

Implications of Village Fund Policy on Shifts in Social Values of the Tului Village Community

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Abstract

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Village fund policies not only have a positive impact on the community in development but also have a negative impact on shifting social values in society. Shift in social values reflected in individual behavior in society, the behavior in question is an attitude of mutual cooperation, solidarity, and tolerance slowly starting to shift to a transactional attitude. The transactional attitude is a trigger for conflicts of interest for figures in the village so that social values are no longer the basis of the community. Therefore, this study aims to explore social values that have experienced a shift as an integral part of the implications of village fund policies. The approach used in this research is a qualitative approach with the type of case study research. This research was conducted in Tului Village, Oba District, Tidore Islands City by using observation, interview and documentation data collection techniques. While the sources use primary and secondary sources. The findings in this study explain that before the implementation of village funds was still strong in the life

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INTRODUCTION

Every policy made by the government must have hopes and goals towards better changes, of course the designation of these changes can be felt by the community directly in various aspects of life, such as: economic, social, politics, education and health. As the central government's policy contained in law number 6 of 2014 concerning villages. One of the objectives of law number 6 of 2014 is to address development disparities between villages and cities. However, it must be admitted that a policy does not always run smoothly but there are many obstacles and challenges when the policy is implemented. The village fund management policy often faces challenges such as the formation of materialism and causes a shift in social values towards corruption, collusion and nepotism.

Even though village funds are a government effort to improve welfare and equity, they also trigger social conflicts in their use. This conflict often occurs due to village government policies which draw a lot of protests because they are considered not on target. In setting a policy, there will certainly be *like and dislike*



for recipients of the policy, but it is important to avoid attitudes of unpreparedness, suspicion, indifference and personal interests over group interests (Adis & Muhammad, 2019). If this attitude is inherent in policy makers, it is certain that there will be resistance from the community.

Each individual, both the community and the village government, must make social values a general guideline in social life. Social value is something that becomes a measure and assessment of the appropriateness of an attitude aimed at social life. This value shows the extent to which an individual's relationship with other individuals is established as a member of society. Social values are very real in community activities. These social values can be in the form of mutual cooperation values, being involved in deliberation activities, obedience, loyalty, and so on (Susanti, 2015)

Humans must maintain relationships among themselves, this relationship will create harmony and mutual assistance, maintain solidarity within the group, sensitive to mutual cooperation activities and maintaining harmony in community life. For example, the shift in social values, *mode de tapso* (let's unite) in the Tului Village community, gradually experienced a shift when the village fund policy began to be implemented. The shift can be seen through individual behavior in maintaining group solidarity, sensitivity to mutual cooperation and maintaining harmony in social life. Even though the purpose of village funds is the development and development of various sectors of life while maintaining local wisdom

THEORITICAL REVIEW

1. Policy

In general, policies or *policies* are used to show the behavior of an actor, for example an official, a group or a particular institution to solve the problems faced (Taufiqurakhman, 2014). Policy implementation is a continuation of the process of formulating and establishing policies. So that the implementation of policies can be interpreted as actions taken, both by individuals and government groups, which are oriented towards achieving the goals outlined in policy decisions. The implications of implementing policies are the consequences that arise as a result of implementing these policies. Evaluation of the implementation of policies can produce the expected impact (*intended*) or the impact that is not expected (*spillover negative effect*) (Abdullah & Muhammad, 2017).

What is meant by village fund policy in this study are policies at the village level which often reap a lot of protests from the community, even though the approach used in the policy process is to use a *Bottom-Up* where the target group is involved from the start through deliberations at the RT level to village meetings (MUSDES). which produces a policy product but in the implementation of the policy there are still errors that are not in line with the contents of the policy. This is what has a negative impact on the policy target group so that it gives an overreaction and ignores social values.

2. Village Concept Village

is a part of a legal community unit that has an original structure based on special origin rights. The foundations of thought regarding village government are diversity, participation, genuine autonomy, democratization and community empowerment (Fitri, 2017).

There are three kinds of interpretation or understanding of the village (Hasim, 2019): *First*, a sociological understanding, which describes a community unit or community of residents who live permanently in an environment, where they know each other well and their style of life is relatively homogeneous, and much depends on the goodness of nature. *Second*, in terms of economic terms, the village is a community environment that tries to fulfill its daily needs from what is provided by the surrounding nature. According to the economic sense, the village is an economic environment, where the population tries to make ends meet. *Third*, political understanding, the village as a government organization or power organization that politically has certain authority, because it is part of the State Government.

3. Social Value Socialvalues

are an important part of society's culture. Values take into account the stability of the social order. Social values can provide general guidelines for social behavior. Values such as basic rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy guide our behavior in many ways. Values are the criteria by which people evaluate everyday life; set their priorities and choose among alternative courses of action.

In a society, humans can live in harmony if they hold firm social values that exist in their society. Among other things, social values can create established tools to instruct people in thinking and behaving. In addition, social values also function as the final determinant for humans in fulfilling social roles. Social values have a general function in society. Broadly speaking, we know that social values have three functions, namely as a guide and unifier, a fortress of protection, and a booster (Susanti, 2015). The Tului Village community adheres to the social values of *mode de tapso* or let's unite. This social value is applied in everyday life as the foundation of social life.

Social values can motivate someone to realize expectations according to their role. For example, when facing a conflict, decisions will usually be made based on considerations of higher social values. Social values also function as a monitoring tool for human behavior so that people's behavior is in accordance with their values. Nine resource capitals are identified that contribute to the creation of social value in society: social, ethical, cultural, human - intellectual, physical, economic - financial, environmental - natural, religious, and political (Richard, Frederick, & Simon, 2020).

From the definition above, we can understand that social values are norms that become principles in determining something. So, if we want to behave or act, we must refer to social values as a standard for how to make a good attitude. For example, we should be polite when we talk to other people, because words show our behavior. If we say respectfully, people will think that we are kind. Conversely, if we say bad, people will think that we are bad.

Values have standards of normative behavior, both in relation to individuals or relations with society. In relation to society, as human beings, we must treat all beings with kindness, which is included in the human aspect. We also have to have morals so that we have a good attitude, which creates good relations in society. Clyde Klukhohn, a well-known anthropologist defines value as an explicit or

implicit conception of the characteristics that distinguish individuals or groups that are expected, which affect the ways, means, and goals of action (Rohdearni, 2018).

The concept of social value can function in two main ways. *First*, social values can be seen as values shared by a community of individuals; they are values held by society and contrasted with individual (non-shared) values. "By social values we refer to social collective beliefs and belief systems that operate as guiding principles in life. *Secondly*, in addition to community values, the concept can also be used to refer to values for society (Michelle, 2014)

.Social values are criteria that are shared by the majority of people in an ideal sense, all of which lead them to a better society.Social values govern everyday life.Even so, social values always have limits, for example from a sociological perspective, ideally , real values are only unique to one society (Mimar, 2013)

RESEARCH METHODS

This research uses a qualitative approach.Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, and actions , holistically by means of descriptions in the form of words and language, at some point natural context by utilizing various scientific methods (Lexy, 2011).

Researchers use case studies as an explanation. Case studies allow researchers to retain the holistic and meaningful characteristics of real-life events such as a person's life cycle, organizational and managerial processes, social environmental changes, international relations, and the maturity of industries (Robert, 2012). This type of case study research is very relevant to solving the problem of shifting social values.

1. Data collection

is the observation of humans in their "habitat" and researchers must live and play a role in everyday life (Sarosa, 2012). To clarify the problem of shifting social values in the Tului Village community, researchers are involved in interactions with the reality being studied. Observation is a way of collecting research data by having naturalistic nature, the perpetrators participate fairly in interactions (Supriyati, 2011).

Interview technique in data collection, because with interviews the writer can analyze everything that is in the field what has been observed then the researcher tries to dig deeper information to the informant to be able to find out in more detail and depth the local conditions and situation.

Documents, photos and statistical materials are part of the data collection technique. Photos are made with a specific purpose, for example to depict joy or sadness, joy, enthusiasm and other psychological situations. Photos can also depict social situations such as slum poverty, customs, suffering and various other social phenomena (Mamik, 2015).

2. Data Sources

This study uses primary data sources and secondary data sources: Primary data are data sources that directly provide data to data collectors. Primary data is obtained by digging up original sources directly through informants. Data were obtained directly through observation and interviews which were used to answer research problems and direct observations in the field.

While secondary data is obtained from sources that are not direct but from these secondary data can provide additional data and strengthen the research data. Secondary data sources can be obtained from relevant documents, guidebooks, literature studies and reports to complement research activities (Sugiyono, 2012).

3. Data Analysis

According to Patton, data analysis is the process of arranging data sequences, organizing them into patterns, categories and basic descriptive units. Furthermore, it is explained that data analysis is carried out to give significant meaning to the data, explain description patterns and look for relationships between description dimensions (Lexy, 2011). Data is processed and analyzed using an interactive analysis model. According to Miles and Huberman, interactive analysis allows a researcher to carry out analytical activities loosely without having to go through a rigid process of data collection, continuing to data reduction, data presentation, and ending with drawing conclusions (Silalahi, 2012).

4. Data Validity

Technique The data validity technique used in this study is triangulation. Triangulation is a technique for checking the validity of data that uses something other than the data for the purpose of checking or comparing the data (Mamik, 2015). Triangulation itself is the best way to eliminate all differences in the construction of reality that exist in the learning context when searching for and collecting data (Lexy, 2011). With the data triangulation method, researchers can *recheck* the data they find by comparing the data with various sources, methods, or theories. Researchers can carry out data triangulation methods by: 1) Asking various variations of questions; 2) Checking the results of interviews with various data sources; and 3) Utilizing various existing methods so that checking of data trust can be carried out.

RESULT & DISCUSSION

1. Implications of Village Fund Policy

Every policy goes through stages in policy making. According to William Dunn, there are at least four stages that must be carried out, namely agenda setting, policy formulation, policy implementation and policy evaluation. This stage is important to do in order to minimize failure in every policy made. In addition, according to Thoha, policy has two important aspects, namely: first, policy is a social practice, policy is not a *event* single or isolated. Thus, policy is something that is produced by the government which is formulated based on phenomena that occur in society. Second, policies are a response to events that occur, both to create harmony between the conflicting parties, and to create incentives for collective action for the community.

Based on Law number 6 of 2014 that the Village Government is the Village Head or what is commonly referred to as village apparatus as an element of village administration. Village administration is the implementation of government affairs and the interests of the local community within the system of government of the Unitary State of the Republic of Indonesia. The village government functions as a subsystem of the government administration system in Indonesia, so that villages have the authority, duties and obligations to regulate and manage the interests of their own community.

Village Funds are used to finance governance, development, community and community empowerment. Village funds aim to improve the quality of life of the community through development and empowerment programs in the context of reducing inequality, overcoming poverty, providing infrastructure in services and creating jobs for rural communities. (Gusmeri, 2019).

The types of development activities in the village are infrastructure development and community empowerment through assistance that is proposed by the community during deliberations at the RT and village levels. When the community's proposals are accommodated and enter the stage of determining priorities in accordance with the directions of the village ministry and city government, at this stage the community sometimes gives rise to sentiments towards the village government and even fellow community sentiments, (Israil Hi Seber interview on September 3, 2022).

Tului Village The implications of the village fund policy can be seen from two perspectives, namely first the policies in development and empowerment can work based on the applicable provisions and mechanisms. Second, the consequences of the impact caused by the policies taken by the Tului Village government in terms of maintaining social values as a guideline in community life have experienced a shift.

2. Shift in the Social Values of the Tului Village Community

Shift is a gradual or periodic change in a person who is influenced by other things that results in a change in outlook on life. The process of shifting values does not occur spontaneously but is based on awareness and long enough time to bring about a new atmosphere of life, indirectly the shift will occur slowly and unconsciously (Ryan Prayogi, 2016).

The shift in values that occurred in Tului Village was influenced by village fund policies that did not pay attention to social impacts in the implementation of development and empowerment. The social values that have shifted in Tului Village are the values of solidarity, the values of mutual cooperation and the values of tolerance.

a. The value of Gotong Royong,

Gotong royong is part of concrete social behavior and is a social life value system that has been passed down from generation to generation by rural communities. In the past, the people of Tului Village had very high social values, all development processes in the village were carried out collaboratively.

The value of gotong-royong can be interpreted as attitudes and actions to cooperate with other people and groups of citizens in matters related to common interests, society and the state. The mutual cooperation carried out by the people of Tului Village is known in all aspects such as building houses of worship, building educational facilities and sports centers, and cleaning the environment, all of which are carried out in mutual cooperation. However, over time the mutual cooperation attitude began to shift to a transactional attitude.

Currently, all needs in Tului Village such as cleaning the environment are no longer carried out by community service because the village government has accommodated village government programs, all of which are carried out using village funds and only a few people are given the task of cleaning the environment,

community service has been replaced by a system of rewarding those who work (Hamdan Muhammad interview on September 3, 2022).

The transactional attitude is closely related to the village leadership style which is supported by village funds with a very large amount of value so that all development is carried out according to a regulated scheme. The Tului Village community no longer holds the value of voluntary cooperation in work but rather pursues wages for the work done. It is true that one of the goals of village funds is to create jobs in the village, but it must be recognized and cared for that social values have an important role in village development. Therefore, social values are a part that needs to be considered by the central government, regional governments, and village governments so that the development carried out will benefit both in terms of creating jobs and strengthening social values. In line with Koentjaraningrat's view, mutual cooperation is defined as the deployment of human labor without payment for a project or work that is useful for the public or useful for development, (Subagyo, 2012)

b. The Value of Solidarity (*mode tapso*)

Solidarity according to Emil Durkheim is a condition of mutual trust between members of a community or group. If those in a group or community trust each other they will become a strong unit, respect each other, be responsible and pay attention to common interests rather than individual interests. Furthermore, Emil Durkheim also explained that solidarity is a relationship between individuals or groups based on similarities in moral feelings and beliefs that are shared and strengthened by shared emotional experiences. The real manifestation of a shared relationship will give birth to emotional experiences, this can strengthen the relationship between them (Saidang Suparman, 2019).

In general, villages are known for their very strong solidarity values. As before the implementation of village funds, the people of Tului Village were known for their high degree of homogeneity with mechanical solidarity, but there has been a change to a heterogeneous society which is characterized by organic solidarity or better known as the division of labor. This means that the village fund policy has implications for the pattern of interaction of the Tului Village community.

Solidarity in Tului Village is currently starting to wane, individual interests are more prominent than community interests. Everyone wants to be involved in development programs in Tului Village while the employment opportunities provided by the village government are very limited, so they cannot accommodate the interests of each individual, coupled with the limited availability of human resources and skills. (Interview with Rusli Kubais on 10 August 2022)

According to Ritzer and Goodman (2004) that a society formed by mechanical solidarity will have a collective awareness within its group, it is highly believed, very rigid, has a strong sense of sympathy and empathy, and of course is very religious. Meanwhile, in a society that has organic solidarity, its collective awareness is limited to some groups so that individual interests are higher than social values which serve as moral guidelines (evi, 2020).

The similarity of identity as a community originating from the Makian ethnicity, the Tului Village community is a homogeneous society that highly upholds cultural values. Solidarity among the people of Tului Village is known as *mode tapso* (let's unite). Shifting values of solidarity as part of development and

unequal division of labor. The people of Tului Village currently have a tendency towards individualism in seizing job opportunities, empowerment and development in Tului Village.

c. The Value of Tolerance

According to (Naim, p. 2013) in the midst of a life full of diversity, tolerance is a basic need. Without tolerance, various contradictions and conflicts will be difficult to avoid. Even though the conflict that occurred in Tului Village is a latent conflict, which usually arises because there are factors that cause it within the organization. These factors include competition for limited resources, roles, competition for positions in organizations in the village.

Tolerance should be a reflection of accepting pluralism in the form of attitudes and behavior to accept differences of opinion, lifestyle, meaning that the implementation of tolerance is not only related to different spiritual matters, but tolerance must also be applied to other social aspects such as ideological aspects, different politics, and socio-cultural.

The majority of the people of Tului Village come from the Makian ethnicity, even though they are both ethnically Makian, but in Tului Village there are various sub-ethnicities, so that in terms of certain interests many of us are discriminating against each other even though administratively the state is both Village people Tului, (Faisal Ibrahim interview on 4 September 2022)

Tolerance for the people of Tului Village only occurs in great interests, but for something limited, what often arises is intolerance. It has become a social phenomenon that in the process of empowering the community in Tului Village it often creates polemics among members of the community, so that the expression of the majority-minority seems to be a reference for the sub-ethnic majority to take precedence.

Thus it can be said that the attitude of wanting to understand and accept the presence of other people who have different views to live side by side in peace and justice will be difficult to achieve. The value of tolerance will certainly change towards intolerance. In fact, one of the priority principles for using village funds is prioritizing the rights and interests of all villagers without discrimination.

The issue of tolerance was also conveyed by Faisal Ibrahim, that in terms of community empowerment in general they do not follow the applicable rules. For example, the distribution of cattle by applying a rotating system does not work according to the applicable regulations. This means that people do not tolerate each other to provide opportunities and rights for other communities.

On the other hand, Tului Village still does not have a Village Regulation that regulates village empowerment distribution schemes so that the village government and community do not have a strong basis as a reference for carrying out equity in terms of empowerment.

CONCLUSION

Based on the discussion above, it can be concluded that the implications of the village fund policy for shifting the social values of the Tului Village community include shifts in the values of mutual cooperation, solidarity values and tolerance values. These three values before the implementation of village funds were still strong in the life of the people of Tului Village, but after the implementation of

village funds, there has now been a shift. The value of gotong royong has shifted to a transactional attitude in terms of the public interest though.

Likewise with the value of solidarity and the value of tolerance, solidarity among the people of Tului Village is known as *mode tapso* (let's unite). The similarities in ethnic and sub-ethnic identities as people from the Makian ethnicity do not become *guidelines* but what is more prominent is the individual interest in fighting over the availability of jobs in Tului Village, this condition also shapes the value of tolerance into intolerance

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