

Rationality of Village Communities in the Practice of Independence and Village Development (Case Study in Ngroto Village Pujon District Malang Regency, East Java, Indonesia)

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Abstract

The main purpose of this research is to know thoroughly in the development of villages that are often echoed, namely about the rationality aspects of villagers over village development practices. The real symptoms that have long been present in this collective life can manifestly be a force in village development, because the substance of village development itself is for the benefit of rural communities that are considered the real subjects of village development. In order to sharpen this thesis, the research will be focused on the character of the community in a village, namely Ngroto Village, Pujon District, Malang, which is also the Village with the National Highest Village Building Index (IDM) in 2018. This research is expected to contribute critical thinking to social and community symptoms related to village development. Thus, it can present a whole picture of village development practices that not only concern the aspects of procedural normative implementation, but also present substantially in the typical state of rural life. Thus, the practice of village development can actually be interpreted by the community without having to intervene in the concept of village development which is often interpreted narrowly as a normative mechanism of village government in carrying out village development planning. This research activity is an effort to be able to explore the fundamental aspects in the context of village development run by the village government and its citizens. To sharpen these efforts, this study took a sociological perspective on the rationality of the village community that was contextualized on village development activities until Ngroto Village achieved the highest NATIONAL IDM value in 2018. The results of this study projected that village development can take place ideally by establishing a balance between the ideal village development system according to the country as stated in the regulations, with the world of life or social and cultural lebenswelt of the village community. The way that can be done to achieve this balance is to encourage the ability of the village to develop moral proceduralism that contains the rationality of the world of social and cultural life of the community in running a series of village development systems.

Keywords

village development; rationality aspect; village development system



I. Introduction

Ngroto Village pujon district of Malang regency geographically has an area of 328,384 ha and is located in the west Malang region. Ngroto village is on one of the tourist trails between Batu City and Kediri Regency. The strategic location is supported by cool natural conditions and as a result so as to develop the potential of the village, namely in

agriculture, livestock and tourism. In addition, quoted from the profile of Ngroto Village explained that this village is the center of education and trade in the Pujon Subdistrict of Malang Regency. Socially and culturally, Ngroto Village is used as a center for arts and cultural activities because people's lives are still maintaining traditions, customs with safe, orderly and peaceful conditions.

Viewed from the side of administrative boundaries, Ngroto Village with its village location borders other villages in the same subdistrict. Here is the border of the region Ngroto Village:

To the west: Ngabab Village pujon subdistrict

East: Pujon Village Lor Pujon Subdistrict

North: Madiredo and Wiyurejo villages

South: Pujon Kidul Village Pujon Subdistrict



Figure 1. Region Ngroto Village

From this information it can be known that Ngroto Village is flanked by 5 villages at once. However, the main access across the kecamatan and even cross-district between Malang Regency and Kediri Regency is in the Ngroto Village area and divides this village, so that despite the territorial limits of therapy.

While in terms of topography and geographical area, Desa Ngroto is in the region of hills and mountains with an altitude of about 1,100 m above sealevel. Based on data from the Central Statistics Agency (BPS) of Malang Regency in 2016, recorded rainfall in Ngroto Village reached 2,000 mm. The highest rainfall occurred in December which reached up to 405.04 mm. Ngroto village has an area of 328,388 hectares of hills. The distance traveled by Ngroto Village to the Subdistrict is 2 km, with a duration of about 10 minutes. While the distance traveled Ngroto Village to the Regency is 50 km, with a duration of about 2 hours.

This village was named by the Ministry of Rural Development of Disadvantaged Regions and Transmigration (Kemendes PDTT) to be an independent village with the highest Village Building Index (IDM) in Indonesia. The Village Building Index (IDM) is a government program to reduce disadvantaged villages and increase independent villages. The Ministry of Rural Development of Disadvantaged Regions and Transmigration (Kemendes PDTT) developed IDM to strengthen efforts to achieve village and rural development targets with a focus on strengthening regional autonomy. Through IDM Ngroto Village tested the status of progress and independence, on the other hand the provision of information data needs to be prepared in the realization of village development. Based on IDM compiled by PDTT, Ngroto Village is ranked first out of 100 villages with an IDM value of 0.94. The process of getting that degree takes a long time.

In 2014 Ngroto Village, Pujon Subdistrict, Malang Regency earned the title of developing village. The village government has not succeeded in achieving advanced village standardization. The importance of synergy between various parties, either the community or the village government is aimed at achieving the highest IDM. The social condition of Ngroto Village, Pujon Subdistrict, Malang Regency before getting the highest IDM title has many shortcomings. Geographically, the village is on a strategic path. The location in the middle of Pujon Subdistrict and the border of Batu City makes Ngroto Village rich in potential. Among them the potential that can be maximized is small business, trade, tourism and economic potential. However, the passive construction of human resources and facilities is inadequate due to the lack of budget received by the village government. Connecting access between hamlets becomes a barrier in the development of abundant human and natural resources. On the other hand, another problem that occurs is the lack of public awareness of the importance of education, especially early childhood education. The occurrence of economic inequality due to the unwai economic activities of the community also appears in this condition.

Social conditions after the development of the community village become much more prosperous. Seen from the ease of society in access to population mobility both internally and externally. In this context, the village government's strategy through resource management in social, economic, and ecological resilience in a sustainable manner will bring it into An Independent Village. The reason, the village government focuses primarily not on the physical development of the village, but on 4 (four) main points that must be done, namely,, educational resilience is realized by establishing kindergarten and PAUD as the first education for village children. In the field of economic resilience, the Ngroto Village Government has a Village Owned Enterprise (BUMDesa)) "Ageng" by having business units that can improve the welfare of the community,, from savings and loans, tourism business and Himpunan Penduduk Pemakai Air Minum (HIPPAAM). BUMDesa "Ageng" becomes the driving force of community economic activities through capital loans for business people as well as villagers. The difference in lending is seen from Desil 1 and Desil 2 ppls results in 2011 that are able to create community business activities independently. Another impact, with changes in social conditions give rise to institutions in the community. The development of government institutions, economic institutions, community institutions, and other institutions in Ngroto Village (Ngroto Village Monograph, 2018).

Then in the tourism sector, the village government seeks in the use of potential rice fields. One form of tourism in this village is "Blank-Q Tubing Tourism". In the ecological sector, communities form Climate Change Adaptation, and Disaster Risk Reduction (API PRB). The village government also gives understanding to the villagers about the importance of maintaining nature. In addition, API PRB is built by the Environment Agency (DLH) in collaboration with Asia Pacific for a vegetable waste treatment project from the mantung market that will later produce electricity, biogas, and fertilizer (Ngroto Village Monograph, 2018).

The above explanation is a part of what has been done by the Ngroto Village Government, which shows the efforts of the village government in carrying out its construction. However, no less important than all that is how the community's view in response to what has been done by the Ngroto Village Government. Because society basically has rationality that is awakened through the life it lives in such a way that space and time make up its consciousness. Rationality or awareness of village development seems to also be shown by the community as seen from the picture of general symptoms on the surface level, namely their participation in some form of development activities or

programs run in the village. But a more specific picture that really shows the rationality or public awareness of the running of the wheels of village development has not been revealed much. So it is important for us to understand how real awareness or rationality in society works in such a way that is patterned in the structure of people's thinking on the development of villages that they experience in their real lives. So that on the one hand, peran and the efforts of the village government in making Ngroto Village with the highest IDM in Indonesia will be an interesting research topic to study, and on the other hand the rationality of rural communities for the development that has been carried out can sharpen the sociological aspects of village development efforts. Thus, the portrait of village development will be fully understood, not only in the normative aspect of instrumentative through the study of development practices only, but also will be seen substantive aspects, namely rural communities themselves that are clearly the subject of village development. Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020).

In an effort to answer this research problem using research methods that will be structured to lead to the stages in understanding what is the topic of research. This research uses qualitative methods, which are methods to explore and understand meaning by working on inductive data analysis" (Creswell, 2012, p. 5). Qualitative methods are chosen based on the consideration that this meode can describe and provide a deep understanding of the dynamics of society more specifically related to village development and its relationship to the rationality of rural communities. Through the above consideration of the results obtained from this study, *the first* problem studied in the form of social symptoms is dynamic, so that when extracting the data provided more flexible adaptable in the field. *Second* is that the content obtained from these dynamics is more easily produced by the research subject through his thoughts, speech and actions, so that subjective views can frame authentic data from the subject being studied. Therefore, everything that is photographed from the life of the research subject in the field related to the two formulations of the proposed problem is the data used to explain and understand the topic of this research.

In collecting data from informants, it is very important to look at the logic of the Ethnographic-interpretive method Geertz (Ninuk, 2012: 9) among others:

- (1) Hermeneutic circle thinking in qualitative-interpretive, where looking at socio-cultural symptoms not only from events that occur in the field but looking at references to socio-cultural explanations through previous library sources.
- (2) Symbolic, the researcher seeks to understand the meaning in informant knowledge naturally / natural and not based on the interpretation of the researcher.
- (3) *Logic humanities*, in this knowledge researchers explain how logic thinks people about village development practices that have been carried out so far.

Guided in these three logics, the main data collection techniques in ethnographic research are: (1) Participatory Observation, (2) In-depth interviews, and (3) Documentation. This is solely to obtain natural data from the point of view of the subject / informant to be studied.

II. Review of Literature

Research on the practice of building this village in general content is not new. However, this research if reviewed substantially there is the idea of developing knowledge that will be able to build discourse on development, especially village development better, which is related to sharpening that is placed in the aspect of rationality or awareness of citizens. Some studies that have general content about increasing IDM can be seen from some of the following research results. First, research by Putra, R.H (2019) with the title "Village Government Strategy in Improving Village Status Towards Independent Village (Hanura Village Study, Pandan Bay Subdistrict, Pesawaran Regency)". This research aims to find out the village government's strategy that shows that the Hanura Village Government has implemented 4 (four) strategies, namely: 1) Corporate Strategy, namely by formulating a mission vision and strategic goals based on village potential, 2) Strategy Program. . Program strategy is focused on solving social problems by being implemented through a program. The government has carried out infrastructure development, improvement of settlement quality, infrastructure development, development of BUMDesa as a center for marketing village products and institutional improvement of village bureaucracy. The program is run on the Social Resilience Index, Economic Resilience Index and Ecological Resilience Index, 3) Resource Support Strategy, which is a village government strategy in empowered, and competitiveness (Competitive). In the field of finance, the village government maximizes financial management effectively. In addition, the use of technology is maximized as an improvement in infrastructure facilities and utilization of Natural Resources (SDA), and 4) Institutional Strategy implemented by implementing village regulation training programs and improving public services. Thus, these strategies are what is carried out by the village government to improve the status of the village.

The strategy of the village government in realizing Mandiri Village through IDM in each region is certainly different. As the second study by Bachrein (2010) with the title "Village Building Approach in West Java: Rural Development Strategies and Policies. The results of Bachrein's research showed that in an effort to accelerate rural development, Bappeda West Java Province designed a development program entitled "Building Village". In realizing an independent and prosperous village, it is necessary to develop a community empowerment model and a range of village devices. The implementation of the program is based on the basic needs of the village / region. Information about the formulation of rural development planning through the Building Village model is needed in solving problems and answering current opportunities. Implementation of development programs is carried out participatoryly by involving stakeholders and the community.

In an effort to strengthen the synergy of rural development can be done through the fusion between sectors. In this context, active participation is needed from Bappeda Province / Regency both APBN and APBD 1 and APBD II. The next strategy, namely through the optimization of Musrenbang activities by involving all stakeholders and guided by development planning documents. Such a strategy, according to the results of the study will be more meaningful if there is participation of the Village Head and / or Community Representative. This research also shows the results that existing local / rural institutions must be developed, so that their existence is maintained from people's lives. Local organizations can be a development strategy in rural areas.

Similar research on village government strategies is also explained in the third study by Arifah and Kusumastuti (2018) with the title "Strategies to Accelerate The Development of Independent Villages (Studies in Kemadang Gungkidul Village". This

research explores NAWACITA, namely "Building Indonesia from the Periphery by Strengthening Regions and Villages Within the Framework of a Unitary State". The purpose of this study is to find out the village government's strategy so as to make Kemadang Village an independent village in 2015. The form of development transformation is also discussed in this study. The results obtained show that the kemdang village government's strategy in making the village independent through potential mapping, mentoring, coaching and preparing village governance in a modern manner and establishing synergy between parties. The realization of development transformation is the improvement of health infrastructure services. In addition, there is an increase in the diversity of community production and disaster mitigation programs. Nevertheless, this research requires further study to improve village development. Improving facilities and infrastructure in the health sector is needed by the community to facilitate access to services. Access to non-formal education such as education or courses also needs to be improved. The results of this study also explain about the constraints on the distribution aspect in the form of a post office. Population census administration data also needs to be improved. Kemadang Village Government has a strategic step to make the village independent with three dimensions of IDM. In the dimension of ecological resilience, the government cooperates with Search and Rescue (SAR), Disaster Alert Cadets (TAGANA) and Supervisory Community Groups (POKMASWAS) in monitoring village tourism. This research tries to explain the village government's strategy in making Independent Village.

Previous research, showed about the village government's strategy in improving the status of the village. Furthermore, there is a research topic that looks at the existence of governance factors in assessing idm differences in a village. The contribution of the role of village governance in development will have an impact on development outcomes.

This can be seen through research by Setyowati (2019) entitled "Village Governance on Differences in Village Building Index (IDM): Study of Three Villages in Malang Regency". This research identified the governance of 3 (three) villages in Tumpang District of Malang Regency, namely Palungdowo Village as a Developing Village, Tumpang Village as Mandiri Village and Malangsuko Village as Maju Village. The result of Setyowati's research is that there are 2 (two) governance factors on the difference in IDM results in the three villages, namely the village government factor that has complete governance and already has a clear organizational structure. The administration of these three villages is complete and filled, in addition, the village government in the policy-making process always involves the village community, It is proven in the preparation of APBDesa, village regulation making and others. The next factor is the active participation of the community. Reflected in the organization in Tumpang Village as Maju Village has more organizations than Developing and Independent Villages. This research shows that governance factors have a large contribution in village government. Village governance becomes good if there is participatory from the community.

From some of the research on the above, the topic of village development practices that pay special attention to aspects of village community rationality has not been developed in the realm of village development studies that actually have substantial value in human collective life. To prove this, indeed in many studies the development of the main village is always based on normative aspects as seen from the four studies above. That speaking of village development, it is still difficult for us to find the thoughts that based on the aspect of rationality as this research was built. Therefore, in order to compile modeling of village development ideally, where the rationality of the village community becomes important to be presented, the theory that underlies this research is based on the

development of Habermas thought that departs from Weber's thinking on human rationality in his social life.

This research consists of various studies on village development that have been partly shown above, where it is generally based on normative-instrumentative ways of thinking about village governance, village planning and development as well as the idea of start-up efforts run by villages. While this research is based on Weber rationality thinking and critically developed by Habermas to be a foothold to contextualize it to the community order with the idea of village development that has not been widely discussed as an important part of village development that is increasingly run by villages in Indonesia.

III. Result and Discussion

3.1 Development Practices in Ngroto Village

In this discussion The definition of village development refers to the Regulation of the Minister of Home Affairs or Permendagri No. 111 of 2014 on Village Development Guidelines, which is conceptually also in line with the understanding of social welfare development which is a planned and institutionalized effort that includes various forms of social intervention and social services to meet human needs, prevent and overcome social problems and strengthen social institutions. With this conceptual understanding, it will be seen how the practice of the implementation of development that takes place in Ngroto Village.

Of the many various development implementations carried out in Ngroto Village, all appear to be reflected in the village RPJM document contained in more detail in the Village Development Work Plan (RKP). In RKP in 2019 everything is relatively well executed. This is evident in the transparency process of the use of budgets that are published in the community openly. The installation of large billboards that show the acceptance of APBDesa and the use of budgets divided into areas include: (a) Spending on government affairs, (b) affairs in the field of development, (c) affairs in the field of community development to (d) affairs in the field of community empowerment, all of which are contained in the billboard.

From the context of its own development mechanism normatively we know the participatory development model, as echoed in the mechanism and process of village development. Simply put, participatory village development is actually a development based on proposals from the community, where the participatory development model also involves the community during the implementation process. Returning to Ngroto Village, Pujon District of Malang Regency, in this study will see how the implementation of participatory development has been carried out under the leadership of Mr. Prayogi as the Village Head. Departing from the vision brought by him to bring his community to the community of Ngroto Village which is AMANAT. The description of amanat vision itself is an acronym of Adil, Makmur, Mandiri, Aman, Nationalist, Reliable, and Transparent and kuntabel in implementing governance and village development. Furthermore, the vision of the Village Chief was lowered in detail into 8 (eight) missions, namely first, realizing equitable development in all fields without exception remote environments; second, realizing the people of Ngroto Village who are independent and always based on local potential in the implementation of development in agriculture, livestock, trade, home industry and tourism; third, creating a safe, peaceful and comfortable Ngroto Village community through the optimization of the role and function of community protection (LINMAS) as well as participatory security models; fourth, create jobs in all potential sectors so as to increase people's income and community welfare; fifth, creating a cultured

and ethical Ngroto Village community by involving community leaders and religious leaders through formal and informal education; sixth, creating a younger generation who love the homeland by bulldozing... creating a young generation who love the homeland by involving it in every implementation of development; seventh, realizing the people of Ngroto Village who have competence and competitiveness; Eighth, create good governance that is principled on transparency and accountability.

The implementation of the development of the vision and mission of the Village Head, once again seems to be the formulation in the Village Medium Term Development Plan (RPJM) which has been prepared from 2014 to 2019. From this Village RPJM furthermore poured more concretely in village development work for each year which is compiled and documented into the Village Development Work Plan (RKP). In the village RKP itself is divided into 4 (four) fields, namely the field of government, development, development and community empowerment. However, this village RKP may experience changes due to distress, such as disasters, then the Village RKP will be revised in accordance with the scale of development priorities.

In addition to the presence of the head of the hamlet, elements of other citizen groups or institutions were also presented in the Musrembang process, including the PKK Group, youth groups through Karang Taruna, other citizen groups and important institutions from citizen representatives, namely the Village Consultative Agency (BPD), Ngroto Village.

From the development planning process and mechanism as stated above, the Ngroto Village Government hopes that the villagers can find out how the development work will be carried out in this village. Moreover, in the planning process is related to the allocation of development budgets that will be managed by the village government. As stated in the Village Head's Vision and Mission regarding transparency, this is certainly related to the transparency of budgeting allocation that will be run by the village government with APBDesa Ngroto as a whole. With this transparency as well, the village government hopes that the community will be more concerned with the implementation of the overall village development wheel run by the village government. Moreover, the picture of budget allocation that is displayed in community environments also shows details of activities items planned and carried out during one year of budgeting. What is contained in the billboards in general is exactly as the RKP that has been compiled by the Ngroto Village government, especially for the RKP year 2019. The interesting thing about this picture is that the transparency of the use of this budget in addition to the formal accountability process through the village development planning deliberation mechanism, is also conveyed openly in the community. Efforts to transparency development and use of the village budget have been ongoing during mr. Prayogi's leadership for 5 years.

In order to encourage sustainable rural development that has resilience in various fields, the village government also seeks to meet the basic needs of the community. As is the case in terms of community settlements in Ngroto Village is also a concern of the village government, for example related to sanitation and also the problem of garbage and waste residents, drainage in the community and drinking water needs. This explanation is one of them reflected in the case that occurred in The Hamlet of Maron, where there are problems meeting water needs experienced by the people related to the difficulties of residents over the needs of clean drinking water. Through development planning carried out by the village government, it was realized with the Drinking Water Users Farmers Association (HIPPAM) and the Drinking Water Users Association (HIPPA) to meet the water needs of residents.

Non-physical development practices that touch on aspects of meeting the basic needs of the community are also a big concern by the Ngroto Village Government. The basic

need intended here is to come into contact with the field of education and the field of health. In fact, what is practiced by the Ngroto Village Government is seen from support for the provision of educational facilities and infrastructure located in Ngroto Village, namely the renovation of PAUD and kindergarten. In the field of health also realized some support to facilities 8 (eight) Posyandu are quite adequate, namely Posyandu Tua and Posyandu Balita. Not only Posyandu, the village government also realized the establishment of Polindes which is expected to facilitate the community in getting health services.

The Village Government increases the availability of basic facilities and infrastructure to support the socio-economic activities of the village community. Physical development facilities include access to agricultural roads to facilitate the distribution of agricultural products to the market, the construction of vegetable central market facilities, and also the construction of local agricultural / fishery saprodi stores as part of BUMDesa's business unit.

In addition, the Ngroto Village Government also increases the capacity and quality of the electricity, telecommunications and transportation networks. It is seen that in the Village Office provided wifi that can be accessed by everyone. These facilities are usually used by children when holidays or ordinary days to play the internet. This condition is supported by the geographical location of Ngroto Village which is in a highland area so that the internet signal / network is no problem.

In terms of attention to the quality of the environment, the Village Government also carries out its development in an effort to provide a clean and comfortable living environment. For this reason, the village government provides garbage can facilities scattered in the community. Thus the problems of samapah in Ngroto Village can be resolved, especially with the construction of an integrated samapah management place. This makes the quality of the environment living in this village even better.

3.2 Rationality of Village Communities Over Village Development Practices

Furthermore, it will be outlined how the rationality of the community towards the results of development that has been run by the Ngroto Village Government. This analysis of rationality is strongly related to the reading of the citizens and the actions of the citizens for the development carried out by the village government. Departing from the results of interviews conducted on citizens and also observations made, systematic discussion of rationality built in the community on the development carried out by the village government can be explained through the participation of citizens in development and the picture in the world of socio-cultural life of the community it runs.

At the time of the deliberations of the hamlet in three hamlets, from each implementation, it can be said that everything went smoothly. What is the proposal of the residents of each hamlet is responded well from the planning team and accommodated as a proposal that will be brought to village-level deliberations. From the situation that occurred in the village deliberations, according to one of the members of the planning team said that what was conveyed by the planning team which is a representation of the village government can be said to be good.

The interesting thing about the deliberation process of this hamlet is when the citizens of the community with what they know and understand submit their proposals. According to the planning team, sometimes the things conveyed are outside the context of village development planning. But what he said was from what he felt as a villager. But because in the deliberations, the construction of conversations and discussions is about the construction of villages that are spelled out by the proposed activities that will be

submitted making things what is conveyed by the citizens must be in the context. So what happens in this deliberation on the one hand focuses on matters related to development as understood by the planning team, but on the other hand the proposed citizens who appear eventually lead to the construction that is understood by the planning team.

On the content side of deliberation or discussion this becomes effective because it focuses on the theme of proposed development activities, but unwittingly drags the rationality of the citizens to understand the development of the village as constructed about village development in the form of proposed activities. So that the substance of the so-called village community development is increasingly constructed by the development idea brought by the village government which is actually a derivative of the implementation of the rules outlined by the state contained in the Minister of Home Affairs Regulation No. 114 of 2014 on Village Development Guidelines.

Indeed normatively the rules outlined in the regulation (Regulation of the Minister of Home Affairs No. 114 of 2014 on Village Development Guidelines) above aim to provide direction and guidelines for how the village government in carrying out or implementing the direction of its village development policy. That is, there is a uniformity of patterns ranging from the process, implementation to the system of accountability for development run by the village government. Thus the ideal state of village development has been constructed by the government or state. From a series of development implementations that have been outlined in the regulation and must be carried out by the village government, in the end, efforts to normalize the nature of village development as desired by the state. The consequence of this condition is the rationality of the village government and the villagers will be carried away and constructed also by thinking from the government or state. At a further level normalized in the current time series that is clearly translated at the level of realization of activities in the community makes this government's thinking successful in colonizing the way of thinking of villagers about the ideal nature of village development. This means that the form of the truths of the ideal village development according to the government's version by itself will be carried out as desired by the government or state.

From the results of interviews delivered by one of the residents showed that the activities or implementation of village development programs viewed by the community did not always deal with mere physical development, and some were believed to be good by the community also dealing with aspects of value development such as this art activity. Thus what is in the eyes of the villagers is not only a construction of thought that village development is only a matter of physical development. This is one of the balancing aspects of development as run by the Ngroto Village government which makes the rationality of the community as a village development actor does not just shift towards instrumentalist physical development. There is still cultural rationality that is maintained by the presence of village development activities that still encourage aspects of cultural arts as part of the cultural rationality of villagers.

The Ngroto Village Government not only encourages the art aspect to be part of village development as stated above. An important part of cultural awareness that can shape the rationality of the village community while still relying on the socio-cultural worlds of the village community is to keep positioning the habits of the community as an important part in maintaining good social relations among villagers, namely by generalizing the cultural activities of the community that are believed to be part of the collective property of the community that he has lived since long ago, Namely the mountain fall event becomes a routine agenda of village development. With the presence of this mountain fall activity was able to maintain the cultural awareness of the people in the world-life community as a unity of identity tied to collective awareness through

mountain deathactivities. Activities that reflect the activities of this mountain fall is the presence of Ngroto villagers to play an active role in cleaning tombs in the hills as a part of their respect for the ancestors who preceded them. The cultural packaging and religious nuances of Islam presented in this activity make the attachment of citizens' consciousness as an important part of their existence filling the spaces of life that are actually building spaces, namely the development of socio-cultural values of society.

If you see the dream of Ngroto Village development to make and realize Agro Budaya Tourism Village, it seems that consciously the village government seeks to combine the idealistic model of village development on the one hand, and at the same time develop the existence of the socio-cultural life of Ngroto people through aspects of cultural arts on the other. This model makes the process of colonization of the village development system not necessarily able to expand the world of socio-cultural life of its people. In other words, aspects of the development system can run in balance with the world of socio-cultural life of its people. From what is realized in the development of villages in Ngroto this actually shows what Habermas said about the colonization of the system, namely the system of village development procedures that are poured in various village development regulation systems marking how this system runs so strongly. Thus providing opportunities for the village development system to suppress lebenswelt or the world of socio-cultural life of the community, or in other words there is some kind of system penetration against the lebenswelt of the people of Ngroto Village.

Furthermore, the Ngroto Village Government from non-normative and non-procedural aspects through various activities was able to establish an integration mechanism between the government and its citizens controlled by the norms of action understood by the community through various social activities and kultural activities. This dynamic can be said that the Ngroto Village Government carries out what is called moral proceduralism, which is a procedure that is understood and carried out not only in terms of the obligations of the village government with administratively instrumentalist development work restrictions only, but carrying out cultural procedures and actions that are very close to the understanding of the citizens in general. It is from this moral proceduralism that the assessment of good and bad, true and untrue is not only embedded in the village government's version of view, but also applies in the self-understanding of its citizens. Can this happen as a collectively understood balance of systems? Because talking about moral proceduralism has certainly been embedded in a cultural assessment and not a matter of administrative normative judgment alone, and thus will be closely related to the problems of good and bad actions as human beings from the side of the socio-cultural life of the people of Ngroto Village as a whole.

IV. Conclusion

Ngroto Village with its various potentials is trying to be developed by the Village Government which is clearly contained in the Ngroto Village Development Work Plan (RKP). The process and series of village RKP preparations have been carried out participatoryly starting from the proposed activities at the citizen level through village deliberations which are then taken to village deliberations and endorsed and used as village planning documents for the next year. Judging from the mechanisms in the hamlet deliberation procedure, the excavation of village development ideas still remains as constructed by the government as an extension of the state. The balance between the village development system and the world of social life of the community crocodile or lebenswelt can occur because of the knowledge of elements of the village government,

especially by the Village Head Ngroto who has unwittingly developed what Habermas calls moral proceduralism, which is a procedure that is understood and carried out not only in terms of the obligations of the village government with the limitations of the administrative work of village development instrumentalists, instead, carrying out cultural procedures and actions that are very close to the understanding of citizens in general.

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