



Qualitative Analysis of Transparency Efforts in Public Policy at the Village Level

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Abstract. Qualitative Analysis of Transparency Efforts in Public Policy in Cikeduk Village, Depok District, Cirebon Regency, West Java, Indonesia. This research will explore various efforts made by Cikeduk Village officials in encouraging openness and transparency in the implementation of public policies. This research will analyze the information mechanisms provided, responses to public feedback, as well as changes in the level of government transparency and citizen participation in policy processes. Qualitative method as a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior. According to them, this approach is directed at the setting and the individual holistically. The result of this study is that public trust in the performance of the Cikeduk village apparatus is quite positive. This is marked by the sustainability of village government programs that as a whole can run smoothly. The performance of the village apparatus in providing the best service to the community is also considered reliable. The conclusion is that the village head must really be a leader for the entire community, not the leader of some groups, families, descendants, certain religions and tribes and so on. Community leader means a leader who is close to the community, protects, protects and at the same time serves his community.

Keywords: Transparency, Public Policy, Village Government, Information Disclosure

INTRODUCTION

This study will thoroughly examine the application of transparency in the context of local public policies. This study will concentrate on village governments' initiatives to ensure adopted policies are accessible to, understandable by, and subject to community oversight. It is a well-known truth that, among other things, weak communication infrastructure contributes to disputes between the village authority and the community.

The following are a few issues with public services that village administrations frequently deal with (1) Where many people believe that services are entirely centered in village administration, miscommunication regarding public services is not prompted by a lack of community understanding regarding authority or policy. In actuality, sub-districts or affiliated organizations provide all services associated with the settlement process's recommendation, such as those that provide KTP, KK, company license, birth certificate, and other relevant services. (2)

The general public needs to gain awareness of the administrative procedures for managing specific operations, such as creating ID cards.

Even if these standards have been installed at the Village Hall or informed to the respective RT Chairmen, because of the lengthy and cumbersome bureaucracy, people occasionally hesitate to take care of themselves, which causes things to take a long time. (3) Many village administrations are conducted manually and without information technology. Some places still use books or writing on boards for administration; therefore, they must be adequately recorded. (4) The challenge of fulfilling all the community's desires.

Programs for community empowerment with substantial resources will be the subject of intense debate when choosing them, leaving some community demands unmet. (5) Limited infrastructure and facilities in the village. This restriction results from the need for more public service infrastructure geared toward rural regions. (6) The village leaders' and village authorities' limited human resource capacity. The ability of the village chief determines whether a village will advance or return. There still needs to be more capable village leaders in this area, which is a problem (Source: <https://merdesa.id/permasalahan-pelayanan-di-desa/>).

Numerous disputes arose during its implementation from year to year concerning the BLT program itself. Assumptions like the BLT program being used to deceive the public, improve popularity before elections, and increase debt burden added to the debate. The persistent disagreement evolved into protests, public demonstrations, or political discussions.

As inferred from the preceding brief statement, the author is interested in researching how Cikeduk Village officials foster beneficial connections among themselves, with other village officials, and with the community or other stakeholders. Overall, this book's originality comes from its narrow village focus, in-depth qualitative methodology, and potential to offer fresh perspectives on implementing openness in local public policy.

LITERATURE

According to policy streams, politics, issues, and solutions can all simultaneously create a policy (Kingdon, J. W., 1984). Making policy decisions is characterized by limited rationality since decision-makers must respond quickly and with little information (Lindblom, 1959). According to P. A. Sabatier (1999), political preferences, power dynamics, and institutional restraints interact in a complex way to produce public policy. Fischer (2003) states that establishing public policy entails thorough analysis, strategic planning, and information-based decision-making.

In addition to the decisions that are made, public policy also refers to how those decisions are carried out in practice (Pressman, J. L., & Wildavsky, A., 1973). According to the elitist paradigm (Bachrach, P., & Baratz, M. S., 1962), powerful and influential interest groups frequently impact public policy. By taking into account restricted resources and limiting unfavorable effects, planned solutions can help achieve societal goals (Peters, B. G., 2018).

The people in charge of governing village-level territories are frequently called village governments. This entity is governed by Government Regulation No. 72 of 2005 addressing village government, which was released to carry out the directives of Article 216, Paragraph 1, of Law No. 32 of 2004 regarding regional administration (https://id.wikipedia.org/wiki/Pemerintah_Desa). According to paragraph 2 of article 14, paragraph (1), the village head is responsible for planning government, development, and community affairs.

The village head bridges and shortens the span of control over the execution of government duties and functions, including the direction and supervision of the execution of government affairs at the village government strata, because of his position as a government representative in the relevant subdistrict area. Public policy can reduce social inequality and lead to more inclusive and equitable outcomes (Stone, 2012). Howlett, M., & Ramesh (2003), policy analysis requires a thorough understanding of the social and environmental factors affecting society.

Jenkins-Smith, H. C., & Sabatier, P. A. (1993), complex political acts, such as discussions, compromises, and coalitions among many actors, are necessary to create policy decisions. The definition of "Village Government" in "I. General" point 7 of the Law on Village Government (Law No. 5 of 1979) states: "Activities in the framework of governance carried out by the lowest government organization directly under the sub-district" (<http://telaahhukum.blogspot.com/2016/02/pemerintahan-desa-berdasarkan-undang.html>).

A government assistance program known as cash transfers, or BLT for short, provides the impoverished with conditional and unconditional financial aid. Brazil was the first to introduce the BLT, and other nations embraced it. According to local government policies, the BLT program's processes and funding levels can change (https://id.wikipedia.org/wiki/Bantuan_langsung_tunai#).

It is also asserted that the Family Hope Program (PKH), a different sort of BLT, successfully reached its 1.5 million recipient distribution goal. This program's primary focus is

on moms, making it a program that lessens poverty and empowers women. Due to its success, the PKH Program, which had been in operation since 2007, continued until 2014.

METHOD

Emzir (2016: 3) claims that qualitative research is descriptive. Instead of numbers, the data is gathered through words or images. Quotations from the data are used in written study results as illustrations and proof of presentation. The data sources include transcripts of interviews, field notes, photographs, videotapes, memos, and other official recordings.

Bogdan and Taylor define qualitative approaches as research techniques that generate descriptive data in the form of spoken or written words of people and perceptible behavior in Meleong (2017: 4). They claim that this strategy takes a holistic approach to the situation and the person. While Meleong (2017: 5) cites Denzin and Lincoln (1987), who defined qualitative research as "research conducted in a natural setting to interpret phenomena that occur and involve various existing methods."

One of the numerous reasons researchers choose to employ qualitative research methods is because 1) the researcher is accustomed to conducting research with the approach, and 2) the nature of the topic to be examined necessitates this method, according to Strauss and Corbin (in Afrizal, 2016: 30). For instance, and he claimed that qualitative research techniques are superior for determining the experiences of those who convert.

DISCUSSION

1. Building Trust with the Community

A leader must comprehend the people's will and pay attention to their suffering to fulfill their duties as public servants because only those who could understand their people's language (will) and anguish were sent as apostles throughout history. The head of the village must genuinely be the leader of the entire community, not just of select groups, families, descendants, religions, tribes, etc. Having a tight relationship with the district, protecting it, and serving it simultaneously is what it means to be a community leader.

Trust is a personality trait, according to theory. As a result, according to Wolfe (1976), beliefs emphasize personal characteristics, including sentiments, emotions, and values. According to <https://www.dosenpendidikan.co.id/kepercayaan-adalah/>, trust entails the risk-taking of two people, aware that their actions could significantly affect one another. (Misztal, 1996) (<https://www.dosenpendidikan.co.id/kepercayaan-adalah/>) The sociological literature

conceptualizes trust as a personal trait, a set of interpersonal connections, or a disproportionate social structure.

When deciding whether to trust him, the person considers his upbringing, culture, and social structure. This interconnection demonstrates how fostering trust at the micro level influences the macro level factors that determine more abstract kinds of belief (Luhmann, 1988; <https://www.dosenpendidikan.co.id/kepercayaan-adalah/>). A village leader must have the skills to effectively and professionally run the village. The way that villages are governed is heavily regulated by numerous laws and rules.

According to the webpage at <http://telaahhukum.blogspot.com/2016/02/pemerintahan-desa-berdasarkan-undang.html>, the village administration system has to ideally be founded on: Recognition, subsidiarity, diversity, togetherness, mutual collaboration, kinship, deliberation, democracy, self-reliance, participation, equality, empowerment, and sustainability are the first three components. Village agreements are made to ensure the smooth operation of village government. Additionally, it serves several objectives, such as:

- (a) Recognizing and honoring the diversity of the existing villages both before and after the foundation of the Unitary State of the Republic of Indonesia (NKRI);
- (b) Clarify the place of villages within the Republic of Indonesia's constitutional framework and their legal certainty to ensure justice for all Indonesians;
- (c) Preserving and advancing the cultural practices, customs, and traditions of rural communities;
- (d) Support rural community initiatives, movements, and involvement in the growth of village assets and potential for mutual benefit;
- (e) Create a competent, effective, transparent, and accountable village government;
- (f) Boost villager access to public services to hasten the fulfillment of the common good;
- (g) Strengthen rural communities' sociocultural resilience to ensure that they can retain social cohesion as a component of a resilient nation;
- (h) Boosting rural areas' economies and closing gaps in national development;
- (i) Making rural areas stronger development targets.

According to the author's observations, the public's confidence in the Cikeduk village apparatus's performance is relatively high. The viability of village government initiatives that can function effectively is a marker for this. Another significant indicator of village apparatus success is how well it serves the neighborhood. To implement the distribution of BLT funding through

village finances, Sarifudin noted that the village government always includes stakeholders, including Linmas, BPD, RT/RW, and community members.



Figure 1. Technical distribution of BLT funds in Cikeduk Village

The present regulations' juklak and juknis regarding village funds serve as the technical distribution of BLT funds' guiding principles. The specialized distribution is done symbolically at the village office and is then handed out to residents door-to-door or house-to-house. Despite some homeowners being frustrated that they did not receive their share of the BLT cash, residents are generally delighted with how the neighborhood infrastructure is doing. According to Sanusi, a local, this is what has been disclosed.

In Article 7 of the Law on Village Empowerment, it is stated that villages are entitled to receive village funds to provide village funds as stimulant assistance to improve welfare and equitable distribution of village development through improving public services in villages, advancing the village economy, bridging development gaps between towns, and strengthening village communities as subjects of growth in developing their respective villages.

2. Prioritizing Openness/Transparency Aspects

Since there is no longer a barrier separating institutions from the community in carrying out their separate roles or functions, transparency is the primary factor in open government in the context of government. Since the wall has come down, institutions and communities can monitor one another and engage in constructive criticism and suggestion-making for both institutions and the President (<https://ogi.bappenas.go.id/news/59/makna-keterbukaan>).

Since all thoughts and ideas come from all the communities that have contributed to Indonesia, rather than just the government (<https://ogi.bappenas.go.id/news/59/makna-keterbukaan>), the creation of a bridge between institutions and society will give rise to innovations in settlement and the formation of policies that have been set. The information technology age enables organizations to play a more expansive and active role. A vital force behind openness in Indonesia is the involvement of the rapidly expanding civil society. There is already presidential legislation in this field, and Indonesia is a candidate for the transparency initiative in the creative industries sector.

As it enables citizens to obtain the information they need to participate effectively in public decision-making, transparency is critical in democratic institutions (Bovens, M., & Zouridis, S., 2002). The public can more effectively monitor government acts when there is greater public transparency, which fosters a culture of accountability for the government (Meijer, A. J., 2009). Through widespread media and public scrutiny, public disclosure promotes government accountability and lowers the likelihood of corruption (Fox, J., 2007).

According to the United Nations' 1946 Universal Declaration on the Right to Information, citizens' fundamental rights to transparency and access to public information underpin democratic procedures and the defense of human rights. Access to information is simply one aspect of public openness; another is the development of a participation and information-sharing culture between the government and the general public. P. Norris (2002). Practical transparency is having access to information, comprehending it, and applying it to help one make educated decisions (Hood, C., 2006).

Public transparency is crucial to reducing the knowledge gap between the public and the government and ultimately producing better policies (Wilson, C. L., & Cantwell, J. J., 2010). As public monitoring mechanisms are strengthened by transparency, the concentration of power in the hands of the government is lessened (Warren, M. E., 2004). To increase public trust in the government and other public institutions, openness is a crucial component (Nye, J. S., 1997). Through increased public involvement in decision-making, general openness can improve government effectiveness and efficiency (De Fine Licht, J., Naurin, & Esaiasson, 2014).

The government must be transparent and professional to comply with several conditions, including the Master Plan for the Acceleration and Expansion of the Indonesian Economy (MP3EI) and Public Private Partnership (<https://ogi.bappenas.go.id/news/59/makna-keterbukaan>). One of the catalysts and motivators for cross-sectoral and cross-institutional bureaucratic transformation is anticipated to be openness. Transparency makes everything more

lucid and vibrant. The ineffectiveness and inefficiency of processes, procedures, work units, and even individuals will be evident when a window is opened wide, and light is allowed to enter (<https://ogi.bappenas.go.id/news/59/makna-keterbukaan>).

A village leader should be able to prioritize community projects, serve the community for 24 hours every day, and bring both the community and his village to prosperity. So what kind of village leader is the perfect one? According to the article in <https://risehtunong.blogspot.com/2016/01/seperti-apa-pemimpin-desa-yang-ideal.html>, there are several different kinds of leaders in today's society:

- (a) Regressive leadership, a style of leadership that discourages community involvement in village government management, development, community empowerment, and village. This leadership frequently rejects village discussions and does not value input or other people's perspectives. Very dissimilar from the democratic, participatory, and accountability tenets.
- (b) The normative and procedural leadership style is known as conservative-involutive leadership. Only those families, relatives, or community members who can be controlled by it will benefit from village empowerment activities. The way the village exercises its jurisdiction will remain the same. Participants will be chosen in advance to ensure that muses are simple to control, with village deliberations carried out following current rules or regulations. The village's deliberative forum is set up or prepared with the community's opinions or suggestions in mind.
- (c) Innovative-progressive leadership calls for the involvement and initiative of rural communities. Regarding principles, accountability for performance communicated to the public is always carried out. Transparency will always urge the public to supervise. Village development is carried out with community involvement beginning with project conception, implementation, and supervision. All community members are welcome to keep the village in peace and order. It involves all facets of society in village discussions, from representatives of women and the impoverished to community and religious leaders. This fits the mindset created for community renewal and prioritizes musdes above all else. Everyone will be protected from intimidation, given the right to freedom of speech and equitable treatment.

The innovative-progressive form of leadership that the Cikeduk village apparatus is attempting to establish is the one that can be seen in the three types of leadership that were

mentioned above. The Cikeduk village apparatus always aspires to encourage community engagement and initiative. They ask the public always to be aware of how the public is informed of the accountability for their performance. Nothing more than a small part of his efforts go toward establishing an open or transparent local administration.

Novi Ariyanti, an employee at the Cikeduk Village Health Center, acknowledged that the village government of Cikeduk had a transparent attitude. When distributing BLT funding, for instance, the village council has a village deliberative assembly where everyone from the community is present before giving out the technical distribution to the community. When the federal, regional, and local governments distribute social aid to the populace, Novi, a Puskesmas officer, explained that her responsibility is to act as a community facilitator. Includes BLT, PKH, BPNT, and BSPS.

Along with making suggestions to KPM for competent candidates, Puskesmas is also personally involved in verifying potential BLT recipients. Additionally, Puskesmas must inform the appropriate organizations of the findings of its investigation. According to information gathered by the author, during the first quarter of 2020, 174 households got BLT funds of IDR 600 000 each month, or 30% of the total village fund budget deposited into the Cikeduk Village treasury. Three consecutive months are dedicated to the technical distribution of social grants.

The community will be informed of the outcomes of village discussions and any subsequent deliberative decisions, with performance accountability given top priority. Village assets are revived and used as widely as possible to benefit their communities by incorporating community activities. To boost the investments of the hamlet, various inventions have been made. BUMDesa was created by community initiatives, and decisions regarding the business plan, hiring practices, and game rules will be made democratically through village meetings. The more people comprehend that innovating to create village development initiatives will be more straightforward, the more this leadership supports efforts to enhance technocratic ability.

CONCLUSION

The village chief must lead the entire community, not just a few factions, families, lineages, sects, tribes, etc. A leader who serves his community while being close to it is called a "community leader." A personality trait is a trust. Trust, therefore, emphasizes personal features like sentiments, emotions, and ideals. A belief also entails the assumption of risk by two people aware that their actions could significantly impact one another. Since there is no longer a barrier separating institutions from the community as they carry out their separate roles or functions,

transparency is the key to open government. Wards and institutions can now monitor one another and participate in constructive criticism and advice-giving for institutions and the president, thanks to the fall of the Berlin Wall.

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