

# Model Development of Community Participation in Post Implementation of Village Development Act Number 6/2014 in Megaluh Village, Jombang Regency, East Java Province

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## Abstract:

The implementation of Law 6/2014 open the community participation in overall village development processes ranging from planning, execution, supervision and utilization. In line with this implementation, central government held transfer funds for village government operational funds that called Dana Desa to encouraged the community participation. The purpose of this study are to develop an appropriate model of community participation in post implementation of Law 06/2014 in line with village funds at 2015 and identify the typology of the community participation. This research is qualitative research with a case study approach on participation of Megaluh Village community, Jombang Regency, East Java Province. These research results indicate that: the level of community participation of Megaluh Village in the development process after the implementation of Law 06/2014 are different from the research by Sherry Arnstein in Ladder of Participation (1969) that caused by different income level, education level, social interaction, culture and ideologies. The Typologies of Megaluh Village Community Participation presented in Javaneese Language which reflect the performance in village development.

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## 1. INTRODUCTION

The implementation of Law No. 6/2014 as an authority regulation had influence village governance and widely open the community participation to involve in rural development. Mostly in 2015, after the disbursement of village fund as called as Dana Desa. Not only for planning, but also execution and supervision of the rural development. Before the implementation of Law No. 6/2014, the village authority regulated by Government Regulation No. 72/2005. But the Government Regulation No. 72/2005 not yet able to empower the community because the participation of the village

community in development is only at the planning and utilization stage .

The concept of bottom-up development is based on extracting aspirations from below, so that various basic data that reflect an area objectively are very important data (Adisasmita, 2013). With the implementation of this development pattern, in addition to placing the lower society as partners by providing the broadest role and participation in various development activities, furthermore, this concept is very concerned about the need to respect community preferences, socio-cultural ecology and physical ecology of certain areas. Amartya Sen in Development of Freedom (1999) provides the idea of economic analysis by including human freedom in

it. Where indicators of development are not only economic indicators but also cannot be separated from social indicators, which means that the level of poverty is not only measured by income or satisfaction variables, but can be through education levels and sufficiency of staple foods so as to avoid the dangers of starvation.

Constraints on the ineffectiveness of village community participation in development are delivered by Pramanik (2012), Kristanti (2016), Waheduzzaman (2010), Yusuf SulfaranoBarusman, M. (2018), due to the lack of awareness from the village government as actors on the importance of the value of community participation. Therefore a government is needed that is able to invite the community to be more active in development. Chado and Johar (2016) stated that community participation is a process to include citizens in decision-making in developing countries. Although there is an axiomatic desire by the community to participate, but motivation becomes insignificant. Therefore it is necessary to improve the program of participation in the planning and management of social economic activities in a region. Lee, Tjousou and Choi (2017), said that efforts to increase community participation are not only the responsibility of the authorities and their supporting tools, but also must pay attention to the psychological aspects and motivations of the people. Therefore new ideas are needed that can facilitate the active role of the community.

Megaluh Village represent mostly village in Java, that cultural and religious value. Megaluh Village still have 253 head of family that underprivileged or about 26% from total head of family in Megaluh Village. And Megaluh Village having the best performance in implementing village funds in Megaluh Sub-district , that's why Megaluh Village (government and community) held MusyawarahPerencanaandan Pembangunan Desa (Musrenbangdes) earliest that other village. Therefore this research was conducted to make the level / typology and typology of community participation, especially in Megaluh Village, Jombang Regency, East Java Province after the

enactment of Law Number 6/2014. This research is a qualitative study with a case study approach. This research was conducted by interviewing 11 informants, that consisting by key informants and supporting informants.

**Figure-1.**Activities in the month of Ramadhan which can increase the income of the village community



Source: Research Result, 2018

**Figure-2.**One of Community Participation in Megaluh Village



Source: Research Result, 2018.

## 2. MATERIAL AND METHOD

The Unitary State of the Republic of Indonesia has experienced three times the development paradigm changes from the old order, the new order and the reform era. Governance in the old order and the new order was centralized where development planning and implementation were top-down. Whereas in the reform era which was marked by the monetary crisis in 1998, governance was bottom-up. However, in Law Number 25 of 2004 concerning the national development planning system, regional development planning must be in line with national development. Regional autonomy is regulated in Law No. 32 of 2004 as amended in Law No. 23 of 2014. Whereas village autonomy was initially regulated through Government Regulation Number 72 of 2005 but due to the still ineffective implementation of village autonomy it was changed to Law Number 6 of 2014. And according to Article 79 paragraph 1 of Law Number 6 Year 2014 states that the Village Government in preparing village development planning must comply with its authority by referring to the Regency / City development plan (top-down) and regulated by Regent Regulation (Perbup). This shows that the government wants development harmony between the central government, regional (provincial and city / regency) government and village government. However, it is based on the fact that not all local governments and village governments are able to financially finance their own government and development, so the central government provides financial assistance through a system of transfers between the central government to the next regional government to the village (multilevel) government.

Various facts have explained from decentralization to the economy, including the delivery of public services, to deliver people in the benefits of their right to prosperous life (Musgrave, 1991). However, as a consequence of the implementation of autonomy is the availability of sufficient funds to carry out government and development activities. Therefore, the central government is responsible for the regional

government, or the government with a source of funds as part of the balance fund or referred to as the Village Fund Allocation (ADD), which comes from the Regional Budget (APBD). Prasetyanto's research results (2012), stated that the Village Fund Allocation (ADD) provisions need to be raised, both in terms of its "status", which has been regulated in Government Regulation Number 72 of 2005, would be very appropriate if the "status" was raised as part of the regulation in the Draft Law on Villages. This is very important to do because in the Law it is possible to regulate sanctions for regional governments that do not implement it.

Law No. 6 of 2014 provides opportunities for village communities to participate in all stages of village development starting from the planning, implementation, supervision and utilization phases. Along with the enactment of Law Number 6 of 2014, starting in 2015 the central government transfers a number of funds to the village, known as the Village Fund (DD) as transfer income in the APBDes. This Village Fund comes from the State Budget (APBN). Villages or other names, existed before the Unitary State of the Republic of Indonesia was formed. As proof of its existence, Explanation of Article 18 of the 1945 Constitution (prior to the change) states that "In the territory of Indonesia there are approximately 250" *Zelfbesturendelandschappen* "and *Volksgemeenschappen*", such as villages in Java and Bali, Nagari in Minangkabau, hamlets and clans in Palembang, and so on. These areas have an original arrangement. Therefore villages can be considered as special areas. The Republic of Indonesia respects the position of these special regions and all state regulations regarding these regions will remember the rights of the origin of the region, so that their existence must be recognized and guaranteed for survival in the Republic of Indonesia (RI Law, 2014).



## 2.1. Community Participation in Rural Development

Korten (1988) translates the community as "an interacting population of individuals in a common location". This understanding has touched the spatial aspects (spatial) in the lives of a group of people. This opinion is made clear by Midgley (1986) who said that the concept of society is rarely defined in the literature even though the concept of society is a central issue. Even the authorities do not formally limit even though they use the term community to refer to the socio-spatial entity. Midgley (1986), said that public participation connotes the direct involvement of ordinary people in local affairs. This community participation refers to one of the definitions contained in the United Nations in the early 1970s that the participation is the creation of opportunities for the community and the larger society to actively contribute to and influence the development process and to share equitably in the fruits of development. Whereas Sjahrir (1988) stated that the notion of participation in development is not merely participation in the implementation of programs, plans, and development policies, but also on emancipatory participation. This means that as far as possible the determination of the allocation of economic resources increasingly refers to the development motto of, by and for the people.

The scope of the explanation above means that community participation can be understood in a broad sense, including involvement and empowerment. Participation starts from policy making, implementation to citizen control of it. Participation can occur if there is democracy. Thus, there will be a change in people's views on participation. Now the community no longer views public participation as an opportunity given by the government because of its generosity but rather respects participation as an integral service base and local governance. Where in citizen-centered government, public participation is a tool for good governance.

## 2.2. Level Of Community Participation

Very famous theory of Arnstein (1969) in ladder of participation is showing the level of participation at put forward. Arnstein said that citizen participation as citizens' power in influencing changes in policy making. Participation is able to redistribute the power gained by the authorities to citizens, which allows citizens outside of politics and economic processes, to engage deliberately in the future. Arnstein divided the typology of citizen participation into 8 (eight) steps, that presented at Figure 3, below.

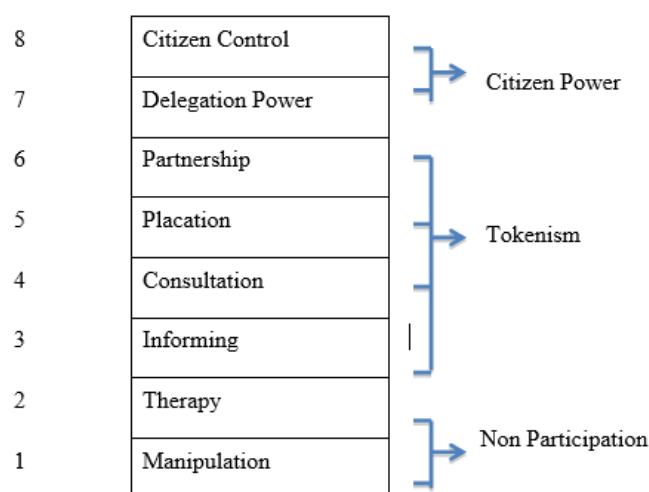


Figure 3. Ladder Participation of Sherry Arnstein  
Source: Sherry R Arnstein, "A Ladder of Citizen Participation", JAIP, Vol.35(1969), p. 216.

## 2.3. Methods

Sugiono (2008) states that qualitative research methods are very suitable to be used to examine the condition of natural objects (natural settings). And according to Robert K. Yin (2015), case studies are used as a comprehensive explanation relating to various organizations, processes, programs, environments, institutions and even events that are sought and studied as deeply as possible. Case studies also have an understanding relating to detailed research about a person or a social unit in a given time. The characteristics of research design serve as a setting for thinking about designs that are specific to case studies. Based on the research focus that has been determined, the suitable research

design is type 1, which is a single case design with a single unit of analysis, namely the case of community participation with the unit of analysis of DesaMegaluh.

According to Basuki (2016: 21) case study research is one of the studies that uses a non-mainstream approach that is included in the interpretive paradigm. The unique strength of the case study is its ability to deal with various types of evidence or multiple sources, namely documents, tools, interviews, and observations. Interviews were conducted in stages starting from the initial interview, in-depth interviews and ending with Focus Group Discussion (FGD). Data collection was carried out through 4 methods, namely interviews, participant observation and direct observation, by attending forums held by the Megaluh Village Government, such as the Village Development Planning Meeting (Musrenbangdes), and Focus Group Discussion (FGD).

Interviews were conducted with 11 informants, that consisting by 5 key informants and 6 supporting informants. According to Goetz, J.P. and Le Comte, MD (1984), informants who were asked for information were selected selectively based on the objectives of the researchers, namely people who were considered to know about the subject from the beginning of the problem to be studied, that is what the key informant called. Cross interview (cross check interview) is done to get the validity of the interview data so that interview data is declared sufficient and valid by the researcher. cross-check data and information was carried out by interviews with various parties, including, Chairperson of RW, Chairperson of RT, Community / Religious Leaders, Megaluh Village community from RTM (non-participant). This is done to maintain the quality of the results of qualitative research that makes interviewing the most important point in research. According to Miles and Huberman (1996) that in qualitative research, the mechanism of the analysis process is carried out continuously as the cycle of mutual interaction between the components up to the information sought is truly complete. Stages carried

out include; 1) data collection, the process of collecting data in qualitative research is carried out to obtain the data needed. The researcher collects document / archive data and observations according to research topics and interviews according to the guidelines prepared. 2) Data reduction, data from informants are quite numerous and complex, so data reduction according to perception, implementation, contribution, constraints faced by the village government is needed. As a guide in reducing data is the goal to be achieved in this study, which has been outlined in the conceptual framework of research, then the data is arranged in verbatim. 3) Qualitative analysis which is ultimately based on an analysis of data reduction, and the researcher will make the degree / level and typology of community participation in the development of Megaluh Village. 4) Presentation of data, component of presenting data is an activity of compiling information or data and presenting it in descriptive form to draw conclusions. 5) Drawing conclusions / verification, after presenting the data, conclusions will be drawn as well as verification of collected data.

### 3. RESULTS

The participation of the Megaluh Village community is in development, after the enactment of Law Number 6/2014 which was accompanied by the disbursement of the Village Fund in 2015 experienced an increase in the degree of involvement. Researching the role of village communities in the development of this village, especially in the Megaluh Village community, the role of religious leaders is very significant as a community motivator to get involved in village development. And the role of youth as the main actor in implementing village development. According to Max Weber in Maliki (2012: 264) and Lubis (2015: 99) between religion and society there are mutual influences. Weber saw that religious institutions had a very large role in shaping the economic system in Europe. Strictly speaking religion is the cause, while the economic system is the effect of the influence of religion. The stronger a

person's commitment to his religion, the stronger there will be a change in him. In the form of brotherhood produced by religion, then automatically the change becomes a strong symptom for every citizen.

The level of attendance at the forums held such as the Musrenbangdes by the village government increased. With different levels of ability and skill level, some are active, always propose and provide input, some are always paying attention, some are moderate, some are just silent. The level / degree of

participation in the Megaluh Village community has five levels, namely apathetic, informing, consultation, partnership and empowerment. While the typology of the participation of the Megaluh Village community in development appears in local terms in Javanese as a daily language, so that it is easily understood, namely mbesut, sumbut, nuntut, manut and katut. For more details, see Table 1. below.

Table 1.: Level/Degree and Typology of The Megaluh Village Community Participation

Participation	Development Process Followed	Level/Degree	Typology
Participation	Planning, Implementation, Supervision, and Utilization	Empowerment	Sumbut
	Planning, Supervision, and Utilization	Partnertship	Nuntut
	Planning and utilization	Consultation	Manut
	Utilization	Informing	Katut
Non Participation	Utilization	Apathy	Mbesut

**Source: Research Result, 2018.**

The lowest level is apathy. At this level the community shows disbelief with the government with apathy / indifference, does not participate in devotional work, does not participate in mutual cooperation, does not obey the truth and rules and is impatient (invited but not come, do not accept explanations). The number of villagers at this level is very small. The Megaluh Village community at this level is a community with a typology of mbesut where citizens do not play a role at all (non participation). Mbesut in Indonesian means ironing or improving stories (Mangunsuwito, 2010).

The participation of the community at this level of informing only participates in the use of development and has equal rights over the results of village development and it is important to be invited to maintain the results of development so that they are concerned about village development through

mutual cooperation or devotional work. Residents were not present at the RT meeting so that they only received information there was no consultation, either through neighbors or through a notification letter from the Chairperson of the RT. In this degree it indicates unilateral communication. Because the village is a small area and very strong family, so information can be obtained informally, such as through social media such as WhatsUp (WA). For people who are not confident, they submit input through forums or social media, usually in a coffee shop while "nyangkruk". Then community leaders or RT heads convey to village officials. The Megaluh Village community at the informing level is a community with a "katut" typology in the Indonesian language, which means participating. One of the interview with Mr. M. Zuhri the public figure in Megaluh Village said that:

"There many were actively giving input even though it was delivered not in front of the village government, while nodding. Especially now there is WhatsUp (WA), the easier the communication is".

Community participation at the level of consultation or consultation shows the involvement in development in the planning and utilization process. At RT meetings held on average each month citizens can convey ideas / input on development. In this RT meeting forum there were two-way (reciprocal) communication as a form of consultation. The input / idea is then forwarded by the RT Head to the village apparatus or delivered directly at the Musrenbangdes. The Megaluh Village community at this level is a person with a typology in the Indonesian language is obedient / obedient. The participation of the community at the level of the partnership, the community is involved in planning, supervision, and utilization of village development, through its presence and conveying ideas / input on the results of ideas in the annual Musrenbangdes and official forums organized by the village government Megaluh. Community attendance at the Musrenbangdes as a community representative joined in the management of community institutions such as the BPD, LPMD, KarangTaruna, PKK, Posyandu cadres, jumantik cadres, representatives of Poor Households, community leaders and religious leaders and Heads of RT / RW in planning and supervision processes village development. Because in the Musrenbangdes, besides discussing the development plan, it also delivered the amount of the Village Fund and the use of the Village Fund.

The Megaluh Village community at this level is a "demanding" typology in Indonesian language that demands, in a positive sense, that the community participates in overseeing the use of the Village Fund and oversees the implementation of village development. Whereas at the highest level is empowerment. At this level the citizens show involvement in the entire development process, starting from planning, implementation, supervision,

and utilization. At the community level, it is very instrumental in village development, because they not only deliver ideas or input on the results of their thinking but also provide them for village development, both in the implementation of infrastructure development activities, in the TPK and LPMD, and in the implementation of non-infrastructure activities, such as PKK cadres, Posyandu cadres and Jumantik cadres and other empowerment activities. At this level, they get transport costs and incentives for the activities carried out. And at this level there are activities that empower each other for those who have not been empowered, especially in terms of the motivation of people who have not been involved in village development to get involved in village development.

There was an increase in the level of war and the community after the Village Fund was previously only involved in planning, based on the results of more research in the process of supervision and increased involvement in the implementation of village development, especially in the Megaluh Village, Jombang Regency. The Megaluh Village community at this level of empowerment is a community with a plug typology. Where in the implementation of village development, especially infrastructure is carried out by the Implementing Team (TPK) under the coordination of the LPMD, the village government is satisfied with the work of the Implementation Team (TPK) formed by the LPMD because it fits the Budget Plan (RAB) and its quality better. Vice versa, the Megaluh Village community has felt grateful and satisfied with the role of the village government in guarding village development.

The description of the level / degree of community participation above can be a reflection of the success of increasing community participation in village development. The enactment of Law Number 2014 accompanied by the disbursement of Village Funds in 2015 has been able to encourage the participation of the community, especially Megaluh Village. The participation of the Megaluh Village community is currently at the most level of



partnership (partnership), where the community participates in the process of planning, monitoring and utilizing village development. Because of the level / degree of participation can be a benchmark for the success of the government in increasing community participation in village development. Empowerment as the highest level is expected to be able to increase income and create prosperity.

The fewer people who are at the level of the role of information and the greater the community at the level of consultation, partnership and empowerment shows the desire of the village community to achieve common prosperity. The typology of community participation in village development is in five types, namely mbesut, katut, manut, nuntut and sumbut. The level / degree of participation and typology of participation are different things. If the level / degree of participation is based on the development process that is followed as a reflection of community efforts to realize prosperity, the typology of participation is the type of participation of the local community, which is influenced by the culture and language of a particular community. Community participation is very important, not just stopping after power and income increases. But also how rural communities who have been empowered and financially able to empower other people who have not been empowered by inviting and providing financial assistance. Based on the results of this study, the typology of participation also contains studies and classifications according to structural features and contains levels of participation.

#### 4. DISCUSSION

This research result can be a tool to measure the community participation after the implementation of Law No. 6/2014. Sumbut is the best typology of community participation. By this model of community participation, we can measure the village community participation in rural development. It could be in every village have the different proportion of village community participation. The results of this study are in line with AmartyaSen's thinking in Development of Freedom (1999), giving

the idea of economic analysis by including human freedom in which development indicators are not only economic indicators but also cannot be separated from social indicators. And in the research of the role of the community of the village of Megaluh, social indicators are influenced by culture and ideology / religion.

In research that focuses on community participation, this results of the study differ from the results of Sherry Arnstein's research on ladder of participation (1969). At the lowest level in this study is apathy and while according to Arnstein is manipulation or manipulation and the highest level / degree is empowerment rather than citizen control. This is due to the location of the community studied in different countries so that the level of income, education level and culture are different. If Sherry Arnstein's research is conducted on a population of developed countries, namely the United States with high levels of income and level of education, and different cultures. Whereas this research was carried out in villages which are the smallest territorial areas in Indonesia, as developing countries with an average level of income and not yet high levels of education and a strong culture, so that the typology of community participation appears in local terms in Javanese, where besides being influenced by local culture and language, it turns out typology in Javanese in the results of this study, namely Mbesut, Manut, Nuntut, and Sumbut.

The typology contains languages that convey the types and classifications and levels in the performance or participation of the community in village development. This shows that the typology of participation in a region is strongly influenced by culture according to the location of the research conducted, especially in Indonesia which consists of different ethnic groups and languages. If according to Pramanik (2012), Kristanti (2016), Waheduzzaman (2010), the ineffectiveness of village community participation in development due to the lack of awareness from the village government as actors of the importance of community participation, Chado and Johar (2016) stated that the



role and society is a process for including citizens in decision-making in developing countries. Although there is an axiomatic desire by the community to participate, but motivation becomes insignificant. The results of this study, the Megaluh village government together with community leaders and religious leaders and community agency administrators, built community motivation together through recitation programs, youth activity forums, PKK activities, KarangTaruna activities, even throughPosyandu cadres to build motivation for the community actively working, participating in village activities, and empowering. By giving good examples or role models, especially youth, for sustainable development. Successful development is a shared responsibility. The jumantik cadres, as executors of health activities, come to the homes of every Ju'mat day, this shows the presence of the government in every house of the residents, thus building public trust in the government and the community to believe the truth. And in this study, the support of religious leaders, community leaders and female leaders and RTM leaders are to empower each other and improve welfare.

## 5. CONCLUSION

The participation of the Megaluh Village community is in development, after the enactment of Law Number 6/2014 which was accompanied by the disbursement of the Village Fund in 2015 experienced an increase in the degree of involvement. There are five levels / degrees of participation of the Megaluh Village community in development, namely apathy, information, consulting, partnership, and empowerment. And the typology of the role of the Megaluh Village community in development appears in Javanese Language, namely mbesut, katut, manut, nuntut and sumbut. Sumbut is the best model of village community participation pasca implementation of Law No. 6/2014 and after the disbursing of village fund at 2015.

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