with data obtained from other sources using different methods in order to avoid high subjectivity from researchers. Then the member checking means that the informant knows the results of the research in the hope that they can approve the research. The relatively longer time means that the researcher spends more time collecting data in order to be more familiar with the situation and conditions in the field, especially regarding the characteristics of people and the community environment. Meanwhile, questions and answers from fellow researchers were conducted to obtain additional information in the form of suggestions and objective views so as to strengthen existing research.

The collected data were analyzed using the ethnographic data analysis Wolcott which consists of description, analysis and interpretation [10]. Data descriptions are findings from observations, interviews, documentation, and audio-visuals that are described clearly and accurately based on the facts of events found in the field, and release elements of subjectivity from the author such as adding or subtracting research data. After the data was described, it was then analyzed by sorting the data according to the research

objectives. The final step was interpreting where the researcher draws conclusions from the data and information that has been previously analyzed, and combined them with relevant theories in interpreting the research.

3   Research Results

Banuroja Village is located in the western part of Gorontalo Province which is about 250 km from the capital city of Gorontalo. Banuroja society consists of various ethnic groups, religions, languages and cultures. This diversity is motivated by the origin of the people who were transmigrants in the 1980s who came from West Nusa Tenggara, Bali, East Java, West Java, Special Capital District of Jakarta and North Sulawesi. Over time, people from North Sumatra and South Sulawesi followed, and the rest of Gorontalo people as local people. The population of Banuroja Village is 1151 people, consisting of 473 Balinese ethnicity, 293 Javanese ethnicity, 300 Sasak ethnicity, 37 Minahasa ethnicity, 29 Gorontalo ethnicity, 11 Batak ethnicity, and the rest Bugis ethnicity. as many as 8 people. Judging from the religious adherents, namely 630 Muslims, 473 Hindus, 41 Protestant Christians, and the remaining 7 are Catholic (Banuroja village document 2022). The name of the village of Banuroja is taken from the acronym (abbreviation) from the area of the community, namely: Ba = Bali, Nu = Nusa Tenggara, Ro = Gorontalo, and Ja = Java. This naming represents all the ethnic groups that inhabit the village of Banuroja, the name Bali represents the Balinese ethnicity, the name Nusa Tenggara represents the Sasak ethnic group, the name Gorontalo represents the Minahasa, Sangihe Talaud, and Gorontalo ethnicities because it was once a province of North Sulawesi, and the name Javanese. Has represented Javanese ethnicity. Meanwhile, the Bugis and Batak ethnicities are not represented in the naming of the village because they only joined after the formation of Banuroja Village through a process of assimilation (kawin-mawin) with the local population.

The life of the Banuroja people is relatively safe and peaceful. This can be seen from the community's life that is tolerant and harmonious in the midst of cultural diversity. Cultural diversity is not a problem for them, instead it becomes a social capital to build a better life harmony. This condition is a driving factor for the formation of social integration in society, as stated by Soekanto that "there is a sense of tolerance, mutual respect and respect, and consideration for others and their culture" [11]. One form of social integration is illustrated by the village government model based on multicultural values, which provides opportunities and support for each ethnic and religious community group to manage government cooperatively, prioritizes a culture of deliberation to reach consensus, as well as characteristics of village head leadership that are able to protect the diversity of society. For more details, the author will describe the following:

First, the government which is managed cooperatively by different ethnic and religious communities. Banuroja village government has its own peculiarities that are different from other regions. Its uniqueness lies in the model of government which accommodates the diversity of people, both ethnicity and religion, which has been built for a long time so that it becomes part of the culture of the community which continues to be preserved today. One example can be seen from the organizational structure of the

Banuroja village government where there are various ethnic and religious representatives from the first period to the present period. It is intended to provide opportunity and trust to every group of society to be involved together in managing the government.

The election of village government officials pays close attention to the proportionality aspect of ethnicity and religion. For example, if the village head is from a certain ethnicity and religion, then other positions such as village secretary and village treasurer are entrusted to other ethnicities and religions. Then the hamlet head election is based on the ethnic and religious considerations of the majority in the hamlet. Meanwhile, the head of the BPD and the chair of the LPM were elected from different ethnic and religious communities from the village head and village secretary. This is as stated by Abdul Wahid as the chairman of the Sasak ethnic group who was once the head of the Banuroja village that:

The division of power involving ethnic and religious representatives in the organizational structure of the village government has been entrenched in the community here so as not to generate social jealousy. For example, if the village head is Muslim then the head of the BPD, the head of the LPM and the village secretary is no longer Muslim but from other religions (Hindu and Christian), and vice versa. Hamlet heads are represented based on the religion of their community base.

The proportional involvement of ethnic and religious representatives in village government can be seen from the structure of the Banuroja village government for the 2016–2022 period in the image below (Fig. 1).

From the organizational structure of the village government above, it emphasizes the wise attitude of the Banuroja people in building a multicultural democratic life. They have practiced a model of government that is able to accommodate various groups of people, both majority and minority groups, which must be fought for the common interest. In Kymlicka terms [2] that:

In a multicultural democracy, the legitimacy of political norms can no longer be determined against the criterion of human rights standards alone. Instead, basic human rights principles must be supplemented with a theory of minority rights that ensures 'a permanent political identity or constitutional status' for minority groups.

The involvement of every ethnicity and religion in government confirms the recognition and respect for the existence of the cultural identity of each group of society to obtain political rights in government based on applicable regulations. This shows a high understanding and awareness of the true meaning of multiculturalism.

In addition, the representation of each ethnicity and religion is an effort to manage the government more transparently and fairly. One example is related to the management of village funds/budgets, for example when there are residents who receive material assistance from the government, such as money, foodstuffs (for example: rice, sugar, instant noodles, eggs, coconut oil and sugar), and livestock, then the village government distributes it fairly to residents who deserve to receive the assistance. This attitude is a form of government responsibility for the mandate that has been given by citizens. This is as stated by I Made Suardana as the Head of Banuroja Village that "the government has acted fairly, for example in distributing aid, not prioritizing personal or group interests because it can create social jealousy, but for the public interest". Assistance provided to residents is carried out in a transparent manner with the aim of avoiding potential
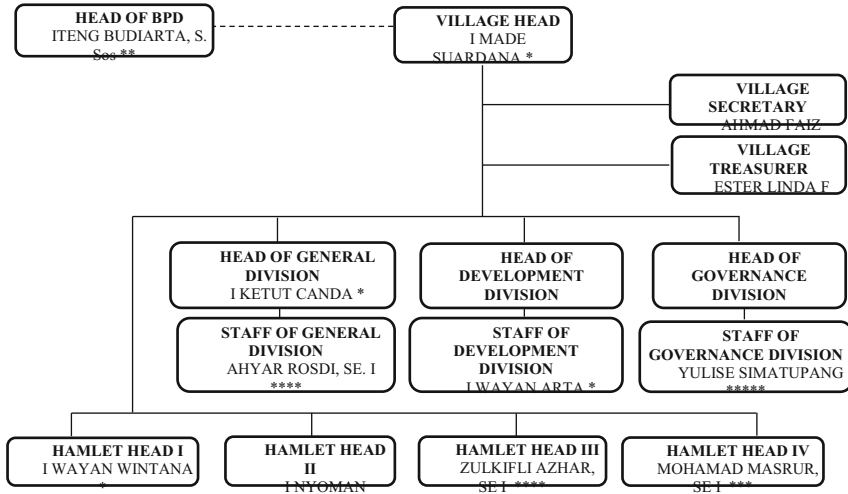
Notes:
*   Hindu and Balinese ethnicity
**   Christian and Minahasa ethnicity
***   Islam and Javanese ethnicity
****   Islam and Lombok ethnicity
*****   Christian and Batak ethnicity

Fig. 1. Banuroja Village Government Organization Structure. Randangan Subdistrict, Pohuwato Regency.

suspicion from residents that could trigger conflict, as stated by I Made Suardana that "the government must be transparent, for example related to finance for village development or assistance to the community. Because if there is no transparency it could trigger the collapse of the village government". This shows the actualization of the values and principles of good governance, where the transparency of the apparatus and the public management system must develop an openness and accountability system [12].

Therefore, the people of Banuroja always apply the principle of check and balance in managing government. Social control from residents is continuously carried out to evaluate the performance of government officials so that they work professionally and do not show behavior that deviates from cultural values and community rules, both customary and religious rules. This has become a commitment with the residents to strengthen the village government, so that it is highly valued and respected by every member of the community. In the term [13] that "a society is always integrated on the growth of consensus (agreement) among the majority of community members about social values that are fundamental". Finally, the governance of Banuroja village has been running harmoniously and peacefully because it is based on the principles of justice and openness to all communities.

Second, promoting a culture of deliberation to reach a consensus. The success of the Banuroja community in forming good village governance is due to the ability of its citizens to preserve the culture of deliberation. Deliberation is a method or method

used by citizens as a basis for consideration in making decisions/policies when there are differences of opinion or dispute regarding a particular issue or topic. The implementation of the deliberation has gone well in Banuroja village because it can bridge various differences among residents. One example of the implementation of deliberation was seen during the preparation of village programs. Usually the village government will involve residents in village meetings by inviting various representatives of community elements, such as LPM, BPD, and Karang Taruna (youth organization) to discuss village programs. When the meeting takes place, residents will express their opinions based on various considerations. To anticipate the emergence of long debates because of mutual defense of each other's opinions, the residents took it through deliberation. This method is more effective and efficient to find the best solution and generate consensus.

Another form of deliberation can be seen during general elections, both regional head elections, DPR and DPRD legislative elections, or presidential and vice presidential elections. Deliberation as a procedure through which citizens determine political attitudes when there are differences in political choices to support existing candidates. Usually, residents will take internal deliberations with their respective ethnic groups before deciding on a political stance. Through deliberation, residents will find out the vision and mission, as well as the competence of the candidates to develop their region. This method is used so that citizens are not polarized into practical political areas that can threaten community harmony due to different political attitudes. This can be seen from the implementation of the elections that have taken place so far, where 95% of the citizens' choices will fall to the candidates who have resulted from deliberations, while the remaining 5% will choose based on personal wishes. Even especially for the Balinese ethnic group, they can reach 100% support. This means that there is no element of coercion on citizens in determining political attitudes and trying to respect and respect differences in society based on awareness. This condition is very different when looking at the phenomenon in several other areas, where sometimes differences in political attitudes can have an impact on the breakdown of unity in society. This is evidence of the commitment and consistency of citizens in determining political attitudes on the basis of collective awareness and common goals, as stated by I Wayan Ase as a Balinese ethnic figure that:

The unity of the people here has taken root. The proof is seen in the election, there were several candidates or success teams who asked for support from us, and the ethnic leaders agreed, so we immediately consulted to support it, of course with clear reasons and considerations. We show that our unity can be measured by the commitment of citizens to promises.

Deliberation has been established for a long time as one of the cultural values of the Banuroja people. Therefore, they are trying to continue to preserve the culture of masyawarah as a decision/policy making process related to village governance. This method is needed by them in order to achieve social integration in their society. According to William F. Ogburm and Meyer Nimkoff that "society has succeeded in creating a mutual agreement (consensus) regarding social norms and values that are preserved and used as guidelines in interacting" [14].

Third, leadership that protects the diversity of society. The leadership of the village head is one of the driving factors for the formation of good village governance in the

Banuroja community. So far, the leadership of the head of Banuroja village has been going well, showing an attitude that can protect the diversity of both ethnicity, culture and religion. This nurturing attitude is like making decisions/policies that prioritize public interests over group interests. For example, when implementing a village program, the village head will look at the extent to which the existing program meets community needs. This is as stated by I Wayan Ase that "a village head is very sensitive in making decisions, for example when there is a choice between a livable house construction project or road construction, then it must determine which ones are prioritized according to community needs".

The attitude of protecting the diversity of other communities is like getting involved in dealing with community problems. The involvement of the village head is very important in order to mediate and reconcile the warring parties. This is because the toughest challenges for multicultural societies if there are conflicts, sometimes related to issues of identity such as ethnicity and religion. Of course this kind of thing is avoided by Banuroja residents because it only worsens the situation and conditions in a society that has lived in harmony and peace. Therefore, the village head must be wise and not arrogant in handling every problem, and be able to provide solutions to these problems. Such an attitude can create a conducive and safe atmosphere in the midst of a diverse society.

Furthermore, the attitude of protecting the diversity of society is shown by building a friendly attitude towards all elements of society. The village head mingles with each other and communicates with residents without distinguishing one group from another. There is no separation between the leader and the residents, except when it is related to their respective main duties and functions. This can be seen in the implementation of village programs where the closeness of residents and village heads is shown by directly involving themselves, being voluntary, and working together in the success of every village program. This attitude is an effort to strengthen closer kinship between the village head and his own citizens.

From the above explanation shows an overview of the value of good leadership character for multicultural societies. A character value that guides the village head's policies to protect all groups without differentiating between groups. In terms of Schwartz which defines value as "conceptions of the desirable that guide the way social actors (e.g. organizational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations" [15]. These character values have been imitated and always supported by the Banuroja community for each of their future generations. This form of support can be seen during the selection of a new village head candidate, where residents are more interested in supporting and selecting candidates based on considerations of competency or leadership aspects, not based on the ethnic, class, or religious aspects of the candidate. This is evident in that Banuroja village was once led by a village head who came from the ethnic and religious minority community groups in the village. The village head in question is Ronny Koyansow, who once led Banuroja Village for two periods, who comes from the Minahasa ethnic group and is Christian. He was elected because of the support that did not only come from his ethnic and religious communities, but also from other ethnic and religious communities

because he saw his leadership figure who was able to protect the diversity of the Banuroja community.

4   Discussion

Banuroja Village has its own peculiarities compared to other areas. Its uniqueness lies in the village government model that can accommodate the diversity of society. One example can be seen from the organizational structure of the Banuroja village government which is formed from various ethnic and religious representatives. The participation of each ethnicity and religion is a form of openness from the community in looking at the reality of diversity which not only recognizes and appreciates, but also encourages joint involvement in managing government. This is in accordance with the principle of multiculturalism, as stated by Suryana and Rusdiana that "multiculturalism is not only a recognition of diverse cultures, but also recognition that has political, social, economic and political implications. Other" [16].

The formation of the organizational structure of the village government pays close attention to the aspect of proportionality by dividing power or authority among all ethnicities and religions. The form of power sharing can be seen from the core management of government organizations represented from different ethnicities and religions. This attitude can create a more accommodative government to accommodate the aspirations and interests of the community. This condition shows that the understanding and awareness of the Banuroja people has been formed in practicing multicultural democracy, which gives broad trust and support to every community group, both majority and minority groups, to be involved in mutual cooperation in building government. In the view of Kymlickathat "the recognition and support of cultural diversity, has displaced older models of assimilation policies to bring together majority and minority groups within western liberal democracies" [17]. Joint involvement can suppress the domination of one group over another, as well as avoiding the potential for social jealousy from some groups of people who are not involved in government so that it can trigger conflict and even social conflict.

Representation of each ethnicity and religion in the government structure is intended so that governance management can be carried out in a transparent and fair manner. One form of transparency, for example, relates to the management of village funds/budgets obtained from the local government, central government, or village government self-help. The government seeks to be open by disseminating information to residents about every budget that goes to the village, thereby generating confidence in the government. Through socialization, citizens can participate in the form of suggestions and suggestions as a consideration for the government in deciding a policy whose results will return to the citizens themselves. On the other hand, residents also feel appreciated and cared for because they are given equal opportunities in developing villages. This is one of the driving factors for the formation of social integration in society, as stated by Soekanto "there is a government function that is running well and wisely, especially those that touch the lower class society" [11]. Meanwhile, according to Purba and Djamin "showing governance in the village which is based on the principles of equality, balance and trust" [18].

Therefore, the transparency of the government needs to be manifested in the form of a fair policy, where citizens' rights can be fulfilled and prioritize public interests over individual or group interests. This policy has generated trust and support from the wider community. On the other hand, if this is not done, it will raise suspicion from the residents which can lead to disputes or fights in the community. In Hatta's view that "the basis of society creates a just government that reflects the will of the people, which is carried out with a sense of responsibility, so that social justice is carried out" [19]. Thus, building a transparent and fair government that does not differentiate between community identities, including ethnicity, religion and class, is a prerequisite for the formation of good governance in a multicultural society.

Furthermore, the attitude of accommodating the diversity of society is shown by preserving the culture of deliberation. Deliberation as a method used by Banuroja residents to overcome various problems related to village governance. Whatever government issues or topics that lead to debates or disputes among citizens can be bridged and resolved through deliberation, resulting in the best solution for all parties. The habit of deliberation has developed an attitude of tolerance among residents where they accept and respect different opinions. The manifestation of the value of tolerance is shown by giving everyone the opportunity to express their ideas and ideas, regardless of differences in social backgrounds, whether ethnicity, class, or religion, and acknowledging equality by avoiding forms of domination or inferiority to others. According to Fraser [20] that "toleration can take the form of the 'respect conception', in which tolerating and tolerated parties recognize each other as political and moral equals, despite their profound cultural and ethical differences".

Deliberation to reach consensus in accordance with the basic values of democracy, namely freedom and equality. Where these two values are entitled to be owned by everyone to be involved in discussing and determining the running of government, without discriminating against certain people or groups. This was conveyed by Ir. Soekarno as the Founding Father on June 1, 1945 in front of the Indonesian Independence Preparatory Investigation Agency (BPUPKI) [21] that "a political culture suitable for multiculturalistic societies to embrace is democracy. In a democracy, there is freedom and equality, and deliberations can be made to arrive at an agreement that is accepted and implemented together". This means that deliberation is a means that can unite a multicultural society. In the view of Pramusinto & Latief namely "as a grassroots governance networking engine, which is supported by strong communal solidarity, practical value that is felt directly, and willingness between citizens to cooperate" [22]. Thus, a culture of deliberation needs to be maintained and preserved by a multicural society as a basis for producing collective agreement in managing government that can strengthen the tolerance of citizens in social life.

Then the leadership aspect of the village head is also an important factor in the success of village government management. Leadership in Starling's view namely "a process of influencing the activities of a group in an effort to achieve organizational goals in a given situation" [23]. Leadership that can protect diversity is needed for multicultural societies, such as behaving and acting fairly towards citizens. This needs to be realized through concrete policies and authorities in society by seeing citizens alike regardless of social status, for example position, profession, or a person's economic level. In Affandi's

view that "a leader must have a firm attitude to create a peaceful and just climate in taking a meaningful decision attitude to increase the dignity of the nation/society" [24].

In addition, the leadership must directly handle community problems. A leader is also present to help and optimally assist its citizens when a disaster or problem occurs. This presence is needed to ease the burden on its citizens, so as to create a more harmonious atmosphere for the community. According to Robbins that "the function of a leadership is to motivate and direct others, choose effective lines of communication and resolve conflicts". On the other hand, a leader must be wise and not authoritarian in deciding every problem so as to produce comfort for his own citizens. In terms of Crisp and Turner and Duckitt in Kauff [25] that "the experience of social and cultural diversity can change the persons' self-construal and identity complexity. Therefore, one could imagine that experiences of multiculturalism in the early stages of life might repress the development of authoritarian traits".

Leaders must also have sensitivity towards their citizens. For people with high cultural backgrounds, it is very necessary to have a sensitive attitude in having a good attitude and acting, such as making policies/decisions in running a village program that must be based on democratic and transparent procedures, and prioritizing aspirations related to public interests that are urgent and needed by public. Policies that prioritize public interests have emphasized the sensitivity of a leader. This attitude is one of the principles of multicultural society life, as stated by Taghavi [26] namely:

'The moral sensitivity principle', which means that since people get their moral standards from their culture, there should be a moral sensitivity towards the latter. In other words, judging and treating people in the public life should not be carried out irrespective of the moral standards that their cultures have made available to them.

A leader must have a high sensitivity to what is needed by the community. This attitude can prevent him from various criticisms and protests that cause distrust and resentment from his citizens which can lead to social sanctions such as being ostracized by residents.

Then leadership that is friendly to all elements of society, which mingles and embraces each other, and does not maintain a distance from its own citizens. This must be done by a leader, because its success really depends on the support and participation of citizens who voluntarily work together to make the program successful. This kind of leadership is needed because it functions to unite citizens with different cultural backgrounds. According to Empu Prapanca such characteristics are included in the leadership line of Mahapatih Gajah Mada, namely "wijnana (wise attitude), sajjawopasama (not being arrogant, humble, not pretentious), and Tan Satrisna (not favoritism and should not take sides with one group)" [24].

Thus leadership that protects the diversity of society is the key to the success of forming a good village government. A leader must protect himself from bad behavior that can damage his dignity and dignity, and be fair to the whole community. Therefore, to maintain these leadership characteristics, the people of Banuroja will always support leadership based on consideration of ability/competence, not based on personal backgrounds such as ethnicity, class, or religion, and also not seeing the majority or minority groups in society.

5   Conclusion

The Banuroja community has practiced a good village governance model in a multicultural society. A governance that is able to manage the diversity both ethnicity, religion, and group can be found in governance based on mutual cooperation by promoting a culture of deliberation to achieve consensus, as well as leadership that protects the diversity of society. This condition is able to strengthen tolerance and harmony in the life of the Banuroja community. Therefore, this model of governance can be used as an example of governance for other regions, especially regions with high levels of community diversity.

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