

STUDY OF SOCIAL REALIZATION OF COMMUNITY PARTICIPATION ON DEVELOPMENT IN *GAMPONG MERDUATI* VILLAGE BANDA ACEH

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Abstract

Purpose of Study: The purpose of this study is to describe and analyze community participation and the factors that influence the development of the *Gampong* Merduati village in Banda Aceh. The qualitative research method is the method used in this study. Determination of informants is done by purposive sampling, assuming that the informant understands the problem being studied and can provide information and responses to the issues that are the objectives of this study.

Methodology: The data needed in this study consists of primary data and secondary data. Data collection techniques are interviews, observation, and documentation studies. Data analysis in this study used the method of [Milles and Huberman \(1984\)](#), which consisted of Data Reduction, Display Data, and Conclusion Drawings.

Main Findings: The results of this study show that community participation in the implementation of the Village Fund Allocation (ADD) in the *Gampong* Merduati Banda Aceh, both participation in the form of energy, mind, and involvement in the form of the budget has been running well, following the wishes of community members and implementation instructions. Factors affecting community participation in the implementation of the Village Fund Allocation in *Gampong* Merduati Village in Banda Aceh are a sense of belonging, responsibility, and habits that have become a tradition in the *Gampong* Merduati Village.

Applications of this study: The community, government, and universities can use the results of this study.

Novelty/Originality: The ability of human resources (HR) of community members is reliable so that it has implications for the quality and quantity of the Village Fund Allocation itself. This research recommends further research on the role of government in encouraging community involvement in development.

Keywords: *Fund Allocation, Development, Social Realization, Community, Participation.*

INTRODUCTION

Along with the enactment of Law Number 32 of 2004 concerning Regional Government and Government Regulation Number 72 of 2005 concerning Villages, the regulation provides an opportunity for each region to create independence in order to develop the region based on the principles of democracy, participation, equity, justice and attention to the potential and diversity of regions to optimize the use of local resources. So those local institutions are expected to be able to produce mechanical abilities, especially concerning village development.

Gampong as a legal community unit that has regional boundaries that are authorized to regulate and manage various interests of the community based on recognized customs and origins and are always respected in the Government system of the Unitary State of the Republic of Indonesia. As a logical consequence with the existence of the authority and essential role of the village head, the availability of sufficient funds as a source of income for the village is as stipulated in Law Number 32 of 2004 concerning Regional Government and Government Regulation Number 72 of 2005 concerning villages that are part of Central and regional financial balance funds received by the Regency / City is part of the Village Fund Allocation (ADD).

Community Participation in Beautiful Village in Banda Aceh in the development of Community Participation in the Village of Banda Aceh during development in self-involvement is not solely because work and work are, in fact, in research locations, often associated with supporting development programs, especially participation in life. Community and this fact are following Suharto's opinion. And this fact is consistent with [Suharto's \(2005:78\)](#) view of community participation as "participation, involvement and community togetherness in a particular activity, both directly and indirectly, from ideas, formulating policies to implementing programs." The development of *Gampong* is an integral part of national development. It has a very strategic meaning because *Gampong* is the basis of overall national development based on the principle of development that is born of the community, carried out by the community, and entirely for the welfare of the community. The implementation of village-based development (*Gampong*) is essential for the participation of the community.

The development of participation is characterized by the existence of community responsibility in terms of carrying out the burden of development; through the development program all elements of the community jointly participate by devoting their thoughts and resources to meet their own needs. Participatory development must start from the people who know their own living systems the most because in this approach they must always assess and develop the

knowledge and skills they have, and provide the necessary means for them to develop themselves so that a revision in all practices and thoughts and patterns of development assistance that already exist (Sumaryadi, 2005).

President Suharto had implemented the concept of community participation in development programs since 1966 by the centralistic paradigm of the new order government; all development policies carried out from top to bottom or referred to as "top-down." The initiative in establishing development policies originates from above without involving the community and other stakeholders. In this case, community leaders are included in the implementation of activities, especially in assisting funds and personnel. Participation is seen as a mobilization process that is moving the community into development activities. The model has advantages because the implementation of development can be done quickly, but the weakness found is that people often feel they do not have and lack the benefits of the development activities. Community involvement in development is considered very important because development that has always emphasized the role of the government or bureaucracy (top-down) is considered less sensitive to local needs ". The downward growth is not following the wishes or obligations of the community, and ultimately, the development fails, and bottom-up development becomes an alternative for the community. For village development to run smoothly, then as a logical consequence of the existence of authority and demands from the implementation of village autonomy is the availability of sufficient funds. Wasistiono(2006) states that "Financing or finance is an essential factor in supporting the implementation of village autonomy, as well as in the implementation of regional autonomy." In line with the opinion which says that autonomy is identical with auto money, then to manage and manage its household, the village needs funds or adequate costs to support the implementation of its authority.

The provisions of Article 68 of Government Regulation Number 72 of 2005 mandate the Government to allocate balance funds to villages by paying attention to the principle of justice and guaranteeing equal distribution about the Implementation of Village Fund Allocation (ADD) in Merduati Village in Banda Aceh. ADD is a manifestation of the fulfillment of village rights to carry out its autonomy to grow and develop following the growth of the village itself, based on diversity, participation, genuine independence, democratization, and community empowerment. Village Fund Allocation (ADD) is direct assistance allocated by the central government to the Village Government to improve community service facilities, village institutions, and infrastructure that is needed and prioritized by the community. Utilization and administration are carried out and accounted for by the village head and his device.

Provision of Village Fund Allocation (ADD) as stimulant assistance or stimulant funds for the Merduati Village of Banda Aceh City, encourages funding of various *Gampong*. Government programs are supported by community members' participation, both participation in the form of energy, mind, and involvement in the way of budgets. The purpose of the Village Fund Allocation in Merduati Village is generally to reduce poverty and reduce social inequality among the *Gampong* community members. The *Gampong* infrastructure as well as improves the quality of services for community members and increases the income of *Gampong* Merduati through BUMG. The Village Fund Allocation (ADD) received by the Merduati *Gampong* community comes from the State Expenditure Budget (APBN) from 2015 to 2017. In line with the above description, the authors are interested in conducting an in-depth study, which is included in the Dissertation on "Village Fund Allocation In Development (Study of the social reality of community participation in development in the Merduati Village in Banda Aceh)."

In the context of implementing the Village Fund Allocation (ADD) in Merduati Village in Banda Aceh, it is necessary to have the participation of all stakeholders, especially the members of the *Gampong* community, both in the process of planning, implementing and managing the funds. Based on the background above, the formulation of the problem in this study is as follows: (1). How is community participation in the development of village *Gampong* from Alokasi Dana Desa (ADD) in the Merupati Village in Banda Aceh? (2). What are the factors that influence community participation in development through Village Fund Allocation in Beautiful Village in Banda Aceh City?

LITERATURE REVIEW

Theory of Participation

Participation derived from English "participation," which means taking part, participation in activities. Engagement also implies the involvement of a person or community group in the development process both in the form of statements and in the way of events by giving input of thoughts, energy, time, expertise, capital or material, and participating in utilizing and enjoying the results of development. The definition of participation is always associated with participation. Siswanto, (2012) defines engagement "as the involvement of mental, mind, moral or feelings in a group situation that encourages to provide funds to the group to achieve goals and take responsibility for the business concerned."

Davis (1967) stated the types of community participation, namely, as follows: *First*, Mind, this is a type of involvement at the first level where participation is participation by using the mind of a person or group that aims to achieve something desired. *Second*; Power is a form of involvement by utilizing all the forces that are owned by groups and individuals to achieve something they want. *Third*; Mind and energy are the types of participation at the third level where the level of the involvement carried out together in a group in achieving the same goal. *Fourth*; Expertise becomes the most desirable element to determine a desire. *Fifth*; Goods are a form of participation carried out by completing the desired results. *Sixth*; Money becomes a tool to achieve something desired. Usually, the level of involvement is carried out by people in the upper class. Community empowerment and participation are strategies in the

development paradigm that is based on people (people-centered development). This strategy recognizes the importance of the capacity of the community to increase independence and internal strength, through the ability to exercise domestic control over relevant material and non-material resources through capital or ownership redistribution.

Village Fund Allocation

Management of Village Fund Allocation is an important part that is not separated from village financial management in the APBDes. All activities funded by the Village Fund Allocation are planned, implemented, and evaluated openly by involving the community. All events must be accounted for administratively, technically and legally. One strategy by the government to increase community participation in the village development process is to provide capital assistance for the implementation of development in the form of a Village Fund Allocation Program (ADD), which is a financial balance between the central and regional governments. There is the monitoring of ADD implementation activities by the community and vice versa. The community also actively supervised the village level ADD implementation team. So is the case with accountability.

Administratively, this village or *Gampong* is the smallest government unit that is under another larger government unit, which in the term Aceh is called *mukim*. Mukim words come from Arabic "muqim" which means a place to live, *Gampong* and *mukim* are related to one another. There is no settlement without *Gampong* and vice versa. *Gampong* is different from the village. *Gampong* has the right to regulate its more extensive territory. But in its development, a village can be changed to a village. The *Gampong* representative body is called *Tuha Peut*, which consists of *ulama*, traditional leaders, community leaders, and intelligent people in the village. The *Gampong* executive body consists of the *Keuchik* and *Teungku Imeum*. Etymologically the word village comes from Sanskrit, *deca*, which means homeland, native land, or the land of birth. A geographical, community or village perspective, which is interpreted as "a group of houses or shops in a country area, smaller than and town." The village is a legal community unit that has the authority to manage its household based on the rights of origin and customs that are recognized in the national government and the district.

Social Reality

Social reality is the facts that exist or that occur in the community, whether they are related to daily activities or those associated with Village Fund Allocation activities or programs that are implemented in Merduati Village in Banda Aceh City. In this case, the facts about the social reality of community participation in the ADD program are a reference in the implementation of the program.

The social reality of the community in development through participation as a form of increasing community participation in the event, starting from planning, implementation, and supervision, to ensure that the development program is carried out following the provisions and needs most needed by the community. These facts divide the picture as a social phenomenon. In the Basic Allocation (ADD) there appears to be a contribution given by community members as a form of participation, especially community leaders in carrying out development activities

Theory of Social Change

According to [Johnson\(1986\)](#), the process of structural differentiation has become an essential element in parsons analysis of long-term social change, at least since his Economy and Society book he wrote with Smelser in 1957. Nevertheless, Parsons's pressure is generally on social order, and the balance is so healthy, so criticism is often made to him for failing to discuss conflict and change well. Perhaps, in response to this criticism, for several things in his work lately, the Persons have put pressure on the dynamics of social change.

In essence, the Persons' efforts in relation to social change brought the development of modern evolutionary theory that combined certain points that had been developed first by Spencer (increasingly high heterogeneity of social structures), Durkheim (increasingly specialization and growth in organic solidarity) and Weber (increasing rationality, for example in the bourgeoisie). The overall direction of evolutionary change is determined by the process of structural differentiation and developments related to it that facilitate this process generally. Some specific interconnected events designated by Parsons include:

1. Emerged the social stratification system as a dimension of social structure is separate and different from kinship organizations.
2. The cultural legitimacy of the emerging political structure.
3. Bureaucratic organization.
4. The money system and impersonal market network.
5. Universalistic norm framework.
6. Patterns of democratic associations.

Parsons's general evolutionary model is applied primarily to the long-term historical development of modern western societies. He began with modern western societies. He started with primitive societies and then moved to an intermediate level that was seen as "historically," such as the kingdom of China, India, Islamic nations, and the Roman Empire. Israel and Greece are seen as "seed-bed" societies that produce elements which then foster an evolution in other communities. This evolutionary process culminated in the industrial capitalistic democracies of the modern city. Excerpts from Parsons conclusions about his analysis of the United States, briefly showing the application of his evolutionary model.

The educational revolution has been considered an important innovation, especially with regard to the pressure on associational patterns and on the opening of opportunities. Most importantly, American society has gone further when compared to any large community in breaking away from ancient ascriptive differences and in institutionalizing a pattern of fundamental equations. According to [Coleman\(1971\)](#), in some instances, actions designed to give rise to individual balance do not lead to social stability. A social balance is derived from the exchange of source rulers among several actors. Still, when the principals submit the control of the source to other groups unilaterally, to achieve individual balance (maximization of utility), the results may not lead to social equilibrium, but instead, move away from it.

From a materialist perspective, technology is very determinant in social change. [Lauer\(2014\)](#) said that technology colors the social system order. Therefore human behavior reflects technological and economic developments. This means the ability of technology to affect human behavior. Therefore technology carries specific values, and hence social life is not value-free. Technology will develop very quickly because stale culture allows it to happen like that. If so, the rate of acceleration of development will far leave human civilization, so that culture lag appears.

Every technology will slowly create a new human living environment; technology is a powerful and unstoppable force in influencing Luhan's social life in [Suyanto & Amal\(2010\)](#). As for the way technology affects change: first, technology enhances alternatives for humans; second, technology influences and then changes patterns of interaction. Third, introductions that are not value-free tend to cause conflicts and therefore bring new problems in society.

Development Theory

According to [Narwoko & Suyanto\(2014\)](#), there are two stages of development goals, namely, "The first stage, in essence, development aims to eliminate poverty. When the results have begun to be felt, the second stage is creating opportunities for citizens to live happily and fulfill all their needs. "To achieve the success of the development, many aspects or things that must be considered include community involvement in development. Achieve the success of the development, and many issues must be considered, including community involvement in development. The event starts by involving community participation.

Participatory development is an approach pattern that involves the participation of the community in general not only as an object but at the same time as the subject of development so that nuances developed in the event are really from the bottom (bottom-up approach). In the pattern of participatory development approaches that are being developed by the government in the Village Fund Allocation Program (ADD), it is marked by the involvement of the *Gampong* community in designing, planning, implementing, and monitoring development programs that exist in that scope.

Community participation and development are two terminologies that cannot be separated. The concept is rationally acceptable because, ideally, the purpose of the event is to improve the welfare of the community; therefore, it is very appropriate for the district to be involved in it. [Davis\(1967\)](#) says that "Development oriented to human development, in its implementation, requires direct involvement of the recipient community of development programs because only with the participation of the community receiving the program, the results of this development will be by the aspirations and needs of the community itself."

Theory of Social Behavior

Human behavior is a set of practices that are owned by humans and influenced by customs, attitudes, emotions, values, ethics, power, persuasion, social norms (influence of social pressure), control of personal behavior (one's beliefs about the difficulty of making a response), and genetics. A person's behavior is grouped into good behavior, acceptable behavior, strange behavior, and deviant behavior.

In sociology, the behavior is regarded as something that is not only directed at others and is, therefore, an essential human activity. Because of this, human behavior is not just a legacy from his family that he has inherited from generation to generation. But it is a product of the community. This behavior should not be misinterpreted as social behavior, which is an action with a higher level, because social behavior is behavior specifically directed at others. Acceptance of one's behavior is measured relative to social norms and regulated as social control. In this behavior theory, there is an approach to behaviorism, where this approach has been known for a long time in social sciences, especially in the field of Psychologists. In sociology, this approach considers the paradigm of social fact and the definition of society as a mystery perspective, containing problems that are still puzzles and cannot be explained rationally.

The difference in views between the social behavior paradigm and the social fact paradigm lies in the source of individual behavior control. Including social behavior, the standard is behavioral sociology theory (behavioral sociology

theory) and exchange theory. The theory of social behavior focuses on the relationship between the behavior of the actor and the practice of his environment. The basic concept is the difference (reinforcement), which can be interpreted as a result or reward. A reward that does not bring influence to the actor will not be repeated. This theory is inseparable from the ideas of its predecessor, such as Adam Smith, David Ricardo, John Stuart Mill. Based on their ideas, the assumptions that underlie the behavior theory are developed:

1. Humans do not seek maximum profits, but they always want to benefit from the interactions they have with other humans;
2. Humans do not act entirely rationally, but in every relationship with other humans, they still think of profit and loss;
3. Humans do not have information that covers all things as a basis for developing, but they at least have limited information that can be used to create alternatives, to take into account the profit and loss;
4. Humans are always in all limitations, but they are still competing to get the benefits of their transactions with other humans;
5. Even though humans always try to get the benefits from the results of their interactions with other humans, they are limited by the available resources;
6. Humans try to get results in material form, but they will also involve and produce something non-material, such as emotions, feelings of likes, and sentiments.

From some of the descriptions above, Weber tried to classify social behavior in society by dividing it into four types:

1. Rationally directed action towards achieving a goal;
2. Behavior-oriented to a value, such as beauty (aesthetic value), independence (political importance), brotherhood (religious values) and so on;
3. Behavior that receives its orientation from one's feelings or emotions, so that it is called "effective or emotional behavior";
4. There is a behavior that accepts its direction from tradition, so it is called "traditional practice.

Functional Structural Theory

The Functional-structural theory emphasizes community integration. Society as a social system, functionally integrated into a form of equilibrium. Assume that the community is incorporated based on the agreement of its members on specific social values. This theory emphasizes order and ignores conflicts and changes in society. The main concepts include function, dysfunction, latent function, manifest function, and balance (equilibrium).

The assumption developed by this approach is that each social structure or at least prioritized contributes to existing system integration and adaptation. The existence or continuity of the structure or pattern that has been explained through the consequences or effects which are both thought to be necessary and useful to the problems of the community. According to Lawer in [Wirawan\(2014\)](#), this theory is based on seven assumptions, namely:

1. The community must be analyzed as a whole unit consisting of interacting parts;
2. Existing relationships can be one-way or reciprocal;
3. Adynamic social system, the existing adjustments do not need to change the policy much as a whole unit;
4. Perfect integration in the community never exists, so that in the community tensions and irregularities always arise, but these tensions and deviations will be neutralized through the institutionalization process;
5. Changes will take place gradually and slowly as a process of adaptation and adjustment;
6. The difference is the result of modifications from the outside, growing by the existence of differentiation and innovation, and
7. The system is integrated through the ownership of the same values.

Comte was interested in the way various elements of society carry out their functions (functioned), developed into more critical roles, and also how they relate to the community as a whole. He sees parts of society, and all of them are in a state of harmony (what is then called equilibrium). Privileges start from the community as a whole, moving towards a particular part of society. Spencer's significant contribution to the development of functional, structural theory lies in his concept of social equilibrium. Spencer sees social equality as a condition of society in a situation full of social harmony, stable and integration.

Besides Spencer, the sociologist who contributed to the functional, structural theory was Durkheim. Durkheim debates about utilitarian individualists and shows the conditions of the social order put forward by Comte, the consensus of

moral beliefs, requires a new interpretation in the view of social facts. Functional structures play an essential role in the development of ideas of social structures (and social institutions), based on their central role in social analysis.

Theory of Public Policy

Etymologically, the word Implementation is a translation of the English words, namely Implementation, which comes from the verb to implement. So implementation means an activity related to the completion of a job with the use of means (tools) to obtain results. According to [Sadhana\(2012\)](#), implementation of public policy can be interpreted "as an act of completion or implementation of a public policy that has been established/approved with the use of means (tools) to achieve policy objectives."

The term policy is more often and widely used concerning government actions or activities as well as state behavior in general, or often given meaning as a political action. Dye in [Sadhana\(2012\)](#), "Public policy is anything that the government decides to do or not do something." Whatever is intended can be in the form of regulations, including the translation into various operational instructions, program plans, and activities, actors/ actors, and target groups.

In other words, a policy or program must be implemented so that it has the desired impact or goal. In a broad sense, policy implementation is seen as a public administration tool where actors, organizations, procedures, techniques, and resources are organized together to carry out policies to achieve the desired impact or goal. Plans in the context of government and community relations are commonly referred to as public policies. Implementation of the system, in principle, is a way for a plan to achieve its objectives. No more and no less. In implement public policy, there are two choices of steps available, namely direct implementation in the form of a program or through the formulation of derivative policies or derivatives of public policies ([Nugroho, 2011:618](#)).

Policy implementation is seen as a public administration tool where actors, organizations, procedures, techniques, and resources are organized together to carry out policies in order to achieve the desired impact or goal. Although in practice, it is not always in line with expectations, even the impacts that we do not expect (intended risk and unintended risk) arise. So policy implementation is a critical stage in the policy process. This means that policy implementation determines the success of a policy process wherever the objectives and impact of the policy are produced. So far, the policy implementation process often relies on technical reality as a resolution to social problems. The positivistic tendency, market-oriented, top-down model, is a reality that is always found in every political process (policy) ([Sadhana, 2012](#)).

According to Lester and Stewart, implementation on the other side is a complex phenomenon that might be understood as a process, output, or as a result. Meanwhile, van meters and van horn limit the implementation of policies as actions carried out by individuals (or groups) of the government and the private sector that are directed towards achieving the objectives set out in previous policy decisions. These actions include attempts to convert decisions into operational activities in a certain period of time or in the context of continuing efforts to achieve significant and small changes determined by policy decisions. What needs to be emphasized here is that the policy implementation phase will not begin before the objectives and suggestions are set or identified by policy decisions. Thus the implementation phase occurs only after the law has been established, and funds are provided to finance the implementation of the policy ([Winarno, 2002](#)).

Implementation as a dynamic process to learn various things related to policy and re-arranges the plan; whereas according to Pressman and Wildavsky, Implementation is a process of interaction between the goal device and the actions taken to achieve that goal. But the reality shows that the implementation of public policy tends to be understood as a routine that is often discussed but rarely studied and studied so that it creates many problems, not succeed in achieving the expected goals and objectives not obtained ([Sadhana, 2012](#)). The actual implementation of the policy "is not just related to the mechanism of elaborating political decisions into routine procedures through bureaucratic channels, but more than that, it concerns issues of conflict, decisions and who gets what of a policy." Regarding this matter, [Wahab\(2012\)](#) asserts that "Implementation of the policy is an important aspect of the overall policy process." Therefore it is not excessive if said policy implementation is an essential aspect of the overall policy process. While Harahap in [Wahab\(2012\)](#) noted that "the implementation of the policy is something important, even more, important than policymaking, policies will only be in the form of dreams or good plans that are stored neatly in the archives if not implemented." According to Michael in [Wahab\(2012\)](#) regarding the implementation of the policy explained that "After the public problem is determined, then it is the path to the policy agenda, various choices have been determined to solve it, and the government has made several choices from these alternatives, which put the decision into implementation, policy implementation is the process of a program or policy implemented which is marked by the translation of the plan towards implementation. "

Van Meter in [Sadhana\(2012\)](#) provides an implementation definition of public policy as Actions carried out by public organizations that are directed towards achieving the objectives outlined in previous decisions. These actions include attempts to convert decisions into operational actions in a certain period of time or in the context of continuing efforts to achieve significant and small changes determined by policy decisions.

METHODOLOGY

In this study, the authors used a descriptive qualitative approach to describe community participation in the implementation of the Village Fund Allocation (ADD) in Merduati Village in Banda Aceh. This qualitative approach is used because it is quite representative in describing the phenomenon comprehensively and deeply related to the reality of development in Merduati Village by using budgets through village income derived from Village Fund Allocation (ADD). In this study, the data source is in the form of primary data and secondary data. Primary data is data obtained through direct observation/observation and interviews with community members in Merduati *Gampong* Village. Secondary data are data sourced from documents, books, and reports relating to research and also associated with the general state of the research area. In this study, secondary data was obtained from books relating to the theme of examination, other sources such as journals, media that could be used as references, and *Gampong* documents relating to Village Fund Allocation (ADD).

Determination of informants is done by purposive sampling, assuming that the informant understands the problem being studied and can provide information and responses to the issues that are the objectives in this study. In this study, there are three techniques of data collection in the field, namely interviews, observation, and study documentation. Data analysis is also called data processing and interpretation. After field data is collected, both primary and secondary data are classified according to the topics discussed and analyzed descriptively (descriptive analysis). This means as an effort to simplify and explain the parts of the entire data through the steps of classification and categorization and linking with each other so that a systematic series of descriptive can be arranged and can provide meaning from the aspects studied by [Moleong \(2014: 85\)](#). The presentation of data that the researcher will do is in the form of descriptive text. The introduction of this kind of data the researcher chooses because, according to researchers, it is easier to understand and do. If there are several tables that the researcher presents, it is only a supplement. The presentation of this data is a presentation of a group of information and data that gives the possibility of drawing conclusions and taking such presenting actions. In general, data analysis techniques in this study using the theory of Miles and Huberman. In this process, the author looks for data that is genuinely following reality in the field. In this process, the author groups similar things into groups one, second, and so on. Each of these groups shows the typology of data in accordance with the formulation of the problem that has been set.

RESULTS AND FINDINGS

Community Participation in the Development of *Gampong*

Power Participation

In this chapter of the discussion, the researcher will reanalyze all the results of observations and interviews with informants at the research sites that have been expressed in the research chapter, by doing various reflections related to different theories that have also been expressed in the Library Review chapter as well as with various relevant previous studies.

The process of reflection from the various information that has been obtained at the location of the study will be re-selected which begins with a discussion of research problems, particularly those relating to community participation in development through the Village Fund Allocation (ADD) both labor participation, thought and budget participation then continued with community ideas on the factors that support the community participation in Merduati Banda Aceh in development through Village Fund Allocation (ADD) with indicators of ownership, sense of responsibility and ability of Human Resources.

The data that has been collected as long as the researcher researches the location of the Tunnable Village in Banda Aceh, the researcher, then conducts a process of data reduction. Data is presented, and the researcher draws conclusions based on the problem of the focus of the research in the previous chapter.

Based on the results of interviews with researchers, with informants consisting of Merduati Merampati City of Banda Aceh and also local community leaders'. Most of the informants stated that community participation in development, primarily through Village Fund Allocation in the implementation of various development programs, has naturally established useful communication links between residents and between community members and the Merduati Village of Banda Aceh.

With the participation of community leaders in the form of staff in the implementation of the Village Fund Allocation (ADD), it is certainly beneficial for Merduati Village to realize a more prosperous village and community involvement in the implementation and management stages of the program has a positive impact on the progress of the village. The description is in line with the conceptual about participation in development, namely: People's participation in the event is the people's support for the planned development project and determined by the planners. The measure of the high and low level of community participation in this definition is equated with the willingness of the people to share the costs of development, both in the form of money and labor in implementing government development projects. Then participation in progress is a close collaboration between the planner and the people in planning, implementing, preserving and developing the development results that have been achieved, while the measure of the high and low people's participation in development is not only measured by the people's willingness to bear the costs of development

but also with whether the right of the people to participate in determining the direction and purpose of the projects built in their area and there is no willingness of the people to independently preserve the results of the project.

The community participation in the implementation of the Village Fund Allocation has many benefits, namely, in addition to increasing knowledge and skills in managing the program and implementing development in the village, of course, as program participants, they also receive training to fulfill their daily needs. Community involvement in the implementation and management stages of the program has a positive impact in the long term. Community independence is faster realized because the community is accustomed to managing development programs at the local level.

The above description is supported by the theory of community participation expressed by [Suharto \(2005\)](#) interpreted as "the participation, involvement, and togetherness of community leaders in a particular activity, both directly and indirectly, from ideas, formulating policies to implementing programs." In the implementation of development through Alokasi Dana Desa (ADD) in Merduati Village, a figure of community leaders is needed to spur and increase community participation. Community leaders are very much required for their existence and participation to respond to and respond to various development problems that arise in the community, both those that occur at the urban and rural levels. Community leaders are prominent and famous people in various fields of life in society. Thus the characterization of a person certainly depends on the time and place.

A person who is identified is usually exemplary, meaning that it can be used as an example to emulate. Therefore, according to the nature of the case presented by Dewantara in [Juliantara \(2012\)](#) that "a good leader must have three main traits, namely *ing-ngarsa sung tuladha*, *madyamangunkarsa*, and *tutwurihandayani*." Apart from that, according to [Juliantara \(2012\)](#) "There are many reasons why someone is considered a figure in the community, including because of education, employment, wealth, expertise, offspring, etc."

With the participation of the people provided by the community through the invitation of the Merduati Village leaders, the Village Fund Allocation in development went smoothly. It exceeded the targets set by the Minister of Home Affairs Regulation No. 113 of 2014 concerning Village Financial Management, or its capacity exceeded the budget obtained because many types of participation are given.

From the information above, according to the informant, most members of the community have participated in the form of labor in the development of the Merduat Merupati Banda Aceh. Still, in part, although they did not employ because there were other factors such as activity or other activities, they were willing to contribute energy through third parties or other people so that that person gives the other person a reward or reward.

Thus the participation provided by the Merduati Village community by taking part in the burden of development and the partnership, involvement and community togetherness in certain development activities at the village level, both directly and indirectly, from ideas, formulation of policies to the implementation of development programs both physical development and mental development related to the mental attitude of the community.

Direct participation by the Merduati Village community directly means that community members participate in providing labor assistance in activities carried out in development. While indirect involvement in the form of finance, though, and the material is needed. Participation is an active involvement of community members since the decision-making process to determine community goals and allocate resources to achieve these goals, and in the implementation of voluntary programs and also in the utilization of the results of a program or project (in accordance with the principle development, namely the even distribution of the results of growth).

Regarding the participation of the people provided by the Merduati Village in Banda Aceh, of course, there are also various social problems in daily life in the community. These social problems can arise anytime and anywhere and to anyone. The types and number of social issues are quite complicated because of the various factors that accompany them. Effective and efficient handling of social problems is also essential, so it must be done through coordination with relevant parties, even at the village or village level.

Therefore it is necessary to increase community participation in community development. Community members need their presence and cooperation to respond to and respond to various development problems that arise in the community, both at the municipal and rural levels. In addition to community members also need activeness of leaders or figures, a person who is identified usually has exemplary character, meaning that he can be used as an example and imitated his good qualities.

The government uses an individual strategy in the village development process, namely by providing capital assistance for the implementation of development in the form of a Village Fund Allocation Program (ADD), which is a financial balance between central and regional governments.

Mind Participation

Furthermore, regarding the participation of thoughts given by members of the Merduati Village in Banda Aceh, according to several informants at the research location, they saw the development of village development developed

drastically since the government provided ADD funds, from 2015 until now and added to the participation considering the size of the budget obtained by Merduati Village.

The allocation of Village Funds is focused on community development so that it is expected to be able to encourage the handling of several problems faced by the community independently without having to wait for programs from the government to arrive. The Fund Allocation can spur participatory planning to be more sustainable because the community can immediately realize it. The existence of these funds from the results of preliminary observations seems to have progressed both in terms of physical development and in terms of increasing the capacity of village officials.

With the participation of thought in the Village Fund Allocation (ADD), good village governance can be realized, which has three main pillars, namely transparency, accountability, and participation. Therefore, the process and mechanism for the preparation of the Regional Budget stipulated in Minister of Home Affairs Regulation Number 35 the Year 2007 relates to who and to who is responsible, and how it is accountable. For this reason, it is necessary to stipulate general guidelines on the procedures for reporting and accountability for the implementation of the village government, which are included in Minister of Home Affairs Regulation No. 35 of 2007 as a guideline for village governments in preparing RPJM-Desa and RKP-Desa. Therefore the Minister of Home Affairs Regulation Number 66 of 2007 concerning Village Planning was issued, so that the entire process of drafting the Village Budget as much as possible could show the background of decision making in determining general policy direction, priority scale and allocation, and distribution of resources by involving community participation.

Then the Government issued Minister of Home Affairs Regulation Number 7 of 2007 concerning Guidelines for Village Financial Management. The Permendagri aims to facilitate the implementation of village financial management so that it does not cause multiple interpretations in its application. Thus the village can realize effective and efficient business management.

The Merduati Village Community, in general, has participated in the form of thought, but there are still some members of the community who show a more selfish attitude. But in general, the community has taken part. This is in line with the participation theory proposed by [Siswanto \(2012:72\)](#) that "the involvement of mental, though, moral or feelings in group situations that encourage giving a sense of mind to the group to achieve goals and take responsibility for related business."

In this case, it means that someone who participates experiences self-involvement, which is more than involvement in work or duty, with his commitment implies the participation of his thoughts and feelings. In this case, many forms of the involvement as conveyed by Keith Davis in [Korten \(1987\)](#) regarding participatory forms include:

1. Consultation, usually in the way of services;
2. Spontaneous contributions in the form of money and goods;
3. Establish a self-supporting project, and the donor comes from a third party;
4. Establish projects that are self-sufficient and funded entirely by the community;
5. Donations in the form of work;
6. Mass action;
7. Establish development among families;
8. Building an independent community project.

Participation by Efendi in [Irene \(2011\)](#) states participation is divided into two, namely "vertical participation and horizontal participation." Vertical participation because the community takes part or is involved in a program in the village as a follower or client. The horizontal participation of the community has an initiative where each member or community group participates horizontally with each other.

Provision of Village Fund Allocation (ADD) is a manifestation of fulfilling village rights. In maximizing its management, according to [Nurcholis \(2011\)](#), there must be an intermediate goal, namely:

1. Reducing poverty and reducing inequality;
2. Improve development planning and budgeting at the village level and community empowerment;
3. Increasing village infrastructure development;
4. Expanding the practice of religious values, social culture to realize social improvement;
5. Increasing peace and public order;
6. Improve the services of rural communities in the context of developing social and economic activities of the community;

7. Encouraging increased self-reliance and cooperation;
8. Increasing the income of villages and rural communities through village-owned enterprises.

Budget participation

In addition to labor and though participation, the Merduati village community also participated in budget participation in the form of donations, as well as donating their land to the implementation of the ADD program development, for example in the construction of the *Gampong* channel, the land that was not paid for was granted. In this case, there are people who participate in the budget directly; there are also those who participate indirectly, meaning that they do not directly give money to provide various other facilities.

The above description is in line with the opinion of Sundariningrum in [Hikmat \(2006:97\)](#) classifying participation into two based on the way of involvement, namely: First; Direct participation is participation that occurs when individuals display certain activities in the process of the involvement. This participation occurs when everyone can submit a view, discuss the subject matter, submit an objection to the wishes of others, or his words. Second; Indirect participation is participation that occurs when individuals delegate their participation rights.

In the development through the Village Fund Allocation (ADD), the *Gampong* Merduati community has made budget participation to improve infrastructure development. The limited budget provided can undoubtedly hinder the acceleration of growth in the community; this is because the budget planning that has been programmed is not following its realization. To anticipate the priority scale of development is carried out and facilitated by community leaders to provide budget assistance in implementing ADD.

The role of Merduati Village in developing through ADD certainly has implications for the smooth implementation of the program. Because *Gampong* devices or figures are people who are elder, respected, respected, even highly glorified in the community. In participating, of course, involves all parties. According to Slamet in [Suryono \(2010: 256\)](#) states participation is "involvement, role, moral or feeling in a group situation to achieve goals and also responsible for the business concerned."

The management of ADD in Merduati Village is divided into 4 (four) stages, namely: planning, implementation, supervision, and accountability. In connection with planning the village, the government conducts deliberations that are attended by the village government and the community. The meeting was held to discuss activities to be carried out in the use of ADD in beautiful villages whereas, with regard to implementation, the village government channeled funds to the implementation team for government development and community empowerment activities. The community participates by conducting empowerment activities using funds sourced from ADD in beautiful villages.

While related to supervision, there is the monitoring of ADD implementation activities by the community and vice versa. The community also actively supervised the village level ADD implementation team. So is the case with accountability. Based on Law Number 6 of 2014 concerning Villages, authority is given to regulate and manage its jurisdiction following village needs and priorities.

This means that village funds will be used to mark the overall authority according to the needs and priorities of the village funds, however, considering that village funds come from the Central Shopping Center, to optimize the use of village funds, the Government is given the authority to prioritize the use of village funds to support village development programs and empowering village communities. Determination of priority for the use of these funds remains in line with the authority that is the responsibility of the village. According to Keith Davis in [Korten \(1987:60\)](#), participation forms include:

1. Consultation, usually in the way of services;
2. Spontaneous contributions in the form of money and goods;
3. Establish a self-supporting project, and the donor comes from a third party;
4. Establish projects that are self-sufficient and funded entirely by the community;
5. Donations in the form of work;
6. Mass action;
7. Establish development among families;
8. Building an independent community project.

Davis further in [Korten \(1987\)](#) suggests the types of community participation, namely, as follows: *First*; Mind, this is a type of involvement in the first level where participation is participation by using the mind of a person or group that aims to achieve something desired. *Second*; Power is a form of involvement by utilizing all the forces that are owned by groups and individuals to achieve something they want. *Third*; Mind and energy are the types of participation at the third level where the level of involvement carried out together in a group in achieving the same goal. *Fourth*; Expertise

becomes the most desirable element to determine a desire. Fifth; Goods are a form of participation carried out by completing the desired results. *Sixth*; Money as a tool to achieve something desired. Usually, the level of involvement is carried out by people in the upper class.

The widespread participation of Merduati Village is divided into eight levels, including the following:

1. Manipulation; It is the lowest level of involvement because the community only uses its name as a member of various advisory bodies. There is no real role because it is only misused as publications by the authorities.
2. Therapy, at this level, people are treated as if they were healing the psychiatric patients in the therapy group. The community is involved in many activities, but this is only intended to change the mindset of the community rather than get information or proposals.
3. Informing, this is the stage of providing information to the public about rights, responsibilities of various choices.
4. Consultation, this invites public opinion, after giving information to them. If other ways of participation do not accompany the discussion, the success rate will be low, given there is no guarantee of concern for community ideas.
5. Placation, at this level, the community begins to have an influence, although in some cases, it is still determined by the authorities.
6. Partnership, at this level of mutual agreement, power in various ways is shared between the community and the authorities. It was also agreed on the division of responsibilities in planning, decision control, policy formulation, and solving various problems faced.
7. Delegated Power, at this level, the community is given an abundance of authority to make decisions on specific plans or programs. The community has the right to determine the programs that are beneficial to them.
8. Citizen Control, at this level, the community has the power to regulate programs or institutions related to their interests.

In the Village Fund Allocation in Merduati Village in Banda Aceh to increase development, it is also accompanied by community empowerment following the same habits, traditions, attitudes, and feelings of unity. Whereas, the community empowerment is an economic development concept that summarizes social values. This concept reflects a new paradigm of development that is people-centered, participatory, empowering, and sustainable.

Community empowerment can be influenced by internal factors and external factors. [Hikmat \(2006\)](#) explains several internal factors that hinder empowerment, among others: Less able to trust each other, lack of innovation/creativity, easy surrender/despair, low aspirations and aspirations, unable to delay enjoying work, narrow insight, very much dependent on government assistance, is very attached to his place of residence and is unable/unwilling to place himself as someone else. Community empowerment and participation are strategies in the development paradigm that is based on people (people-centered development). This strategy recognizes the importance of the capacity of the community to increase independence and internal strength, through the ability to exercise internal control over relevant material and non-material resources through capital or ownership redistribution.

The concept of empowerment aims to find new alternatives in community development ([Hikmat, 2006](#)). Growth is no longer centered on the government but also by the community itself. Development carried out by the government is often hampered because the government does not know for whom, what approach is appropriate, and how the development program is implemented. Government-centered development programs often achieve their objectives at the macro level. Still, in essence, the community at the micro level does not get influence or is not reached by the development.

Community empowerment has always been linked to the concepts of independence, participation, networking, and justice. Mandiri means that the community can fulfill their needs (both individually and collectively) through the efforts they do and do not depend on others. The network is a framework of cooperation carried out by all stakeholders so that development does not harm any party and can provide equitable results, which is a concept of justice (equal welfare). Participation can be interpreted as the participation of all parties involved, including the community itself. The community is allowed to participate in planning, implementing, evaluating, and preserving it.

The development strategy places community participation as the focus of the central issue of development. In contrast, the empowerment strategy places the active involvement of the community in effectiveness, efficiency, and independence. Community participation is a potential that can be used to facilitate development. The participatory development principle emphasizes that people must be the main actors in progress; in other words, the event is bottom-up (from the bottom up).

The government no longer plays the role of organizer but has shifted to become a facilitator, mediator, coordinator, educator, or mobilizer. The functions of local organizations, social organizations, and community groups are more encouraged as change implementing agents and program implementers. There are three main strategies of empowerment in the practice of social change, according to Hanna and Robinson in [Hikmat \(2006\)](#), namely:

1. The traditional approach suggests that you know and choose the best interests freely in various circumstances. In other words, all parties are free to determine their interests, and there is no other party that interferes with the freedom of each party.
2. Direct-action strategies require the dominance of interests that are respected by all parties involved, in terms of possible changes. In this strategy, some parties are very influential in making decisions.
3. Transformative strategies indicate that long-term mass education is needed before the identification of self-interest.

Community empowerment can be done through conciliation; the process of mediation is defined as a process of collective empowerment to oppose power holders through political awareness. *Consentisasi* is the process of understanding the situation that is happening in connection with political, economic, and social relations. The community is awakened to an understanding of the strength they have. The community is not only the recipient of the program while they do not know the purpose of the program. Communities can also play a role as decision-makers themselves. In this way, people will be able to take their actions to oppose the oppressive elements of reality, including the breakdown of the relationship between the subject and object and then form the essence of genuine participation.

The empowerment process contains two tendencies. *First*, the empowerment process that emphasizes the process of giving or diverting some of the power, strength, or ability to the community so that the individual concerned becomes more empowered. The powerless community is given knowledge, the opportunity to act, so that they feel capable and feel appropriate to be involved. *Second*, emphasizing the process of stimulating, encouraging, or motivating individuals to have the ability or empowerment to determine what their life choices are through the dialogue process. Both of these tendencies are interrelated; sometimes, both of them exchange positions in the process ([Hikmat, \(2006\)](#)).

Korten in [Kusnaka \(2004\)](#) mentions the principle of development that is centered on the people emphasizing that "the community must be the main actor in development." This has implications for the need for restructuring of the social development system at the micro and macro level so that local communities can develop their potential without the obstacles that come from external factors in the micro (institutional) and macro (policy) structures.

Community empowerment will fail without realizing the importance of involving cultural dimensions and utilizing them. With the existence of empowerment, it is expected that the community has a proactive culture for mutual progress, knowing themselves and their environment and having a responsible attitude and positioning themselves as subjects in the development efforts in their environment. Rubin in [Sumaryadi \(2005\)](#) suggested five basic principles of the concept of community empowerment, including the following:

1. Community empowerment requires break-even in every activity it manages, even though its orientation is different from business organizations, wherein community empowerment the benefits are redistributed in the form of programs or other development activities.
2. Community empowerment always involves community participation both in planning and implementation.
3. In implementing community empowerment programs, training activities are elements that cannot be separated from physical development efforts.
4. In the implementation of empowerment, efforts must be able to maximize resources, especially in terms of financing both from the government, private, and other sources.
5. Community empowerment activities must be able to function as a link between government interests that are macro in nature and micro-community interests.

From the description above, then the planning and implementation of ADD are very much needed by the participation of the community, both labor participation thought and budget participation. And transparency, accountability, and equality of all parties involved in the policy, both policymakers, policy implementers, and target groups, to create a good governance order.

In the implementation of development through Village Fund Allocation in the beautiful village of Banda Aceh, various community behaviors were found related to their participation in the event. This change occurs in response to the external forces that afflict the system. Therefore, both internal and external changes are needed to maintain balance, and there are no logical reasons. Why is the understanding of structure prioritized on understanding change? Attached to the nature of social life is more realistic and useful to see the difference as inherent like things, including natural in social life.

As for knowing the mechanism of the process of social change, pay attention to three essential perspectives, namely the materialist perspective, idealist perspective, and the perspective of interactional mechanisms. The materialist perspective places technology as the main driver of the device of change, and ideology as an agent of change, and the third perspective places technology and thinking as the power of change in the process itself.

Therefore community participation in each development is caused by several things as stated by [Kartasmita \(1996\)](#) basically there are several objectives of direct citizen participation in the actions of development programs including:

"First so that assistance is effective because it is truly in accordance with the will, own abilities, and needs. Second, increase their empowerment in planning, implementing, and taking responsibility. "

Regarding community participation in development, this is in line with the opinion of [Todaro \(2005\)](#) expressing development as "a multidimensional process that includes changes in social structure, attitudes of society, national institutions, as well as increasing economic growth, reducing inequality and eradication of poverty" from the above definition can give some implications that: First; Development is not only directed at increasing income but also equity. Second; Development must also pay attention to humanitarian aspects such as improving Life Sustenance (ability to fulfill basic needs), Self-Esteem, the ability to be a complete person, who has self-esteem and value and Freedom From Servitude, the ability to make various choices in life, of course not harm other parties/others.

The results of the study are also supported by the development theory proposed by Gant in [Sartono \(2011\)](#) that there are two stages of development goals, namely, "The first stage is that development is primarily aimed at eliminating poverty. When the results have begun to be felt, the second stage is creating opportunities for citizens to live happily and fulfill all their needs. "To achieve the success of the development, many aspects or things that must be considered include community involvement in the development

Achieve the success of the event; many elements must be considered, including community involvement in development. Sanit in [Sartono \(2011\)](#) explains that "development starts from involving community participation." There are several advantages when community participation is involved in development planning, namely: *First*, the development will run according to community needs. This means that if the community is engaged in development planning, control of the event will be created. *Second*, community-oriented development will create political stability; because the community participates in development planning so that the community can have control over the implementation of development programs.

Participatory development is an approach pattern that involves the participation of the community in general not only as an object but at the same time as the subject of development so that nuances developed in the event are really from the bottom (bottom-up approach). In the pattern of participatory development approaches that are being developed by the government in the Village Fund Allocation Program (ADD), it is marked by the involvement of the *Gampong* community in designing, planning, implementing, and monitoring development programs that exist in that scope.

The involvement of the *Gampong* community is dedicated. Community members who propose an activity program, it is also the community members who do it and carry out supervision. Simplicity, togetherness, and honesty among citizens are the keywords of adhesive between them in their lives. To achieve the success of the development, many aspects must be considered, including community involvement in development. They are assuming experts that the higher the awareness or participation of the community in the planning processes will provide more optimal output. While there is a high level of community participation in development, the higher the level of success that will be achieved. Thus it can be concluded that community participation is the primary indicator to determine the success of the development.

In connection with the above description based on the results of observations and also the results of interviews with informants, it was found that there was active participation from the *Gampong* community in implementing the Village Fund Allocation (ADD) development so that development was more qualified and also seemed more creative. Community participation and development are two terminologies that cannot be separated. The concept is rationally acceptable because, ideally, the purpose of the event is to improve the welfare of the community. Therefore it is very appropriate for the community to be involved in it.

The description above is also supported by the theory of development as revealed by [Korten \(1987:65\)](#) saying that "Development oriented to human development, in its implementation strongly requires direct involvement in the recipient community of development programs because only with community participation recipient of the program, the results this development will be in accordance with the aspirations and needs of the community itself".

In the implementation of development, there is indeed a change in the behavior of members of the Merduati Village in Banda Aceh, it happens to keep the members of the community heterogeneous, but between each other, they still respect and respect each other. The reality above is in accordance with the opinion. According to [Ritzer \(2013\)](#); the subject matter of sociology, according to this paradigm, is behavior or behavior. This paradigm focuses attention on the individual response that takes place in the environment, which results in or changes to the next action. This paradigm view of the subject matter of sociology differs from the other two paradigm views. The social behavior paradigm is very eager to oppose the idea of a standard definition of the model of the existence of a "freedom of thought" that signifies human behavior with its repetition.

This behavior should not be misinterpreted as social behavior, which is an action with a higher level, because social behavior is behavior specifically directed at others. Acceptance of a person's behavior is measured relative to social norms and regulated as social control.

Based on the data, facts, and information that have been recorded and collected from the various opinions of the informants mentioned above, researchers can make the assumption that the Village Fund Allocation in the development in Merduati Village in Banda Aceh is accompanied by high participation. ADD assistance provided by the government

to the public can increase physical growth and non-physical development. Physical development such as existing infrastructure can be seen in Merduati Village, while non-physical facilities are in the form of capacity building, especially village gaps in managing the ADD budget.

Factors Affecting Public Participation

A Sense of Belonging

From a number of data and information obtained by researchers both through in-depth interviews with informants as well as through observations that researchers repeatedly do at the research location, researchers can find various accurate data and facts, that with a sense of belonging inherent in the *Gampong* community members. It is undoubtedly beautiful that there is a sense of belonging and a sense of enjoyment in implementing Village Fund Allocation. This is because, in the implementation of development, there must be a sense of ownership in order to truly maintain the results of the event so that it is moved to participate in the success of the development program.

This is in line with the development theory presented by [Kartasasmita \(1996\)](#); basically, there are several objectives of direct citizen participation in the actions of development programs including: "First, so that assistance is useful because it is in accordance with the will, abilities, and needs of its own. Second, increase their empowerment with experience in planning, implementing, and taking responsibility.

A sense of belonging can lead to participation in development as a support for planned development projects designed and determined by planners. The measure of high and low involvement is equated with the willingness of the people to share the costs of development, both in the form of money and labor in implementing government development projects.

The description above is supported by opinions. While [Todaro \(2005\)](#) expresses development as "a multidimensional process that includes changes in social structure, attitudes of society, national institutions, as well as increasing economic growth, reducing inequality and eradicating poverty." From the above definition can give some implications that: First; Development is not only directed at increasing income but also equity. Second; Development must also pay attention to humanitarian aspects such as improving Life Sustenance (ability to fulfill basic needs), Self-Esteem, the ability to be a complete person, who has self-esteem and value and Freedom from Servitude, the ability to make various choices in life, of course not harm other parties/others.

Society is a social system consisting of parts or elements that are interrelated and mutually integrated into balance. Changes that occur in the section will also bring changes to the other parts. The underlying assumption is that each structure in the social system is functional towards others. Conversely, if it is not useful, the fabric will not exist or disappear by itself. Extreme adherents to this theory assume that all events and all structures are functional for society.

According to Zeitlin in [Haryanto \(2012:20\)](#), the assumption developed by this approach is that each social structure or at least prioritized contributes to existing system integration and adaptation. The existence or continuity of the structure or pattern that has been explained through the consequences or effects which are both thought to be necessary and useful to the problems of the community.

Responsibility

Regarding the sense of responsibility in the development of ADD, of course, there is a community of Merduati Village. Because they are people who get full trust from the community in carrying out community activities, not only in the implementation of Village Fund Allocation. With the aim of community development, the description above is in line with the opinion of [Jayadinata \(2009:80\)](#) event is "holding or making or regulating something that does not yet exist. whereas development is advancing or improving or improving something that exists".

It is assuming experts that the higher the awareness or participation of the community in the planning and implementation processes of development will provide more optimal output. While there is a high level of community participation in progress, the higher the level of success that will be achieved. Thus it can be concluded that community participation in the leading indicator to determine the success of the development.

Community participation and development are two terminologies that cannot be separated. The concept is rationally acceptable because, ideally, the purpose of the event is to improve the welfare of the community; therefore, it is very appropriate for the community to be involved in it. [Korten \(1987:65\)](#) says that "Development oriented to human development, in its implementation, requires direct involvement of the recipient community of development programs because only with the participation of the community receiving the program, the results of this development will be by the aspirations and needs of the community itself."

A sense of responsibility can determine policies in implementation, even if they cause various impacts. This is in line with the theory of policy implementation proposed by [Sadhana \(2012:182-183\)](#), namely;

1. Availability of limited resources, both institutions, costs, materials, time, and so on, so that the impact is as expected.
2. Errors in administrating state policies will reduce the achievement of policy impacts. However, good a state policy is if it is not administered correctly, it will be challenging to achieve the expected effects.

3. Public problems often arise because of a variety of factors, while policies are usually formulated only based on one of a small number of these factors.
4. The community responds or does state policy in its way so that it can reduce or eliminate its effects. Or in other words, if the implementation of the state policy is implemented not by the implementation guidelines, then the impact will be far from what is expected.
5. Several policies have conflicting objectives.
6. The existence of efforts to solve some problems certainly cost more than the problem itself.
7. The number of public problems that cannot be solved thoroughly, so that the expected impact is difficult to find.
8. The occurrence of the nature of the problem when the policy is being formulated or implemented.
9. The existence of new problems that are more interesting and can divert people's attention from existing problems.

The sense of responsibility is closely related to a policy or program that must be implemented in order to have the desired impact or goal. In a broad sense, policy implementation is seen as a public administration tool where actors, organizations, procedures, techniques, and resources are organized together to carry out policies to achieve the desired impact or goal. According to [Sukowati \(2011:12\)](#), "Policies in the context of government and community relations are commonly referred to as public policies."

The sense of responsibility inherent in members of Merduati Village has positive implications for community participation in development, and is supported by theory as stated by [Winarno \(2002\)](#) "Public policy always contains at least three basic components, namely clear goals, objectives specific, and how to achieve these goals." The third component is usually not explained in detail, and the bureaucracy must translate it as an action program and project. The components of the method are related to the implementation, how much and where the funds are obtained, who the target group is, how the program is implemented or how the management system is and how success or policy performance is measured. This component is called implementation.

Human Resource Ability

Human Resources (HR) is a significant factor in every development. Still, in the implementation of Village Fund Allocation in *Gampong*, the ability of the Human Resources (HR) of the community is excellent, which also has implications for the implementation of the program. Armstrong in [Achmad \(2006\)](#) states: "The development of human resources is related to the availability of opportunities and development of learning, making training programs that include planning, organizing, and evaluating these programs."

To face global competition, every organization, including the Village, must have resilient resources. The resources needed to carry out activities cannot be seen as a stand-alone part but must be seen as a formidable entity forming a synergy. Henry, in [Daryanto \(2010:18\)](#), expressed the organization is "a group of people who are formally bound to achieve organizational goals." In contrast, Edgar, in [Daryanto \(2010: 19\)](#), the organization is rational coordination of the activities of several people to achieve some clear goals through the division of labor, functions, and through the levels of authority and responsibility.

The limitation of Human Resources (HR) by itself can delay the smooth implementation, but so far, there has been no problem. From the results of the above research, it can be concluded that the Human Resources (HR) of Merduati Village in participating are excellent because they are influenced by the level of education and also life experience.

The high and low quality of Human Resources (HR), among others, is characterized by the presence of elements of creativity and productivity that are realized by the results of work or performance both individually and in groups. This problem will be overcome if Human Resources (HR) is able to display productive work results rationally and have knowledge, skills, and abilities. In connection with the development of human resources for quality improvement, [Kartadinata \(2007:97\)](#) argues that "the development of quality human resources is a contextual process that is not limited to preparing people who master the knowledge and skills that are compatible with the world of work today, but also humans who are capable, willing, and ready for lifelong learning". The quality of Human Resources in this research is the ability possessed by the community to participate in implementing the Village Fund Allocation (ADD) provided by the government in order to increase the capacity of the apparatus and also village infrastructure.

CONCLUSION

Based on the description of the results of the research and discussion in the previous chapter, it can be concluded as follows that the Community participation in the implementation of Village Fund Allocation (ADD) in the Merduati Village Banda Aceh, both participation in the form of energy, mind, and participation in the form of the budget has been running well, in accordance with the wishes of community members, and in line with the objectives and implementation guidelines. Factors influencing community participation in the implementation of Village Fund Allocation (ADD) in Merduati Village in Banda Aceh in the form of a sense of belonging inherent in the community, as well as a sense of

responsibility for the success of various programs and activities together that have become a tradition in Merduati village community, as well as supported by the ability of human resources (HR) reliable community members that have implications for the quality and quantity of the Program Village Fund Allocation (ADD) itself.

SUGGESTIONS

Based on the results of the study, the following recommendations were proposed that in order to optimize the Implementation of Village Fund Allocation, it is necessary to have community participation and even all stakeholders, especially women, who have so far been neglected in the implementation of the ADD Program, so that all people can directly felt the positive impact of the program. The focus of capacity building can be focused on village gaps, including Keuchik, religious leaders, and traditional leaders who have been trusted by the community. The existence of these figures can be used as a driver of change in implementing the ADD program in a better direction.

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