



Government Efforts in Promoting Community Participation in the Development of Village Roads

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Community economy; Cooperation; Infrastructure development; Rural sociology.</p> <hr/> <p>Article history:</p> <p>Received 2023-05-21 Revised 2023-06-20 Accepted 2023-06-21</p>	<p>This research departs from the problem of the decreasing level of community participation in cooperation such as to maintain what already exists; in other respects, it can be said that drainage or ditches are not cared for so that water freely finds its way, causing damage to the main road and unstable soil conditions and broken roads. This study aims to determine the government's efforts to re-grow the participation of the Kaliguwo village community and the results of village road infrastructure development in Kaliguwo village, Kaliwiro sub-district, Wonosobo. The framework used in this study is development sociology and participation theory. This theory prioritizes economic and sociological aspects. Development is a process of planned and desired change. The opinion stated that development in terms of the process of change, where the change is carried out by the community itself because the desire for change itself is a community, because it is based on the existence of community needs from various aspects of everyday human life. Here, the government provides examples or describes ideas so that the community can work together with village officials to carry out activities in the form of togetherness and submit deliberations on how to do so that the community can carry out activities as usual in cooperation or activities related to this development. Even though not all people participate, road infrastructure development must continue. Because with the construction of road infrastructure, the community's economy is increasing and vehicles are getting easier in and out of the village.</p>

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1. INTRODUCTION

In village development, which is the utilization of the results of village physical development, namely by building or repairing village road infrastructure, it will create or improve the lives of village communities. With road construction infrastructure, the community can use these roads for their various needs, such as carrying out mobility, marketing their agricultural products, transporting agricultural products to make it easier, etc. At this time, there has been a development process in people's lives. Development is carried out to support and improve the quality of people's lives. All aspects and facets of people's lives experience various developments, from small to large.

Roads are the lifeblood of smooth land traffic. The smooth flow of roads will greatly support an area's economic and social development. So that the development of road transport facilities and infrastructure will facilitate and accelerate the flow of mobility of goods and services. The whole thing is a form of people's desire to go in a better direction. The road is a path that connects one place to another. That is why roads are also a significant need for people to increase economic, educational, health, social, and so on development. The rural road infrastructure development, with the full involvement of the local community in every stage, covers the planning, operational, and maintenance stages. The involvement of rural communities in the development of rural road infrastructure will have several impacts, including the quality of the work produced, the continuity of operation and maintenance of the infrastructure, the ability of the community to build partnerships with various parties, as well as strengthening the capacity of the community to be able to facilitate community activities in the region independently (Yusup Subekti P M, 2016).

Rural communities are not only spectators but must also actively participate in planning, implementing, monitoring, and enjoying development results. However, it is necessary to have parties or institutions that can organize, facilitate, and use rural communities. Participatory rural development is a fundamental condition that has been in force, has been implemented since then, and remains relevant for the future. Community participation follows the development of the era of the government system that takes place over a period (Prabhakaran et al., 2014).

The road infrastructure in Kaliguwo Village, Kaliwiro District, Wonosobo Regency, Central Java Province, has recently begun to be concreted, starting from the hamlet to other villages. This condition has resulted in the overall mobility of the local community, the development of road infrastructure also has a close relationship with the economic development of the community. At present, road infrastructure is an essential agenda for local governments to improve because infrastructure is the primary determinant of the sustainability of development activities, including achieving economic development targets to achieve people's welfare, especially those in rural areas.

The village head has prepared and discussed a development plan for the community's welfare. However, only those realized, such as waterways and hamlet roads. Then the community does not adequately maintain the development that has been realized. As for caring for what is already there, in other respects, it can be said that drainage or ditches are not cared for so that water can freely find its way, causing damage to the main road and unstable soil conditions, which make roads easily damaged. Implementation of development activities requires relative performance between villages and a region or region between regions. In this connection, it is necessary to pay attention to the suitability of the relationship between the city and the surrounding rural areas. In general, these locations are concentrated, which impacts attachment to the surrounding areas, such as inter-village cooperation and community participation in development. So that cooperation between regions and villages can grow and develop (Prabhakaran et al., 2014).

Government authority belongs to the central government. However, with the decentralization policy, the central government handed over government authority to the regions (provinces and districts/cities). Law Number 22 of 1999 in conjunction with Law Number 32 of 2004 states that transfers by the central government to the regions are carried out in an open end, arrangement, or general competence manner. This means that the central government has the authority of the government to the regions to exercise authority based on their own needs and initiatives outside the centre's authority. Village authority based on Government Regulation of the Republic of Indonesia Number 72 of 2005 concerning Villages in Chapter III Article 7 states that government affairs which become the authority of the village include: participation. Participation is a person's mental and emotional involvement in achieving and being responsible for goals. In this definition, the point is mental and emotional involvement (Davis Newstrom, & John, W., 1987). Participation is a symptom of democracy in which people are included in a plan and implementation and share responsibility according to the level of adversity and their obligations. Participation becomes both in the physical and mental fields and the determination of wisdom.

Effendi (Singarimbun S., 2012) argues that community participation is the willingness of the community to be physically and emotionally involved and responsible for an activity. Participation by both men and women is the main element (an essential cornerstone) of good governance. Participation can be direct or through legitimate intermediary institutions or representatives. It is essential to point out that representative democracy does not mean that concern for the powerless in society will be considered in decision-making. Participation needs to be informed and organised. This means freedom of assembly and expression on the one hand and organized civil society on the other (M Taufiq Rahman, 2021).

The village community is synonymous with the term traditional society. In other words, traditional society is generally found in rural communities, although not all rural communities are traditional communities (Mohammad Taufiq Rahman et al., 2018). Rural and traditional communities have several similarities, so Talcott Persons describes rural communities as traditional societies. Rural communities are often seen as people who still adhere to traditional life patterns. However, rural communities' characteristics and traditional life patterns are not always actual. Initially, the pattern of rural agricultural communities was traditionally used to meet daily needs. Still, many rural agricultural communities have adopted a business or farming pattern that has led to agribusiness. This means that the crops obtained from farming have become trade commodities. The development of society ultimately causes the grouping (classification) or typological classification of society. The stages of development of Indonesian society consist of simple, middle, and modern society (M Taufiq Rahman, 2018).

A simple society is a society that experiences slow development compared to other societies. As for the characteristics of the community, namely: Relationships in the family or community are very close, Social organization is based on customs in the form of traditions passed down from generation to generation, Belief in supernatural powers that influence their lives, but they are unable to deal with these forces, There are no particular institutions that regulate the field of education in society, but the skills they have are obtained through out-of-school education from the family or the community itself which is slowly being passed down from generation to generation with direct practice (little or no theory), the illiteracy rate is high because there is no education included in their lives, the law that applies in society can be understood by its adult members, the community's economic activities are primarily in the field of production which is consumed to meet their own needs or marketed a little, and economic and social activities require cooperation carried out by many people and traditionally with a mutual cooperation system (Kusuma & Rahman, 2018).

This middle society has experienced development compared to a simple society, with the characteristics of its society, namely: Relationships with families remain strong, but relations between community members begin to loosen and begin to be based on interests to meet profit and loss based on economic interests. Society is still respected and starting to open up to outside influences. The emergence of rational thinking causes belief in supernatural powers to begin to diminish, but it will reappear when people are at their wit's end in dealing with problems in their environment; educational institutions are starting to emerge with the existence of primary and secondary education, but there is no visible out-of-school education. Since entering school education institutions, the illiteracy rate is decreasing, written and unwritten laws coexist harmoniously, and market-oriented economies have begun to increase competition in production. This affects differences in social structure in society so that the value of money plays an important role. *Gotong royong* still applies, but among extended families or closest neighbours, the construction of infrastructure and facilities for the public interest is already based on wages. The commercial value has been calculated (Kurniawan, 2019).

This society has experienced development or progress because relations with other communities have been intensive, receiving a lot of information from outside through electronic media; even the people concerned often work outside their territory to experience development in line with the changes that come in their lives. Premodern society had the following characteristics, namely: Inter-community relations were based on personal interests and individual needs, Inter-community relations were carried out openly in an atmosphere of mutual influence, except in keeping the secrets of discoveries, Society strongly believed in the benefits of science and technology because as a means to improve the welfare of life, society consists of various kinds of professions and skills that can be improved or learned through non-school education or vocational school education. School education is relatively high and evenly distributed. The economy is almost entirely market-oriented, based on the use of money and other means of payment (credit cards, checks, current accounts, and so on) (Sasono et al., 2021). They consider the kindness of others they have received as a standard to return the most excellent favor. This reciprocation is not always in the form of material but also in the form of social appreciation, or Javanese, it is called "*ngajeni*". Promises made by a person or a particular community will be remembered very much, especially regarding their needs. This is realized by the experiences or trauma they often experience, especially regarding promises related to development programs in their area. One of the characteristics possessed by almost all Indonesian village areas. The unique thing is, without asking for help, they will immediately work together to lighten the burden on their neighbors who are having "work." They do not consider the material losses incurred to help others. Rural communities are known to be very religious. This means that in their daily life they obey their religious worship. Collectively, they actualize themselves into cultural activities with religious nuances. For example: tahlilan, rajaban, Friday kliwon, etc. (Warisno & Tabrani, 2018).

Development is a process of change in all areas of life that is carried out deliberately based on a specific plan. National development in Indonesia, for example, is a process of change that is carried out based on a particular plan, deliberately and indeed desired, both by the government, which is the pioneer of development, and the community (Hadi, 2015). Development is an effort to change based on a particular view that is not free from experience, the reality being faced, and the interests of the parties making development decisions.

In terminology, development is synonymous with development, modernization, westernization, empowerment, industrialization, economic growth, Europeanization, and political change. This identification was born because development has a multi-intelligible meaning, so the term is often equated with several other terms with different meanings (Burns et al., 2016). Some understand development as an effort or series of growth and change efforts that are planned and carried out consciously by a nation, state, and government towards modernity in the context of nation-building (Wimmer, 2018). Meanwhile, Ginanjar Kartasasmita (Kartasasmita, 1994) provides a more straightforward understanding, namely as "a process of change for the better through planned efforts" cooperatives, so that people feel that some of the objectives have been enjoyed.

The existence of competition encourages people to work. A person is more active in trying to do something when he sees that other people can be combined in competition. Even more active when incentives accompany this competition. This can be done by forming KUDs where the best KUDs are given incentives and prizes (Yuliana et al., 2016). In the *gotong-royong* project, the village head often only ordered the work to be carried out when he went to town. This does not encourage people to work. Still, if the village head participates in the work, then the people follow the example of the village head so that the motivation to carry out development is even higher. Do not let project leaders set bad examples. Notifying this example by superiors is felt in a paternalistic society; superiors are role models.

The village is a universal phenomenon found anywhere in the world. It is a small community tied to a particular locality, both as a place to live (permanently) and for fulfilling their needs, especially those that depend on agriculture. Every village tends to have specific characteristics in common (M T Rahman, 2011).

This research was conducted in Kaliguwo Village, Kaliwiro District, Wonosobo Regency, Central Java Province. The reason for the researcher taking this location was based on the consideration that the community still did not participate very much in development, and the writer had lived in that location, so it was easy to reach. It made it easier for the writer to collect his data and other research-related things.

The method used in this research is the descriptive method. The descriptive method focuses on the problems that existed when the research was carried out or actual problems. It also describes the facts about the problems being investigated as they were and is accompanied by adequate rational interpretations. I did this by collecting and analyzing data related to the study object. This research is intended to describe the ongoing personal. Indeed, in terms of language, descriptive research is research that is intended to make a description of ongoing situations or events. Sumardi Suryabrata (Suryabrata, 1998) explains that descriptive research is the accumulation of primary data in a purely descriptive way; there is no need to look for or explain interrelationships, test hypotheses, make predictions, or get meaning and implications, although research that aims to find these things can also include descriptive methods.

The research technique used is qualitative. This technique is often considered a natural paradigm (Silverman, 2013). Qualitative research is a particular tradition in science that fundamentally depends on human observation in its area and relates to these people in their language and terminology (Miller & Kirk, 1986). Data sources in research are subjects from which data can be obtained (Arikunto, 2010). The data sources in this study consisted of two sources, namely primary data sources and secondary data sources. While the purpose of research in the analysis is to narrow and limit findings to become one data that is orderly, structured, and more meaningful. The technique used is Milecs and Hubermacn's qualitative analysis, which consists of three activities that occur simultaneously: data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2018).

2. RESULTS AND DISCUSSION

A Case Study: Kaliguwo Village

According to its history, Kaliguwo Village is a wilderness that is very haunted and scary; there are lots of large logs and rocks that are big and full of holes. During the colonial era, there was a shortage of food everywhere and chaos. Therefore, there were evacuations, including Simbah Samparagin (Rana Pati) from Jogjakarta, Simbah Pouch Praya from Banjarnegara, Simbah Dawud from Purbalingga, Simbah Gendong

Lontong (Mbah Gede) from Banjarnegara, Simbah Tongkok from Wonosobo and Simbah Kitit from Kebumen.

From the elders and senior figures mentioned above, living side by side and hand in hand with each other with persistence and the power of their mysticism, they founded hermitages, and to fulfill their lives, they opened plantations and agricultural fields for farming. With the development of the times and having many descendants, the elders discussed the expansion of the village area, which included: Simbah Samparagin or better known as Simbah Ranapati, occupies a hamlet with lots of rocks and holes; therefore, Simbah Samparagin, given the name Kaliguwo Hamlet. Simbah Pocket Praya pioneered religious knowledge, namely Islam, by establishing a hermitage/study center with a bead that was firm in its stance and then named Jetis Hamlet, which until now is famous for the Al Mas'ud mosque.

Simbah Dawud cultivates rice every day with the freedom to open rice fields accompanied by trading and constantly makes decisions that can be understood and understood by the people around him so that the place where Simbah Dawud is called Dusun Beran, which means a gathering center or a barometer so that until now it is used for the village government center. Simbah Gendong Lontong (Simbah Gede) and Simbah Tongkok are two people who always make people stunned because of their high spiritual abilities cocoons can cure all kinds of ailments, so people call them Parakandawa which means looking for the longest distance which cannot be seen with the naked eye, so in called Parakandawa hamlet and until now there are still *petilasan* which are always cared for and used in rituals by the surrounding community. Simbah Kitit and Simbah Santana persist in fighting for justice and truth. Still, they are always constrained by geographical ups and downs and large rivers that twist and turn and always move with checkered areas, so the two figures are named Satana. From the north of the hamlet of Kaliguwo to the south of Setana, they gathered for a meeting to give the name of the village whose intention was to unite with various considerations and opinions, including because from the north to the south, there were many rocks and long rivers so they agreed to name it Kaliguwo Village until now.

Topographically, Kaliguwo Village is a hilly or highland area, and the land is divided into several uses, which can be grouped as public facilities, settlements, agriculture, economic activities, etc. To advance education, Kaliguwo Village will gradually plan and budget for the education sector through ADD, non-governmental organizations, and other legal funding sources to support government programs in the Regional RPJM of Wonosobo Regency.

In general, the economic condition of Kaliguwo Village is supported by several community members' livelihoods. It can be identified into several livelihood fields: farmers, farm laborers, private employees, traders, entrepreneurs, retirees, construction workers/carpenters, and cattle ranchers.

The development of village road infrastructure originating from regional programs is carried out following the provisions of the government, both provincial and district governments. In terms of the width and thickness of the road and with the formation of a development implementing team by the village government, the implementation of village road infrastructure development is carried out through cooperation with the community. The village government prioritizes using human and natural resources and utilizes community self-help and cooperation through village development mechanisms. This cooperation takes the form of measuring the road body, cleaning the road body of trees and garbage, forming the road body, compacting the soil, making foundations, and preparing building materials.

Stages of development monitoring and evaluation

In addition to planning and implementing development, monitoring is a process that is no less important in development. Monitoring is needed to support success in the development stages, which provides information about the extent to which development activities have been carried out as planned. As Mr. Pawit said, "The cooperation between the BPK and the community is to jointly supervise, especially overseeing the budget. Such a budget must be reported because there are rules" (Interview in Kaliguwo Village on April 8, 2017).

The community does not directly supervise and does not directly ask for development budget funds in any place. Still, they only feel that development results have not followed their deliberated plans. In addition, the government must be open regarding information, both budget information and other policies, because information disclosure provides opportunities for the people to participate in various policies in development. The government has to provide complete information about what it is doing openly and transparently. Monitoring or supervising to determine the needs of the ongoing program to find out the gap between the

plan and the target. Knowing program implementation needs can make adjustments to take advantage of program needs. The gap that becomes a need can include cost, time, tools, materials, etc.

Thus, it can be seen how many workers must be added or removed, what tools or facilities need to be prepared to carry out the construction, and how much additional time is needed. Therefore awareness and active participation of the community is one of the keys to successful development; in this case, achieving development targets needs to be demonstrated by government policies. Seeing the participation stated above, the people in Kaliguwo Village with various styles of life to achieve development success should know more about the capabilities and actual conditions of the land conditions as well as the capabilities and strengths of the community by demonstrating the main aspects related to the development program. Likewise, what was said by Mr. Suratno that, "If it is said that we are being sued, we are still being sued because we, as Hamlet heads in the government, expect cooperation, but most of these things there are still a few people who dare to sacrifice their energy." (Interview in Kaliguwo Village on April 9, 2017, 10.20 WIB).

The people in Kaliguwo village are indeed required to cooperate by village officials because the village government wants cooperation as before, where all the people flock to participate in the development, cleaning, and religious activities. However, the community is not participating in these activities now because many people now prioritize their work.

Participation that grows in society is influenced by age, gender, occupation, income, and length of stay. The age factor is indeed an influence on one's attitude toward existing social activities. Upper middle-age tend to participate more than those from other age groups. Likewise, in Kaliguwo village, the people who participate are more dominant in the middle and upper ages because teenagers in Kaliguwo village are rare; they choose to transmigrate or migrate outside the area. As well as the results of an interview with Mr. Nirman, as the Head of Development said, "There is community participation in the form of cooperation with community awareness. Without assistance from the community, the village government will not run in such a way that development will be chaotic (Interview in Kaliguwo Village on May 29, 2017).

From Mr. Nirman's statement above, there is a form of community participation that generally colors the community to participate in development. And without the community's support and assistance, the road infrastructure construction in Kaliguwo Village would not run smoothly even though the construction has not gone according to plan. Following what was said by Mr. Suratno on May 29, 2017, "What is certain is that our society is not yet allowed to make donations in the form of money, but what is clear that they provide is only support and participation in the form of (non-physical) ideas and labor (physique)."

To expedite the development of village road infrastructure, the people in Kaliguwo Village were asked or required to participate in development activities. The development of funds is one of the main drivers that determine the implementation of development; the reality on the ground shows that without being encouraged by adequate funds, the development process will be hampered, and this is a common phenomenon experienced by every region. Still, the people of Kaliguwo Village do not allow it to participate in donations. Because the majority of people work as farmers and their income is moderate. Community participation runs in Kaliguwo Village in development, namely participation in physical (energy) and non-physical (ideas) forms (Carvalho & Sacks, 2021).

Community Participation

Direct community participation in every development process of a society to achieve development goals and the community is an effort to participate so that the development process can be fair and prosperous. As explained by Mr. Pawit on April 8, 2012, "Give instructions if in one hamlet you only ask if there is enough budget or not to use it for development, then if the Musren Bangdes asks for the budget".

Likewise, it can be known that the community will only be able to be involved in further activities if they feel they are taking part in doing what will be carried out. Willingness to help the success of a program by following the capabilities of each person without compromising personal interests. Therefore, community participation is fundamental, especially in the planning and decision-making stages. Community participation is how the community gives its thoughts in the development process. Participation can be realized on various occasions, such as meetings or conferences, letters or suggestions, and ideas for the development process. Channeling ideas and contributions of thought can be channeled through existing formal institutions. It can be seen from participating in road infrastructure development meetings and activeness in giving opinions and suggestions at meetings. The road was cut off due to landslides due to heavy rains that occurred in the Wonosobo area and its surroundings, as one of the triggers for the landslide that hit Beran Hamlet, Kaliguwo,

Kaliwiro around 9.00-12.00 pm, Monday (March 20, 2017) with a volume of 210 CM wide and about 20 M long, while the height range is 1.5-2 M.

The incident was caused by continuous rain that flushed from noon to midnight because of unstable soil. Such soil conditions are very susceptible to landslides, especially since there are no trees to support the strength of the soil. From the incident above, there was no loss of life, but the road access connecting Beran Hamlet and Parakandawa Hamlet was cut off. The soldier at the village, Sargeant Sri Wibowo, is coordinating with village officials to resolve the cut-off of the road connecting the two hamlets. From the results agreed upon by the residents, repairs are carried out independently with community service. Sri Wibowo reported this to Danramil Captain Arm Subarkah to get attention from a higher level. After receiving a report from Babinsa, Muspika checked the location and helped repair the broken road. The enthusiasm of the residents and the Koramil was evident when carrying out community service, with the hope that critical temporary repairs could be passed. At the same time, waiting for assistance from the sub-district so that the road can be passed, even though it is rather tricky. The cut-off of the road will significantly hamper the wheels of the economy of the two hamlets. It is hoped that assistance from the authorities will soon descend so that roads return to normal. One of the solutions is to give back, but because it requires a lot of funds, residents work around this by making embankments from sacks filled with soil. At least it can help residents so that the road can function again. The stakes made of bamboo that hold the sacks filled with soil are lined up with the hope that there will be no further landslides that will make it difficult for residents.

Based on the results of this study, the researchers associated it with one of Talcott Parson's structural, functional theories, which assumes that society is a system consisting of interconnected parts. The development of functionalism is based on the organizational system development model obtained in biology, the basic assumption of this theory is that all elements must function or be functional so society can carry out its functions properly. From a structural-functional perspective, what is considered is the function of the parts in the structure that are needed for the whole structure. This function is called the manifest function, which is recognized and has the desired consequences, but there is also the latent function, which is recognized and has unexpected consequences. After a government is formed, each division has its function. The function of division refers to using individuals in a government that essentially embodies rights and obligations. The emergence of a crisis in government organizations results from the malfunction of one of the division's functions.

Even though the current development in Kaliguwo village is not following the plan, by implementing the four functional prerequisites described by Talcott Parsons, the construction of village road infrastructure by adjusting the conditions of the land to be built and the development of high-quality must first formulate goals formerly. Even though the development of village road infrastructure cannot be evenly distributed in one village, it is better to prioritize roads that are already very bad and difficult to pass by either 2 (two) or 4 (four) wheeled vehicles because four-wheeled vehicles are essential in Kaliguwo village to transport crops, which will be sold to distributors. If the existing road cannot be passed by 2 (two) or 4 (four) wheeled vehicles, the community will return to transporting their crops by carrying them on their shoulders. Carrying this method requires a long time and cannot simultaneously bring large crops.

3. CONCLUSION

Development in Kaliguwo Village has not been evenly distributed; therefore, the government is trying to build roads that have not been repaired immediately. As for plans that compile development programs or build business activities in an area, the community's needs must be analysed. In carrying out a needs analysis, you must be able to meet the needs, not just make a short wish list. Community participation in Kaliguwo Village in construction is not very good. Participation is in physical (energy) form. In road construction, the community cooperates in cleaning the road and preparing the materials needed when building the road. At the same time, non-physical participation can be realized on various occasions, such as meetings or conferences, letters, or suggestions and ideas for the development process. The lack of community participation in Kaliguwo Village is caused by relying on a bigger budget from the government because they feel that the funds used so far are not enough to build existing roads. In addition, the community is more concerned with their work than the cooperation activities that have become the routine of residents.

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