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## The Role of Village Institutions in Participatory Development Planning

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### ABSTRACT

Development essentially has a goal that is none other than to create a just, prosperous and prosperous society. In advancing the development of rural communities, village institutions have an important role that can assist the implementation of the process of forming a prosperous society. This study aims to determine the role of village institutions in participatory development in Samaenre Village, Maros Regency. The method in this study uses a qualitative descriptive approach with data collection techniques through direct observation, in-depth interviews, and FGD. Determination of informants was carried out using the purposive sampling technique with 6 informants. The results showed that there were several village institutions located in Samaenre Village, Mallawa District, Maros Regency, namely the Village Government, Polindes, BPD, Farmers' Groups, Youth Organizations, Posyandu, Bumdes, PKK, Educational Institutions and Taklim assembly. The role in planning and implementing development infrastructure is primarily carried out by the village government and the Village Consultative Body. Although participation in development planning is still minimal, other institutions that act as a forum or intermediary with the government but also play a role in village development.

### INTRODUCTION

Development essentially has a goal that is none other than to create a just, prosperous and prosperous society. Therefore, for the sake of achieving the success of the development, there are several aspects or components in the process that need attention. Among them is the involvement or participation of the community in the development process or better known as participation. Primarily starting at the planning, implementation, and evaluation stages, it is hoped that development will be realized in accordance with the needs of the local community.

In advancing the development of rural communities, village institutions have an important role that can assist the implementation of the process of forming a prosperous society. Its functions include accommodating or accommodating the aspirations of the interests of the community. As stated in (UU RI Number 6 of 2014, nd) it is explained that village institutions consisting of the Village Government, Village

Consultative Body, Village Community Empowerment Institutions, Village Traditional Institutions/Community Leaders, Inter-Village Cooperation Institutions and Village Owned Enterprises have an important role in the development that will be carried out by the Village.

Local institutions or organizations are one of the significant elements in village development. Without local institutions or institutions, coupled with bureaucracy and participants, village infrastructure is difficult to establish or maintain (Nasrul, 2013). In carrying out these tasks, as stated (Sri Nugroho, 2018) that village institutions are important to be equipped with expertise or strengthen institutional capacity. The capacity in question is, of course, the driving force in village development. However, in many cases, this condition is still far from expectations. This is what makes it necessary to recognize the participation of village institutional institutions in helping the performance of the village government to achieve the development goals contained in the village.

As is the case in Samaenre Village, Maros Regency. This village has received space from the central government to regulate and manage itself in designing development programs. Therefore, it is interesting to know the process of structuring and the role of village institutions in carrying out development activities to improve progress and welfare for the people in the village. As hope of realizing independence inequitable development in remote parts of the country.

Research on village institutions, in general, has been carried out with several scientific perspectives. Such as research (Nasrul, 2013) has examined the role of local customary institutions in rural development which was found to be lacking in development in Nagari Sungai Pua village. This is different from (Fenita Enggraini et al., 2020) who conducted a study on the role of village government institutions in Klaten, where it was found that the leadership of the village head had a major role in influencing other stakeholders in development in his village. (Barus, 2020) focusing more on women's participation in village institutions, it was found that the low participation of women in the Perpenden village office was due to education, culture, family, socialization, local roles, and women's choices. A study of village institutions that has similarities to this research was conducted (Gayatri, 2016) on the dynamics of village institutions in Aceh. However, he focuses more on the political review, which

according to his findings, the dynamics of village institutions are strongly influenced by changes in the political economy and social context that occurred in Aceh and/or through central government regulations.

Based on previous research on village institutions, there has been no study that focuses on studying the role of village institutions in development with a participatory approach. Seeing the role and participation of village institutions in development is important to realize village development that leads to mutual prosperity.

**METHODS**

The method in this study uses a qualitative descriptive approach. The aim is to understand and explore problems related to social phenomena through detailed data collection involving various sources of information such as direct observations, interviews, literature studies and other documents to be described (Creswell, 2014). This study tries to explore the role of village institutions to advance Samaenre Village through in-depth interviews, field observations, and Focus Group Discussions (FGD) and documentation.

Determination of informants is done using the purposive sampling technique, namely the technique of determining the sample with special considerations. The informants in this study were 6 people as follows.

No.	Name	Age	Gender	Profession	Type of Glue bag
1	NR	40	Woman	civil servant	Village Officials, BUMDES, PKK, Youth Organizations
2	HS	44	Woman	IRT	Farmer's Group, Taklim assembly, Posyandu, SPP
3	SR	57	Woman	civil servant	PAUD
4	HH	44	Woman	IRT	-
5	AM	29	Man	Firefighter	Youth organization
6	AR	24	Man	Does not work	Youth organization

The data that has been collected is then analyzed with the stages of editing, reduction, and interpretation to answer research problems. This research was conducted in November 2021 in Samaenre village, Maros Regency.

**RESULTS AND DISCUSSION**

**Types and Roles of Village Institutions**

In the Village Law Number 6 of 2014 it is stated that the main group of Village institutions is the Village Government institution which consists of the Village Government and the Village

Consultative Body, Village Community Institutions, and traditional institutions. Based on the results of the FGD conducted in Samaenre village, there are 10 village institutions that have a role in village development, namely the Village Government, Village Maternity Boarding Schools (Polindes), Village Representative Council (BPD), Farmer Business Groups, Youth Organizations, Integrated Health Service Posts (Posyandu), Village-Owned Enterprises (Bumdes), Family Welfare Empowerment (PKK), Educational Institutions, and Taklim assembly.

### **1. Village government**

In carrying out the wheels of government, the village government is assisted by village officials who have at least a high school education (SMA). The village government must act solely in the interests of the people. The current administration of Samaenre village is led by a village head who has entered his second term of leadership. His name is Mr. Andi Majalekka who is the nephew of the previous village head of Samaenre. Mr. Andi Majalekka was trusted by the villagers of Samaenre to be the village head until the second term due to the development of village infrastructure which has undergone significant changes since he was elected. Such as the construction of roads and bridges in the village of Samaenre.

As the result of an interview with one of Samaenre's informants on November 12, 2021, NR said that: ...The current head of Samaenre village is Mr. Andi Majalekka. He has served 2 terms in this village. Because the community beliefs and changes are seen starting from the road construction, the bridge is very visible in the community. The current village head is also the nephew of the previous village head. The previous village head also served for two terms.

From the results of the interview, we can see that the Samaenre village government is currently led by Mr. Andi Majalekka who is the nephew of the previous village head who also served for two terms. The community puts their trust in the leading family in their village because they are considered capable of carrying out infrastructure development.

The term "government" is a group of people who have certain powers to exercise power which in this sense exercises legal authority and protects and improves the standard of living of citizens through actions and the implementation of various decisions (Surianingrat, 1990). The government must act solely for the benefit of the people because the purpose of establishing a government is so that the people can live in prosperity. In the welfare of the village community, a village must be led by the village head. A village head is directly elected by the people through a village head election. The term of office of a village head is six years. In carrying out their duties, the village head submits a report to the Village Consultative Body. Every year, the village head also submits a report to the regent.

Because it is the regent who has the authority to appoint and dismiss village heads.

The role of the village government in promoting development can be seen as a determinant of direction. The point here is that the village government provides points and directions to the community in the process of formulating development plans. Meanwhile, in its role as representative and spokesperson for the organization, in this case, it can refer that the village government has good coordination with all village stakeholders starting from the BPD, community leaders, hamlet heads, to RT/RW heads. In line with this, the village government also acts as an effective communicator with parties related to development planning. Also, as a mediator to mediate conflicts that arise in a development planning formulation process. Meanwhile, as an integrator,

The role of the village government in the development of Samaenre Village can be seen from the results of interviews with informants Mrs. NR that: ...The village government has a role in regulating development planning for the next 6 years. So in that village including Samaenre Village, there is a document for a development plan called village RPJM which stands for the village's medium-term development plan from 2019 to 2025. This development plan is certainly important for a village so that development can be carried out clearer and more focused. So this was made by the village secretary in accordance with the directions from the village pack from coordination and joint formulation with the BPD, the hamlet head, and the community.

From the results of the interview above, information can be obtained that village officials in this case the village government play a role in village development planning for the next 6 years by compiling village medium development plan documents starting from 2019 to 2025. The role of the village government in preparing development planning, in this case, gives direction so that the community is involved in making development plans.

### **2. Village Representative Council (BPD)**

BPD Is an element of village government organizers. BPD is a democratic institution in the administration of village government which can be considered as the village parliament. BPD is a new institution in the village During the period of

regional autonomy in Indonesia (Kusmanto, 2013). BPD aims to accommodate the aspirations and representatives of the community. The chairman of BPD Samaenre is Mr. Abdul Rahman S.pd and the deputy chairman is Mr. Imran. It was revealed by AM in an interview on November 12, 2021, that: ... If the chairman of the BPD is Mr. Abdul Rahman, the deputy is Mr. Imran. We are representatives of the community if there is something we are called upon because it cannot be carried out without the approval of the BPD.

From the interview, it can be seen that the BPD institution already exists and works in Samaenre. When there is a development program to be carried out in the village, it must be approved by the BPD institution. The Village Representative Council (BPD) is a village institution that is a place to accommodate the aspirations of the community. The members of the BPD are elected by the villagers by way of deliberation and consensus. BPD members are selected from elements of religious leaders, community leaders, RT heads, RW heads, and traditional stakeholders. Like the village head, the BPD has a term of office for six years, after which it can be re-elected. BPD membership is determined based on the decision of the regent or mayor. The task of the BPD is to oversee the running of the government carried out by the village government.

The BPD represents the villagers to supervise the village government in carrying out their duties. ... In a village, there is a BPD called. This BPD can be called the DPR of the village because it is the holder of the aspirations of the village community. The BPD is elected by being appointed by the community in the presence of various representatives from the village community. Regarding his role in development in the village, the village head cannot take action without the approval of the BPD itself. For example, the village head wants to build a road, so he must call the BPD. Does BPD agree or not because he is the representative of the people here.

From the information above, information can be obtained that the BPD or the Village Consultative Body is a container for the aspirations of the village community in participating in policies made and intended to be carried out by the village head such as development. However, other information was obtained that the Samaenre BPD is

less transparent and does not involve the community in village development. As in the construction of bridges, roads, and other public facilities, BPD does not involve the community in its planning. People only know when construction has been carried out. As stated by the SR Informant that: ... Sometimes if there is something we are called to the village office, but when it comes to development and the development budget we don't know because we are not involved and are not invited to participate in the planning. Later when construction has started, we will know that construction is being carried out here. But I don't know if other residents have been summoned but my husband and I have not been summoned.

From this information, it can be seen that the Samaenre Village Consultative Body does not involve the village community in terms of development planning, even though the Village Consultative Body is a place to accommodate community aspirations and was sent as a representative of the village community. Therefore, it can be said that BPD Samaenre does not involve the community in the village development planning process.

### **3. Village Maternity Hut (Polindes)**

POLINDES is a place where village midwives provide maternal and child health services, antenatal care services, and delivery assistance, as well as a place for consultation, counseling, public health education, and traditional birth attendants and cadres. Polindes is intended for all members of the community, not only for pregnant women or children (Paramita & Pranata, 2013). In Samaenre village, when a community member is sick and cannot be treated at the Polindes, the patient will be referred to the Public health center. This is not without reason because the Polindes in Samaenre village have limited facilities and infrastructure. This was revealed by one of the residents in the village of Samaenre, namely Mrs. NR in an interview on 12 November 2021 that: ...This is the one in front of the Polindes. So Polindes is a place of service for people who have minor illnesses such as minor accidents, which can be treated at Polindes. But if it's severe, it's referred to the health center that bends the road here. Because there is only one midwife here for treatment. But here too, I usually consult to check blood sugar, cholesterol, weight or height.

From the results of these interviews, it can be seen that in Samaenre village there is only one midwife who works in Polindes. However, services for people who want to carry out health checks and light treatment are still being carried out. When there are patients in severe cases then they are referred to the nearest Puskesmas.

Polindes is a village-level health service center that is basically a place for midwives to serve pregnant women and toddlers. However, in Samaenre village the polindes became a service center for all communities who wanted consultation or received minor illnesses or minor injuries. However, the polindes in Samaenre Village lacked facilities and infrastructure, causing many villagers to be brought to the Public health center for further treatment.

#### **4. Farmers**

In Permentan No. 67 of 2016, farmer groups are a vehicle for teaching and learning activities, a place for identifying dialogues and solving problems experienced, structuring work/activity plans, and increasing expertise in agriculture. Therefore, the training that is tried on farmer groups can open access to data, share descriptions of government programs that are being promoted, societal norms that need to be recognized, citizens' rights to protect, and the benefits of change. Thus the development of partner villages as a form of strengthening farmer groups can increase farmer participation (Nazaruddin & Anwarudin, 2019).

In Samaenre Village, a farmer group was formed in early 2017 under the name of the mushroom farmer group "Samber (Samaenre Bersatu)". The purpose of forming the farmer group is to improve the welfare of the residents through the use of waste in the surrounding environment. As revealed by HS on November 12, 2021. ...Initially, I took the initiative to invite the community to use the waste from sawdust to cultivate oyster mushrooms. Instead of sawdust it just becomes waste. So I want to invite people to take advantage of it. The results are also good enough to increase income. Since the beginning of the formation of this farmer group received a good response from the community. The funds come from the Bantimurung National Park institution and also from the personal funds of its members. The processed products made from oyster mushrooms are marketed and have arrived in the cities of Maros and Makassar".

Based on the results of these interviews, it is known that farmer groups in Samaenre village cultivate oyster mushrooms using sawdust waste. Capital assistance is obtained from member funds and also from institutions outside the village, namely the Bantimurung National Park institution. The processed products of this farmer group have been marketed to the district capitals and even to the provincial capitals.

This farmer group is a farmer group whose members are women in Samaenre Village. This farmer group is here to empower the community in the management of oyster mushrooms. This oyster mushroom is cultivated and then processed into crackers and marketed internationally. This farmer group is under the supervision of the Bantimurung National Park, Maros Regency, with capital assistance provided. As stated by the HH informant that: ... We have a farmer group called the Samber Forest Farmers Group or Samaenre Bersatu. We now have 8 members, all women. There used to be a lot, there were also men but since the pandemic it has decreased. So the purpose of this establishment is to create job opportunities for the community and to be able to process the natural resources here so that they can be of economic value.

From this information, it can be seen that the Samber Forest Farmers Group plays a role in the development and empowerment of the Samaenre Village community through the cultivation of oyster mushrooms which are then processed into chips that are marketed to the international level. This farmer group was formed to provide jobs for the people of Samaenre Village.

#### **5. Youth organization**

The local organization which is generally found in almost every village or sub-district is Karang Taruna. This organization is a place or forum for the development of the younger generation. Karang Taruna is a forum for the younger generation (both students and students) to organize from an early age. Through Karang Taruna various kinds of opinions and creativity can be channeled, including the provision of life skills. The main task and function of Karang Taruna are as a vehicle for the development of the younger generation (including youth empowerment). Based on this, the existence of Karang Taruna as a social organization for the development of the younger generation has a strategic position and is

increasingly needed in answering social problems, one of which is the problem of unemployment. From a quantitative point of view (Ashary, 2016).

As a forum for the development of the younger generation, Karang Taruna is a place where various efforts or activities are held to improve and develop the creativity, taste, initiative, and work of the younger generation in the context of developing human resources (HR). From the results of our research in one of the villages in Maros Regency, namely Samaenre Village, there is also a youth organization with the name "Mitra Muda" which consists of approximately 32 people. Initially, the youth organization formed received a good response from the people of Samaenre Village as stated by AM on November 12, 2021. ...Alhamdulillah, initially this youth organization was formed to get a response from the community because at first, it was in its form as a form of the right hand of Samaenre village. The activities carried out are also like *Gotong royong*.

The youth organizations in Samaere village do not have many work programs, this is because this youth organization was only formed in 2020 but was only inaugurated in October 2021. Before it was officially announced there had been activities that had been carried out such as competitions between youth organizations in Maros and As for the future work program, namely managing hot spring tourism in Samaenre village.

The role of youth organizations in village development is to increase the productivity of human resources, especially youth, such as creating joint businesses, managing village tourism, and assisting the development process carried out in a village. This is as stated by the head of the youth partner youth association of Samaenre AM Village that: ... This youth organization was only formed last year but it was only inaugurated in October. There is no official activity related to this, but we are helping to develop the village as seen today. This Posyandu is about to be built, so I and the others help out. The plan is that later we will process the hot water bath inside. We hope that we can also get funds to open a screen-printing business so that it can be even more productive, especially for members who do not have jobs.

From the information above, it can be seen that young partner youth organizations play a role in the development process in Samaenre Village,

namely by participating in mutual cooperation and assisting villagers in development such as the construction of bridges, roads, and ongoing development, namely the construction of the Posyandu. Young partner youth organizations also plan to take over and process Samaenre Village tourism, namely hot springs so that this hot spring tour can be enjoyed again by the Samaenre community and outsiders. They hope to get capital assistance to be used as business capital for screen printing so that the youth of Samaenre Village can be more productive.

#### **6. Integrated Service Post (Posyandu)**

Posyandu is a form of community-based health effort that is managed and organized from, by, for, and with the community in the implementation of health development. The function of the Posyandu is to empower the community and provide convenience to the community in obtaining basic health services to accelerate the reduction of maternal and infant mortality (Iswarawanti, 2010). Posyandu in Samaere village consists of 2 service units, namely a special Posyandu for toddlers and a special Posyandu for pregnant women. Activities in the Posyandu in Samaenre village are routinely carried out every month for all Samaenre villagers without exception.

Posyandu in Samaenre village consists of two services, namely Posyandu Toddlers and Posyandu for Pregnant Women. Its activities include routine weighing for toddlers and pregnant women, providing additional nutritious food for toddlers and pregnant women, as well as health education for toddlers and pregnant women which is carried out regularly once a month. As stated by the informant, Mrs. HH as the head of the Posyandu cadre in Samaenre Village that: ... Posyandu is now under the villager's house because it used to be united with the Polindes but was given a move because there was a competition between Posyandu and we lost because we stayed at the Polindes. Until now, there is no special building for Posyandu, it used to be there but it was a resident's house so they were given a move again. If the service is provided for toddlers and pregnant women. Immunizations and nutritious food are carried out. Because there is one child who suffers from malnutrition, the focus is on adding nutritious food for children. The service is routinely done once a month.

From this information, it can be seen that Posyandu is a community health service center that is carried out routinely once a month by providing services to pregnant women and toddlers. In Samaenre Village, there is one baby who suffers from malnutrition, so Posyandu provides services in the form of providing additional nutritious food for toddlers and pregnant women in Samaenre village.

#### **7. Village Owned Enterprises (Bumdes)**

Bumdes is one of the institutions in Samaenre village that was formed in 2018. The program carried out by BUMDES since its formation is as a provider of clean water for the community in the Mallawa district. The length of this clean water distribution pipe is 15 KM which it is used by 200 families in the Mallawa sub-district with a water volume of 2,500 M/cubic. In 2019 the total capital provided was 70 million Rupiah. This capital is managed by the sustainability program of BUMDES. Regarding the obstacles that are often faced by BUMDES, such as when the rainy season arrives, the water pipe leaks so that residents complain because the water does not reach the residents' homes. ... The Bumdes itself was formed in 2018 but only got capital in 2019 of 70 million Rupiah. The clean water supply program by Bumdes flows through 200 families in the Mallawa sub-district with a pipe length of 15 KM with a volume of 2,500 m/cubic. Of course, there are obstacles, for example during the rainy season, pipes usually leak, so residents complain that the water doesn't reach people's homes.

Based on the information above, it is known that in the development process in the village of Samaenre, BUMDES since its formation has directly taken on the role of making programs to help the community's need for clean water. It's just that the development of activities other than clean water providers will not exist until 2021. This indicates that BUMDES is more of an institution assigned by the village government. There has been no initiative to manage other local resources in an effort to increase their contribution to strengthening the village economy.

#### **8. Family Welfare Empowerment (PKK)**

PKK is part of community empowerment, where community empowerment is giving authority and confidence to local residents to ensure various forms of development activity programs and their needs through protection, strengthening,

development, consultation, and advocacy efforts to increase their level of social welfare (Rodiah S et al., 2016). In Samaenre village, the PKK has 32 members from Samaenre village. There are several work programs from KDP in Samaenre village, namely (1) guidelines for appreciation and practice (2) mutual cooperation (3) clothing (4) food (5) housing and household management (6) education and skills (7) health (8) development of cooperative life (9) environmental sustainability (10) healthy plans.

PKK Samaenre Village is a partner in empowering and improving welfare in the family. The PKK in Samaenre Village has not fully carried out its roles and work programs in empowering families. The activities that have been carried out so far are only social gatherings, cleaning competitions between PKK, and community service every week. This is as stated by the informant Mrs. NR that: ... If the PKK has not yet implemented its program, so far it has only been social gatherings, weekly community service, there are also special meetings held in the sub-districts. Yesterday, I also participated in an inter-village cleaning competition. Regarding the problem, of course, the administrative problem has not been smooth, so it is difficult if it is an administrative problem.

From the information above, it can be seen that the PKK of Samaenre Village has not succeeded in carrying out a full work program in empowering families due to human resource constraints that are not administrative problems. However, there have been several programs that have been carried out such as maintaining ties of kinship by holding social gatherings, holding special meetings in the sub-district, weekly community service, and participating in environmental hygiene competitions between villages.

#### **9. Educational institutions**

Educational institutions are a place for fostering human beings, bringing them towards a better future. Everyone who is in the forum will experience changes and growth for the color and style of the institution. Educational institutions are defined as family, school, and community institutions that have a very strategic role that will become centers of learning activities to improve and enhance children's abilities as individual, social, moral, and religious beings. By observing that children are people who grow, they need help from

adults, children must be able to grow freely, but in a planned manner. It is hoped that through education, it can be motivated in activating children (Gazali, 2013).

Based on secondary data, educational institutions in Samaenre Village consist of 1 PAUD, 2 TK, 2 SD. As stated by one of the founders of the foundation in Samaenre Village, Mrs. SR on November 13, 2021, namely: ... This foundation was founded in 2007. Initially, I founded this foundation because initially there was no kindergarten for children in Samaenre village. So I took the initiative to establish this foundation. Coincidentally, there was an empty building next to the house instead of an empty one, so I used it as a place for the foundation. I asked for permission at the Education Office and Alhamdulillah it was allowed. When it was initially established, it also received assistance in the form of toys for children and are still in use today. In terms of funding, it comes from volunteers only from the parents of the children in the foundation. Every 6 months there are also funds from the social service as much as 6 million.

From the results of the interview, it can be seen that the funds from the foundation that was established came from the initiative of residents who were assisted by other residents who needed education for their children who were still at an early age. Even the initial funding for the foundation's establishment also came from volunteers from students' parents. Samaenre Village, one of the villages located in remote Maros Regency, but the community can be considered enthusiastic in taking education. In fact, many of them reach the Bachelor and Masters levels. Samaenre village has PAUD and 2 elementary schools. Even though PAUD belongs to the foundation, the management does not burden parents in terms of costs. This causes the community to be enthusiastic about sending their children to the PAUD. This PAUD has 5 teaching staff with 42 students divided into two classes.

PAUD belongs to a foundation which is managed and founded by myself because I think early childhood education is important for the children here. The community also supports it because they also want their children to be here. Here, too, the teaching staff are adequate. There are already five teachers here, including myself, but I

can't really take over because I also teach in SMP there, SMP 12 Mallawa. As a teacher, I think education is important starting from early childhood education to higher education, at least high school. But here there are no junior high and high school schools, so those who want to continue their education after elementary school have to leave the village.

The HH informant also said that: "I have 3 children, 2 have graduated from college, the youngest is still in high school. Yes, if I think education is important, that's why I give my children as much school as I can. Yes, junior high school and high school are far away, so you have to ride a motorbike to school to buy a motorbike, also buy a network catcher to study, especially during the corona time studying online. We also as parents must be able to make their children better than their parents, so we as parents must try too".

From the information above, it can be seen that education is important for society. Education has a role in community development in improving the quality of human resources. Some of the people of Samaenre Village are aware of the importance of education. This can be seen from secondary data in Samaenre Village, as many as 83 people are currently studying and 20 of them are undergraduates. This has caused some of the Samaenre villagers to have good jobs.

#### **10. Taklim Assembly**

The Taklim assembly is an institution that organizes non-formal education in the field of Islam for adults (adult education). Usually, it is done periodically, once a week, held in assemblies or in meeting halls. However, although it is generally carried out by adults, some organize it in a mixed manner, in fact, some are specifically aimed at children or teenagers (Sarhini, 2010)

Taklim assembly is one of the non-formal religious education institutions that aims to increase faith and piety to Allah SWT. The Taklim assembly is the most flexible place for Islamic religious teaching or education and is not bound by time. As from the results of our research in Samaenre Village, Mallawa District, Maros Regency, the Taklim assembly has been established from 2014 until now. The Taklim assembly is usually formed as a form of character building for the recitation congregation and its administrators to become human beings who believe in piety and have noble

character and increase friendship among others, as expressed by HH's mother in an interview conducted on November 13, 2021. "...Yes, this Taklim assembly is coincidentally the chairman and I and this Taklim assembly were not only formed to improve the religion of the people around here such as reading the Koran, recitations are also to improve community relations here".

The Taklim assembly in Samaenre village always conducts regular studies every month. This assembly consists of 30 people. Every institution certainly has obstacles in the implementation of each program, including the Taklim assembly in Samaenre village, which at first rarely entered the community due to the reason that the community could not recite the Koran but gradually the problem could be overcome by gradually inviting and convincing the community that it was through this Taklim assembly, the community can learn. Another obstacle that is also experienced is constrained in terms of funds.

#### **The closeness of Village Institutions to the Community**

Based on the information we received through the FGD discussions, it can be said that the performance of institutions in general in Samaenre Village, Mallawadistricts, Maros regency can carry out the functions of the institution well. However, these institutions cannot be separated from problems that we must pay attention to together. The main thing is how close the usefulness of the institution is to the citizens. Likewise, how important an institution is needed in society. Following are the results of the FGD using the Venn diagram technique to see the closeness and importance of institutions to the community in Samaenre village.

The institution that provides great benefits to the Samaenre village community is Bumdes. The community's economy can be improved and with the existence of Bumdes it aims to seek profit and social institutions through the contribution of providing social services that are in the interests of the community. Then another community institution in Samaenre village that is considered influential in social life is the Polindes. With the existence of this Polindes, it can provide a place for delivery assistance and maternal and child health services including family planning where the place and location is in the village. The village institution

engaged in the health sector is the Posyandu. The function of the Posyandu is to provide comprehensive and integrated health to the community in its working area. Then the next institution, namely the BPD which functions to explore, accommodate, manage and channel the aspirations of the community as well as hold deliberations from the community, especially from the Samaenre village community. As for several other influential institutions in the Samaenre village community, namely the PKK institution which aims to determine various forms of development activity programs and their needs through efforts to protect, strengthen, develop, consult and advocate to increase their level of social welfare, especially the Samaenre Village community.

The next influential institution in Samaenre Village is the farmer group institution because through this institution it can be used as a vehicle for the surrounding community to develop their own businesses, especially in the agricultural sector. In addition, through this institution, the community can also improve the welfare of the surrounding community through various activities carried out in it.

#### **CONCLUSION**

The village institution is an intermediary structure with the government and functions as a guide for the community to face problems, maintain integrity in community life, and provide guidance in the social control system that exists in the community. There are several village institutions located in Samaenre Village, Mallawa District, Maros Regency, namely the village government, Polindes, BPD, Farmers' Groups, Youth Organizations, Posyandu, Bumdes, PKK, Educational Institutions and Taklim assembly. Village development itself is a process of changing all aspects of life, be it social, education, health, economy, and culture of the village community in a better direction than before, which is carried out consciously by the village community.

The role in planning and implementing development infrastructure is primarily carried out by the village government and the Village Consultative Body. Although participation in development planning is still minimal, other institutions that act as a forum or intermediary with the government but also play a role in village

development. Bumdes in providing clean water for all residents. Karang Taruna in mutual cooperation helps the construction of bridges, roads, and Posyandu. Educational institutions also play a role in community development to improve human resources and in the economic sector, the Samber Forest Farmers Group plays a role in community development and empowerment through oyster mushroom cultivation which is then processed into chips which are marketed to the international level. Polindes and Posyandu in health services and education for the community. Likewise with the PKK Group and the Taklim assembly whose role is to strengthen social and spiritual togetherness in creating a prosperous and harmonious society.

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