

# Political Culture in Management of Clean Water Facilities (SABBM) in Cibadak, Kecamatan Tanjungsari, Bogor District, Jawa Barat, Indonesia

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The Community-Based Clean Water Facility Program (SABBM), which began in 2018 in Cibadak Village, Tanjungsari District, Bogor Regency, West Java, in 2019, entered the process of strengthening institutions and implementing village regulations. Clean Water Management Agency (BPAB) is an institution established to carry out its duties as manager of clean water facilities by existing village regulations. The study was conducted with the Participatory Action Research method or PAP. The results showed that the local political culture in rural areas in Cibadak Village is a combination of parochial political culture and political culture of the subject. The combination of these two forms of political culture is still compounded by the strong kinship network, the lack of concern from the village government, and the apathetic attitude of the community.

**Key words:** *Community Based Clean Water Program, Local Political Culture, Community Based Clean Water Facility Management Agency (SABBM).*

## Preliminary

The village is a primary and fundamental element of the local political space called the area. Communities in Indonesia existed before the Unitary Republic of Indonesia (NKRI) was born. The administration of Joko Widodo - Muhammad Jusuf Kalla confirmed the recognition of the village by making it part of the third Nawacita idea, "Building Indonesia from the periphery by strengthening regions and villages." So important is that communities

need to be regulated in separate rules, separate from local government laws. RI Law No.6 2014 concerning Villages encourages villages to have economic independence, socially empowered and politically independent through good governance from the village government, aspects of village financial management, village development planning, asset management, and BUMDesa and building information systems village. These five aspects are expected to be able to foster village development, empowerment and governance better so that villages can catch up, both between one village and another, as well as villages and cities.

One important aspect of village development is its local democratic life. Article 3 of RI Law No. 6 of 2014 concerning Villages states that democracy is one of the essential principles in village governance. The freedom in question is undoubtedly a Pancasila democracy based on Indonesian values , which contains diversity, deliberation, cooperation, and equality. The development of local democracy at the village level is formed through the establishment of a balance of power system, namely the Village Head and the village apparatus as the executive and the Village Consultative Body (BPD) as the legislative body. The "problem solving" mechanism in village development planning is present through the Village Planning and Development Conference (Musrenbangdes). Where in addition to elements of the village government, there were also figures; society, customs, youth, women, and intellectuals. All activities become lighter because of the petition. Pseudo Previous studies show that political culture has an essential influence on the development of democracy, including local democracy in the countryside. A democratic political culture will support the creation of a democratic political system. Democratic political culture is a participatory political culture or civic culture in terms of Almond and Verba. The presence or absence of the phenomenon of democracy in the political culture that develops in a society can not only be seen from the interaction of individuals with the political system, but also from the interaction of individuals in the context of groups or groups with other social groups and groups (Zuhro, 2009: 35).

Political culture is the individual's attitude towards the system and its components, and also the attitude of the individual towards the role played in the political system (Almond and Verba, 1990, 13). Almond and Verba see that there are 3 (three) components in looking at political objects; cognitive, affective, and evaluative. All three can measure how individual or community attitudes towards the political system, government figures, policies taken, and symbols possessed by the political system as a whole (Nazaruddin Syamsuddin, 1991: 21). A problem can be resolved because it was negotiated together.

Several types of political culture that are strictly related to this research (Almond & Verba, 1980):



### ***Parochial Political Culture***

Also called Apathetic Political Culture. Apathetic for one reason or another, the interest and participation possessed by the community to engage in political activities is very low or can be said to be unconcerned with the political activities taking place in the vicinity.

### ***Political Culture Subject (Kaula)***

Almost the same as the political culture of Parokia. The difference is that participation in political activities is still maintained. It is just not fully. The political culture of the subject or subject emphasizes and depends on the figures that emerge in the ongoing political process. This figure is a figure who is heard and followed by utterances and actions by individual community groups.

### ***Participatory Political Culture***

The political culture that encourages active community participation. The role of the actors tends to be directed to the role of activists at the community level. Legitimacy in participatory political culture is formed from the bottom (bottom-up), is determined by the community and depends on perceptions that grow and develop in the community itself.

This research was conducted in the village of Cibadak. The village, which is located not far from the capital city of Jakarta, is precisely in Tanjungsari Subdistrict, Bogor Regency, West Java Province, which has a value of the Build Village Index (IDM) of 0.588 in the Disadvantaged Village category ( $IDM > 0.491 - < 0.599$ ) (Hamidi, 2015). The backward condition of Cibadak Village is influenced by various factors such as low levels of education, high unemployment, high poverty rates, and compounded by natural conditions that lack clean water.

Previously there had been government efforts to deal with the problem of clean water in Cibadak Village through the Water and Sanitation for Low-Income Communities (WSLIC-2) program. The program initiated by the Ministry of Health and the World Bank was implemented in Cibadak Village through the creation of clean water facilities using the public tap model and provided free of charge (not paid). In 2015 several pipes suffered damage and were not repaired. People who are not involved in the development process do not feel the need to make improvements. As a result, this program has been neglected and has not succeeded in creating independence for Cibadak villagers.

Departing from the problem of lack of clean water, the Center for Political Studies and Community Development of the National University (P4M UNAS) which is a study institution at the university level, initiated a community empowerment program named

"Community Based Clean Water Facilities Development Program in Cibadak Village, District Tanjungsari, Kab. Bogor, West Java ". This program is a community service activity from P4M National University involving corporations (private) and individuals as a third party to support the program in terms of financing.

This study aims to identify the local political culture in rural areas that affect political dynamics in the process of implementing Village Regulations and the process of strengthening BPAB institutions related to clean water programs in Cibadak Village. The things that were observed in this study were political dynamics such as the role of the village government, community participation, administrators of BPAB in managing the clean water program in Cibadak Village.

## **Method**

The research method used is Participatory Action Research (PAR), which emphasizes three dimensions: participation in the social life of the community, action assistance for social change in society, and research that can produce a building concept and theory (Chevalier and Buckles, 2013).

The data collection techniques used include participatory observation, in-depth interviews, and document studies in the form of previous research studies. As a support, an evaluation of the clean water program was also carried out. A total of 40 SABBM customers representing each hamlet/village participating in the clean water program were selected by stratified random sampling. Overall the research process was carried out for 2 (years) in 2018 - 2019. 50)

## **Results and Discussion**

### ***A. The Role of Village Government***

Long before Law No. 6 of 2014 concerning the Village was born, Cibadak village had implemented a direct election. Even so, the formal leadership pattern is still traditional. The election of village leaders is laden with nepotism, friendship, and kinship networks with previous figures or previous village leaders. This condition is made worse by money politics. This is reflected in the terms known among them; MISDOKBER (fishy, medok, Leber), which means that every candidate for the village head and his cadres must always be ready to entertain their voters every day to have a free conversation. To the extent that to win the sympathy of a sick citizen becomes a struggle.

Leaders there are still traditional both from the definition and criteria to determine someone worthy of being called a leader, the mechanism for selecting leaders, and from evaluating performance to a leader regarding good and evil, right-wrong, improper etc. Poverty affects



people in their patterns of choosing leaders. Money and gambling in order to bet the names that the mainstay wins play a decisive role. Kinship is needed to build trust for the candidate as well as try their luck so that they can be made part of the government apparatus for the relatives. The use of shamans or psychics in the electoral arena is also found here. The use of shamans in political contestation, in addition to the issue of spiritual beliefs, is also the legitimacy of the power/power held by the prospective village head. Shamans or magical powers can be categorized as non-material resources.

A village head has excellent power in determining the people who become village officials, including being a member of the BPD. A development policy in a village is very much determined by the interests and desires of the Village Head. As a result, BPD is not functioning optimally. Other government apparatus is not immune to kinship and money interventions. Besides knowledge about governance that is minimal, it tends to be obedient, does not dare to criticize, and is passive. The only courage they still have today is to refuse someone who will be the treasurer of the BPD because he is the niece of the village head. Village regulations have never been made, BUMDes have not yet been formed, infrastructure is not built (except for part of village roads). Not much has changed in this village since it was split from Sukarasa village.

Absorption of village funds is minimal and tends not to be allocated according to community needs. Clean water facilities have been proposed by the Village Secretary (Sekdes) since 2016. However, it was never met until help came from the National University Center for Political Studies and Community Development (P4M), which collaborated with companies concerned with water needs in the village. The Village Secretary is the village government official who runs the daily administration of the village. The village head was never present even at the Musrenbangdes. The village head's relationship with the village apparatus is more of a command, not a coordination.

Moreover, almost no communication exists between the village head and the villagers. The cooperation culture still exists even though it is no longer by its original philosophy. The cooperation here is similar to paid work.

One positive thing about leadership in this village is that there are still figures, community leaders who are willing to move to motivate, work, and become role models for the community. They are the key to the success of the SABB development, which was initiated by parties outside the village. They also quite understand that these basic needs must be protected by the rule of law; village regulations. Even these community leaders were actively involved and played a significant role in the village head election process since Cibadak village became an autonomous village (separate from Sukarasa village). Although still, most of them have kinship with the Village Head.

The existence of BPAB as an institution that manages clean water is not sufficiently recognized by the community, even though clean water is a basic need of the Cibadak village community. Of the seven (7) hamlets, four (4) of them do not yet have clean water facilities. P4M assistance and assistance from the National University is not enough to inspire the village government to provide support to BPAB's performance and institutions. As an institution that manages the basic needs of citizens and the potential to be developed as an additional source of Original Regional Revenue, the BPAB position should be strengthened, and even needs to be part of the Village Government structure, for example. So that people want to obey and cooperate with BPAB. When there is a problem of clean water, withdrawal of water usage fees, or delinquency of residents who take water outside the system, the village government that is being reported does not take any action. BPAB moves alone to solve the problem.

In the process of drafting village regulations, the role of the BPD did not work as it should. Regulation of the Minister of Home Affairs (PERMENDAGRI), number 111 of 2014 concerning Technical Guidelines on Regulations in the Village, the process of establishing a PERDES, begins with a draft PERDES, which is an initiative of the Village Government. The next draft meeting was discussed in a village meeting, followed by the Village Government, BPD, and other elements of the community. The draft Perdes must also be disseminated to the village community to solicit input and aspirations. After being agreed, the next PERDES was determined by the Village Head.

However, in practice, the process of formulating village regulations was taken over by the Village Secretary. The Village Secretary draws up village regulations and then submits them to BPD for approval or just notification. Furthermore, village regulations are submitted to the Village Head for signature. BPD itself never raised objections to the practice of such village regulation formulation mechanisms. They even look comfortable with the conditions of taking over the duties and functions of legislation by the Village Secretary because they believe that the Village Secretary is a person who is more experienced and knows the intricacies of language complexity in village regulations.

One exciting thing in the observation of the research team during the research and assistance was the fact that the process of drafting the Village Regulation did not involve the Village Consultative Body (BPD). Village regulations are more dominantly formulated by the Village Secretary and approved directly by the Village Head. Even though Article 69, paragraph 3 of Law no.6 / 2014 concerning Villages, states that Village Regulations are stipulated by the Village Head after being discussed and agreed with the Village Consultative Body. Diana et al. 's research results in 2018 showed that although the village apparatus in Cibadak village had reflected local democracy with the existence of a BPD institution, the role of the village head was still very centralistic. So that efforts to democratize in Cibadak Village in the process of formulating village regulations have not yet been realized. The village head

through the Village Secretary still dominates authority in the formulation of village regulations that should be carried out jointly with the BPD. Democracy that is built is still merely procedural.

### ***B. Performance of the Clean Water Management Agency (BPAB)***

The community-based clean water facility development program in Cibadak Village, which began in 2015, was officially launched on February 15, 2018. In addition to physical piping facilities and completed water reservoirs, the Clean Water Management Agency (BPAB) and Village Regulations have also been completed. The BPAB institution named BPAB Tutugan Gunung Sungging was then filled by 7 (seven) administrators representing village/hamlet representatives who had participated as the implementation team for the construction of clean water facilities.

**Table 1:** BPAB Management Tutugan Gunung Sungging, Cibadak Village

No	Position of BPAB Name	Position of BPAB Name
1.	Chairwoman Aa Ence	Aa Ence
2.	Treasurer	Imat
3.	Administration Division	Eka
4.	Technical Division,	Baden, Enceh, Dayat
5.	Security Division	Hasan

In its journey, the BPAB management asked for assistance from the village government to become a liaison between the BPAB management and the Village Head. To meet these needs, a village official named Encek was appointed to assist BPAB.

Based on information from the Chairperson of BPAB, up to 2 (two) months after the inauguration of the program, the administrators of BPAB are still consistent in carrying out clean water management. Some of the tasks that are still being carried out include: receipt of registration of installation of clean water connections, checking the adequacy of clean water at the water source, billing water meter instalments and using water every month. However, BPAB management still has difficulty in collecting water meter instalments from customers due to funding transparency issues.

Clean water management by BPAB has not been done transparently. Initially, BPAB compiled a billing system through the assignment of several administrators from BPAB who lived in 4 hamlets, namely Blender, Sagatan, Rawasadang, and Sukasabar. The problem arose in the Sukasabar hamlet because the fee collection officers did not deposit the collected money to the BPAB management. Besides, there are also problems where village officials assigned to assist BPAB management even dominate the management of clean water so that

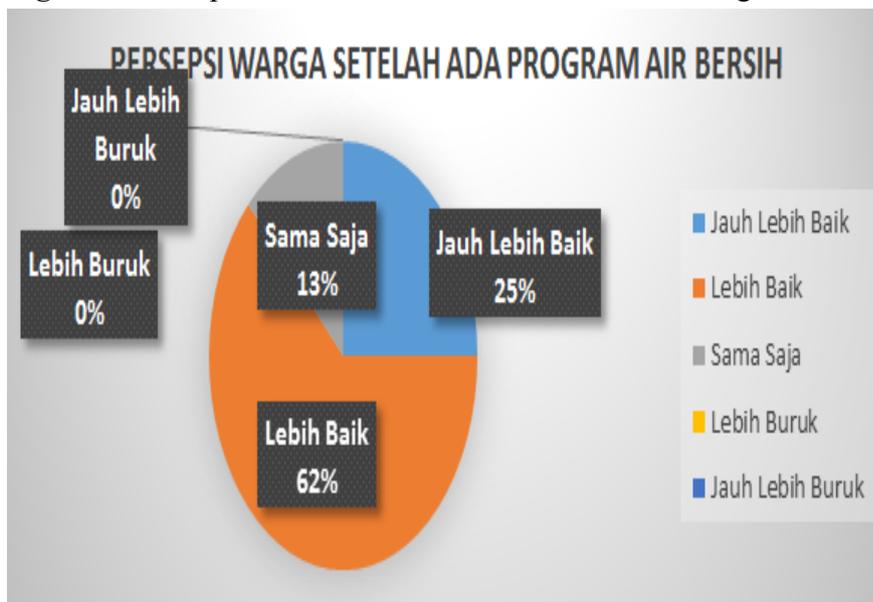
funds deposited by residents are taken over management and not reported to BPAB management.

As a result of the funding issue, some BPAB management are no longer active in carrying out their duties. Some of them resigned. Until in the end, 3 BPAB administrators were still active, namely Aa Ence as chairman, Baden as technical division, and Enceh as technical division but also collected monthly fees.

The issue of transparency of these funds cannot be separated from existing family relations. The village government officials at issue are the uncle of the chairman of the BPAB and the older brother of the administrative division that functions as the treasurer. It is the social position as the oldest person between the chairman of BPAB and the administrative division that makes the arrogance of power so that it dominates the management of BPAB.

Observing several problems that exist in the management of clean water in Cibadak Village, prompted the research team to conduct an evaluation survey to customers on July 3, 2019. Stratified random sampling representing four hamlets selected a total of 40 respondents. Some important points to be known from the survey are the assessment of the customers of BPAB's performance, the support of the village head, as well as their knowledge of clean water management systems and regulations. The following points are the results of the survey:

**Figure 1.** Perception of Citizens after a Clean Water Program

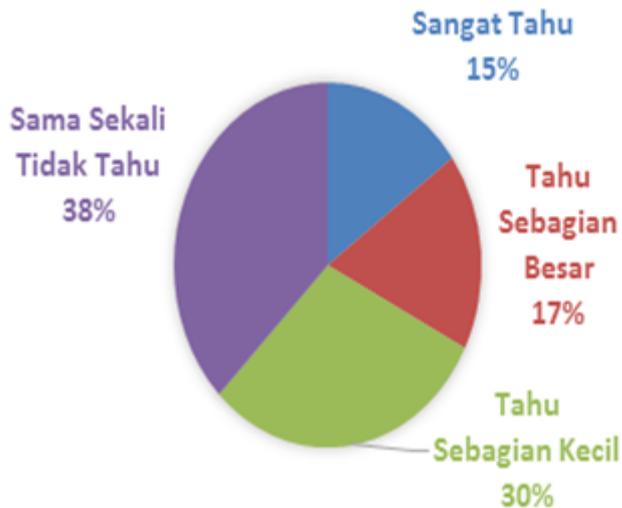


The picture above shows that the clean water program is a program needed by the Cibadak village community. The survey results show that 62% of Cibadak villagers feel better after there is a clean water program, and 25% of residents feel much better. After the availability

of clean water facilities, villagers no longer have to buy clean water when entering the dry season at a price that is more expensive than the cost of using clean water, which averages Rp 10,000 - Rp 30,000 per month. With clean water, residents can carry out daily activities smoothly, such as bathing, washing clothes, and cooking.

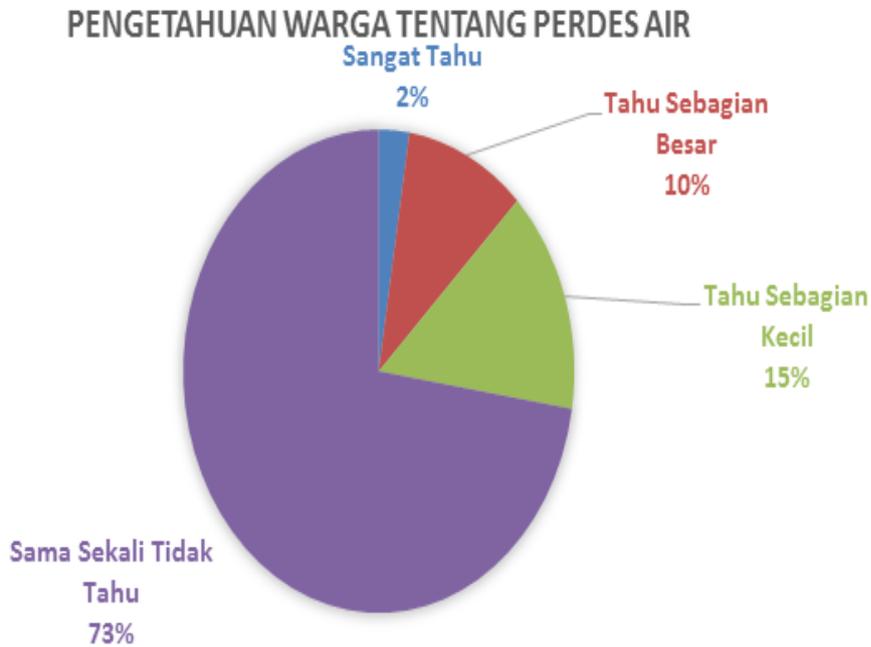
**Figure 2.** Citizens' Knowledge about BPAB Management

### PENGETAHUAN WARGA TENTANG PENGURUS BPAB



Based on Figure 2 above, it turns out there are still many members of the community who do not know BPAB management. Only 15% of customers know. While there are 38% of customers, who do not know BPAB management. BPAB administrators known to citizens are those who collect monthly fees. This shows that BPAB management has never had a meeting with customers. This was confirmed by the chairman of BPAB, which stated that there were internal problems within the administration of BPAB that caused them not to be able to hold meetings with residents. Adding to the issue of transparency of funds, many BPAB officials are not active, causing them to no longer interact with the community in matters of clean water.

**Figure 3.** Citizens' Knowledge of the Clean Water Village Regulation



Based on Figure 3 above, it also shows that the management of BPAB and also the village government officials do not socialize the existing Village Regulation concerning clean water. As many as 73 percent of customers said that they did not know village regulations. Whereas in the village regulations, there are rules that become the rights and obligations of citizens in the use of clean water.

**Figure 4.** Citizen Assessment Regarding Clean Water Management Performance



From Figure 4 above, it can be seen that the community's high evaluation of clean water management performance lies in the aspect of improving clean water facilities. This shows that the management of BPAB has been quite responsive in repairing clean water facilities in case of damage or leakage of pipes. While the performance that is considered low is in the aspect of the recording water meter. This shows that the management of BPAB in collecting monthly fees is not based on the amount of water used according to the water meter. According to the chairman of BPAB, indeed after funding problems arose, the residents' monthly water payment system no longer used water meters but was generalized for Rp 10,000 for ordinary citizens, and Rp 15,000 for residents who used water to wash motorbikes and cars. This, of course, contrasts with the initial spirit of using water meters to create the principle of justice.

### ***C. Participation of the community receiving Clean Water Facilities***

The lack of support and attention from the village head to BPAB has influenced BPAB's work, which has increasingly declined. Various problems arise in the field, such as people who are reluctant to use water meters, are undisciplined in paying meter fees and water use, as well as some community members who arbitrarily make water connections without the approval of BPAB. The emergence of these problems cannot be separated from the political, cultural factors that exist in the Village Cibadak.

The community also tends to be passive, reflected in meetings discussing the management of SABBM and the implementation of Village Regulations conducted in 4 hamlets receiving clean water, for example. The same thing happened in the village head election. People follow whatever is the most votes or even do not seem to care. On the other hand, the strength of the kinship system can also be of positive value; for example, information about clean water, families will quickly find out and can respond to something new in the community soon.

Based on an interview with one of the BPD members who also served as administrators of BPAB, the tendency of the behaviour of the Cibadak village community in political affairs was classified as passive. Nearly all Cibadak villagers are indifferent to village affairs. Citizen participation only occurs if ordered by the Village Head or RT / RW / Hamlet Chairman. But if the leaders don't give instructions, then don't expect villagers to participate. There are several reasons for the principle which according to him, dramatically influences this attitude, namely: low level of education, low income or economy, stable family ties (can have positive and negative impacts), and village leaders who lack or do not communicate with their communities.

This attitude ultimately impacted on their low involvement in village development programs, including their supervision. The village development program that uses village funds seems to be the sole concern of the Village Head and village employees. They don't care whether the program is useful or not. That also happened to the SABBM program. The results of the evaluation survey indicate that many villagers who are customers of clean water are not aware of the existence of BPAB and also the Village Regulation on Clean Water. Residents even did not question the lack of support and attention of the Village Head for the program.

In interviews and observations, it was found that apathy also emerged from the would-be village head candidate and his supporters who lost the village head election. When they lost, they agreed not to mix, not to be involved in almost governmental affairs. Village government policies tend to be responded to passively. Do not criticize if the system is not right. On the other hand, they also do not provide input when the policy still needs improvement. This is also one of the reasons why BPAB's performance lacks active support from the community. BPAB management is dominated by groups that win or are currently in power. Requesting participation, the willingness of residents from supporters of the losing party in the election of village heads to become administrators of BPAB is not possible.

## **Conclusion**

As a Disadvantaged Village, Cibadak village community has a unique cultural character. Leadership is controlled by individuals and groups who have strong kinship ties. This results in a local political culture which is a mixture of parochial political culture and the political



culture of the subject which tends to create a political system that is absolute and centralized (Almod and Verba, 1990). Dislike or disagreement with the performance of the village head or other leadership elements in the village cannot be conveyed directly through the existing aspirational corridors such as community meetings, BPD through representatives of villagers. Compliance is based on the political culture of the subject or subjects. Even if there is participation, mobilization participation. this has been proven during the construction of clean water facilities. Community participation is minimal even though it has been agreed. Many of the agreements made with the parties involved in the SABB program were not fulfilled.

BPAB as an institution that manages the basic needs of citizens cannot do more than just manage clean water facilities without being able to develop them into a source of welfare for the village and residents, as has been successfully done in other villages. BPAB's position which is outside the village governance structure, makes it does not have the power (power) to develop institutions. Villagers also see no more than "private institutions". Changing the mixed political culture between parochials and subjects into participatory political culture so that clean water management can work well is not easy. The support of those who have a history of the presence of clean water facilities is expected to gradually change the image, attitudes and views of the community and village government towards BPAB.

### **Appreciation / Acknowledgment**

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## **Documents**

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