



Reactualization of Local Value of Sundanese in Strengthening Self-Governing Community of Village Government

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Abstract. The village government has a more sovereign position and more prominent roles in managing their affairs since its position places it as a hybrid organization between a self-governing community and local self-government. It is essential to re-actualize local values to strengthen the community, which also has the authority to regulate the village as the village government. This research uses a qualitative approach by applying the case study method to analyze village management policies based on the local value in Purwakarta Regency. Based on the research results, there are efforts to actualize local values to strengthen self-governing communities through village cultural councils as a solution using restorative justice.

Keywords: Self-Governing Community · Local Self-Government · Local Value

1 Introduction

The village is the smallest administrative entity in the government administration system in Indonesia. Good village governance leads to better welfare of the village community, which increases the quality of life in the village at the same time. As the smallest government administration, the village plays a central role in the national development agenda where most Indonesian people live in rural areas.

Since Indonesia is more community-oriented, the ideal approach that should be used is a self-governing community instead of a government dominated by the powers of the state or local governments as implemented in the local state government and local self-government approaches. In the Village Law, governance is carried out in an integrated manner even though it makes the self-governing community approach the main starting point.

The concept of a self-governing community (legal community unit) has a long discourse in the global order, and so does Indonesia. In European countries, there are various terms for self-governing communities, such as community councils in Spain, *Commune* in Italy, and *Parish* in England. In Indonesia, there are several terms, such as *Lurah* in

Java, *Lembang* in Tana Toraja, *Kuwu* in Ciroben, *Kampung* in Papua, and *Nagari* in West Sumatra. A *Nagari* in West Sumatra must have at least two institutions that symbolize the *nigari*, namely the customary hall (*balai adat*) and the mosque (*surau gadang*). A customary hall is a cultural institution, while a mosque is a religious institution. This illustrates how a *Nagari* is built based on the close relationship between religion and custom. Thus, Hamka concluded that separating custom and religion in Minangkabau society is challenging. This relationship is much more than combining oil and water in milk. Religion is also not merely an attachment to Minangkabau custom [1].

As a government organization, the village government carries out governance and takes care of the interests of the local community (village) within the system of government of the Republic of Indonesia, as stated in Law no. 6 of 2014. The one who leads the implementation of village administration is the village head, who is a representative of the village government assisted by village officials. Furthermore, the Village Law also explains that village government is run based on several principles, including a) legal certainty, b) orderly administration of government, c) public interest, d) openness, e) proportionality, f) professionalism, g) accountability, h) effectiveness and efficiency, i) local wisdom, j) diversity, and k) participation [2].

The Village Law was drafted to implement the constitutional mandate, namely regulation of customary law communities, based on the provisions of Article 18B paragraph (2) and Article 18 paragraph (7) of the 1945 Constitution, by combining the functions of a self-governing community and local self-government, so that this constitutional basis will be a solid foundation for the future of villages in Indonesia. The principles actualized in the context of Village governance include recognition, subsidiarity, diversity, togetherness, cooperation, kinship, deliberation, democracy, independence, participation, equality, empowerment, and sustainability [3].

One of the things that strengthen the village government's development in the governance structure process comes from the ability of the self-governing community. The sustainability of the self-governing community owned by the village gives the village a relatively independent position in carrying out the socio-political system and development. The ability of the self-governing community possessed by each village is certainly different [4].

Village deliberation is one of the main characteristics of village democracy which indicates the mutual cooperation of village communities. The principle of village deliberation is strongly practiced by rural communities in Indonesia. Village deliberation is a village-based deliberative democratic institution and process. One kind of village deliberation implemented for a long time and widely practiced by village communities is a village meeting (*rembug desa*).

One example of a village meeting is Kiara Adhirajasa Cultural Council as a village deliberation in a Sundanese culture based on the values of cooperation, kinship, togetherness, and local wisdom in organizing social, as well as national and state life to improve village quality. This council acts as a community deliberation forum in Kiarapedes Village, Kiarapedes District, Purwakarta Regency, which was established to resolve disputes or disputes that exist in the community with settlement methods based on social values and local wisdom.

2 Methods

This study provides an overview of the process of re-actualizing the local value of Sundanese in strengthening self-governing communities in village government. This is descriptive research that applies a qualitative approach. The method used is a case study of the local value of Sundanese applied in Kiarapedes village through Kiara Adhirajasa Cultural Council. Therefore, this case study is naturalistic or natural. The aim of the case study itself is to study the background intensively through multiple sources. Case studies also require bounds to dig deeper into the research problem to be studied. In this case, the researchers collected the value of cooperation and kinship as a village culture. This research attempts to illustrate the event that is the center of attention and then describe it as it is. The problems studied were those that occurred when the research was carried out. Thus, the benefits of the findings of this research were valid at that time and may not be relevant if used in the future.

3 Results and Discussion

The village law regulates the existence of a customary village. A customary village can form its own custom without merging with an existing village. It then gives the role to the government in structuring customary law community units so that it can be designated as a customary village. The authority of a customary village includes regulation and governance based on the original structure, regulation and management of customary territories, preservation of socio-cultural values of traditional villages, settlement of customary disputes based on applicable customary law, and development of customary law life in accordance with the socio-cultural conditions of the customary village communities. Suppose a living indigenous people want to form a customary village. In that case, they must have an area and fulfill at least one or a combination of elements in the community that have similarities in the objectives of the customary group, customary government institutions, assets and/or customary objects, and customary legal norms. Later, the change in the status of the customary village will be carried out through a village meeting and approved by the local government.

One of the Sundanese customs and cultures still carried out and preserved today is deliberation and mutual cooperation. It is essential to maintain these two traditions since they have very good and noble cultural values. Gotong-royong can foster volunteerism, cooperation, togetherness, and kinship among community members, as expressed in *bengkung ngariung bongkok ngaronyok*, which means ‘together in joy and sorrow.’ People who are still willing to do cooperation and deliberation will care more about the people around them [5]. The followings are several Sundanese values related to village governance.

Table 1 explains that the value of cooperation can be expressed in several Sundanese sentences with various meanings that can be used as references or advice.

3.1 Adhirajasa Kiara Adhirajasa Cultural Council

The establishment of the Kiara Adhirajasa Cultural Council is the implementation of Purwakarta Regent’s Regulation No.70A of 2015 Concerning Cultured Villages, regulating guidelines for administering village administration based on local culture and

Table 1. Sundanese value.

Values	Sundanese	Meaning
Mutual cooperation	<i>sabanda saboga, sabata sarimbagan, sapapait samamanis</i>	Shared responsibility, sense of belonging, to encourage mutual care
	<i>ka cai jadi saleuwi kadarat jadi salebak</i>	Live together in harmony
	<i>Ulah pagirang-pirang tampian</i>	Not hurting each other, must help each other
	<i>désa mawa cara, nagara mawa tata</i>	Even though we already have a custom in our respective regions, we must obey the state government who regulate the life of the people as a whole
	<i>kudu bisa sagulung-sagalang</i>	Must be able to live side by side even with people with different views or habits
	<i>ulah ngeupeul ngahuapan manéh</i>	Do not be selfish
	<i>nangtung di kariungan, ngadeg di karageman</i>	Deliberation to solve a problem

Sundanese values, aiming to improve the performance of village government based on local culture and Sundanese values. This is a form of elaborating restorative justice, namely the prosecutor's ability to hone local wisdom, where each region has local wisdom that must be maintained in realizing justice so that legal problems experienced by the people can be resolved through wisdom or customs [6].

Regarding the Regent's Regulation, the village government is obliged to organize social life, including developing a culture of cooperation through community service activities and prohibiting the holding of entertainment activities that can cause commotion or chaos.

The Kiara Adhirajasa Cultural Council comprises traditional leaders, religious leaders, and community leaders selected based on deliberation. The village head determines the number of community elements based on deliberation. This assembly has the following roles:

1. Acting as a customary village holder
2. Acting as a solver of disputes/conflicts in the community
3. Developing the life of customs and culture of society with positive values
4. Making regulations regarding the order of social life based on local cultural wisdom

The development of life based on positive community culture is the prohibition of underage children from driving motorized vehicles. Other rules: people willing to get married must undergo a medical examination process; community and students are required to have plants or pets; school-age children are required to attend formal

education; guests must report to the head of the Neighborhood Association; prohibited from visiting after 9 p.m.; prohibition of activities containing incitement, slander, hatred, and pitting one against the other between groups or factions that have the potential to undermine the unity, cooperation, and peace of society; prohibited from selling and drinking of alcoholic beverages.

3.2 Restorative Justice: A Settlement Through Culture

The Kiara Adhijasa Cultural Council has duties and roles as a dispute/conflict solver. In restorative justice, the presence of this council in society will later provide a sense of justice by bringing together suspects and victims so that they sincerely forgive each other, which does not need a court process. Settlement of disputes/conflicts in the community is carried out in village meetings led by elements of the Kiara Adhijasa Cultural Council. The such dispute is a misdemeanor with a maximum material loss of 2.5 million rupiahs or a penalty of under five years. The rules for deliberations are regulated by the council as follows:

1. Organizing deliberations based on customary disputes or disputes that cannot be resolved at the levels of Neighborhood Association, Citizen Association, and Village.
2. Resolving conflicts and disputes in the community in a deliberative manner based on the noble values of the community.
3. Resolving community conflicts and disputes with a restorative justice mechanism that accommodates local wisdom involving traditional leaders, religious leaders, and local community elders.
4. The prosecutor's office acts as a mediator/facilitator in every conflict and dispute that occurs in society.
5. The meeting is chaired by the head of the Kiara Adhirajasa Cultural Council.
6. The party entitled to attend the deliberations is regulated by the chairman of the council.
7. The mechanism for the defense of the reported party is regulated by the chairman of the cultural council.
8. The head of the *Kiara Adhijasa* cultural council makes the decision on the results of the dispute or conflict trial based on the facts in the deliberation and based on the agreement of all the deliberation participants.

4 Conclusion

The researchers conclude this paper as follows:

1. Re-actualization of Sundanese values as indigenous values, which are used in the administration of village governance in strengthening the self-governing community, is carried out based on formal regulations from the government in the form of a Regent's Regulation, which is then passed down into village social practices.

2. The Kiara Adhirajasa Cultural Council is an actualization of the local values of Sundanese through deliberation with customary stakeholders in resolving cases or conflicts in the form of restorative justice. The villages carry out an accountability process in governance based on local values based on the principles of local self-government and self-governing community. However, the villages cannot fully develop local values since they have to run an organization based on the government, which is regulated strictly, so the characteristics of the village must follow the wishes of the state.
3. With the Regent's Regulation of Cultured Villages issuance, the villages in Purwakarta are based on the values of cooperation, kinship, togetherness, and local wisdom in organizing community life.

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