



Implementing of Government Technique on Community Empowerment Program through Paddy Field Tourism in Pematang Johar Village

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Abstract

Since its inauguration in early 2020, rice field tourism in Pematang Johar Village has had a positive impact on the village government and also the village community. Rice field tourism has an impact on community empowerment by opening up new jobs. Research data collected using a grounded research approach has succeeded in finding that the implementation of government techniques carried out by the Pematang Johar Village Government began with forming a welfare discourse containing promises of improving the economy for residents and also implementing various forms of regulations, both written and unwritten, to each subject involved in managing rice field tourism. The forms of unwritten regulations that were successfully identified were the discourse on welfare and economic income, advice, and reprimands. This regulation is considered effective in forming a compliant and disciplined body. Meanwhile, written regulations are only introductory regulations to produce procedural agreements.

Keywords: Government Technique, Community Empowerment Program, Paddy Field Tourism

Abstrak

Sejak diresmikan pada awal tahun 2020, wisata sawah di Desa Pematang Johar telah memberikan dampak positif untuk pemerintah desa dan juga masyarakat desa. Wisata sawah memberikan dampak bagi pemberdayaan masyarakat dengan membuka lapangan pekerjaan baru. Data penelitian yang dikumpulkan dengan menggunakan pendekatan grounded research berhasil menemukan bahwa implementasi teknik pemerintahan yang dilakukan Pemerintah Desa Pematang Johar diawali dengan membentuk wacana kesejahteraan yang berisi janji-janji peningkatan perekonomian bagi warga masyarakat dan juga menerapkan berbagai bentuk regulasi baik yang tertulis maupun tidak tertulis kepada setiap subjek yang terlibat dalam pengelolaan wisata sawah. Bentuk regulasi tidak tertulis yang berhasil diidentifikasi adalah wacana kesejahteraan dan pendapatan ekonomi, nasihat dan teguran. Regulasi ini

dinilai efektif dalam membentuk badan yang patuh dan disiplin. Sedangkan regulasi tertulis hanya sebagai regulasi pengantar untuk menghasilkan kesepakatan prosedural.

Kata kunci: Teknik pemerintah, program pemberdayaan masyarakat, wisata sawah

Introduction

In 2014, the Government of Indonesia issued Act No. 6 of 2014 concerning Villages. Through this act, villages are given the authority to plan their development and manage their finances (Sholahudin, 2017). In this act, the authority in the implementation of development covers four areas, namely, The field of Village Administration, Village Development Implementation, Village Community Development, and Village Community Empowerment is based on community initiatives, origin rights, and village customs. The granting of authority to the village makes the village a legal subject (legal entity) that is inseparable from the official government system. This condition invites two consequences for the village. The first consequence is positive; namely, the village becomes an area that is formally recognized as juridical by the state. Meanwhile, the second consequence is negative, where the development process in the village will become more rigid and structured even though the existing regulations provide opportunities for villages to elaborate various interests from the local values of village communities in making village development policies (Aritonang, 2015).

If observed deeply, the negative consequences operate in the development arena, which is governmentality. This term refers to Foucault's view that governmentality is a form of governance tool related to the art of government in producing state knowledge to create legitimacy for any existing action or policy. In simple terms, governmentality is the expansion of power in the form of disciplinary power. If the object of disciplinary power is an individual body, then the subject of governmentality is a population (social bodies). The form of knowledge in the disciplinary power model is in the form of a regime of truth, while in governmentality, it is in the form of political economy. Therefore, the matter that was discussed in governmentality is controlling and managing resources and population for the benefit of the state (Kamahi, 2017).

Efforts to control and manage village resources and population for the benefit of the country can be seen from the existence of the PDTTrans Permendes or Village Minister Regulation concerning Priority for Use of Village Funds. For example, through Permendes PDTTrans No 21 of 2015, the central government prioritizes the use of Village Fund Allocations (ADD) for basic infrastructure development such as roads, irrigation, simple bridges, and retaining walls. In the following period, the focus on using ADD began to shift from basic infrastructure development to empowering village communities after the issuance of Permendes PDTTrans No. 16 of 2018 concerning Priority for the use of Village Funds in 2019. Interestingly, the central government believes that their participation in setting rules and regulations regarding the use of ADD succeeded in having a positive impact on village development governance. The government claims that until April 23 2018 the use of village funds has succeeded in building 123,858 KM of Village Roads, 5,402 units of village birth center, 11,574 units of integrated service post, 18,177 units Preschool, 6,576 village markets,

791,258 meters of bridges and various basic infrastructure in the village which are the needs of the community including clean water, public bathing, washing and toilets, drainage, irrigation, ponds, wells and BUMDes (Gatra, 2019).

The central government's claim of the success of village development above provides an overview of village development planning and efforts to improve the welfare of village communities that cannot be separated from the rules and controls made by the central government. Villages are only given space to elaborate and accommodate regulations made by the central government based on the local values, needs, and interests of the village community (Viany et al., 2023). The existence of this elaboration and accommodation space makes the practice of governmentality applicable in rural areas, namely by giving freedom to the village but at the same time directing it. In the concept of governmentality proposed by Foucault, this condition is interpreted as a form of 'the conduct of conduct', namely a certain action that can present various possible choices of action. Still, it chooses the action that is actually desired by the state (Foucault, 2000).

Since the existence of government practices performed by the central government against village governments, this article was carried out to see how these practices work in rural areas, but not in the context of the relationship between the central government and villages (Yohanes et al., 2024). However, there is a desire to see how the village government operationalizes governmental practices implemented by the central government for the public through community empowerment programs. In order to understand how governance practices work, Lubis (2017) says that a unit of analysis is needed regarding governmentality, which can be done by looking at three dimensions of government, namely: the reason for government, the technique of government, and the subject of government. Of these three dimensions, this research will be only concerned with one dimension, which is the technique of government, which deals with the domain of practical mechanisms and program instruments managed by various types of authorities that seek to shape and instrument human behavior. In the context of this article, instrumenting human behavior is placed within the framework of community empowerment. (Mahardika et al., 2023)

In Pematang Johar Village, Deli Serdang Regency, a community empowerment program was implemented through the development of a tourist village with the concept of rice field tourism. The development of this paddy field tour was carried out because Pematang Johar Village has the potential for paddy fields with an outer area reaching 1750 hectares of a total of 2,217.84 hectares (Ha) of the area of Pematang Johar Village. Since it was inaugurated in early 2020, paddy field tourism in Pematang Johar Village has had a positive impact on the village government and also the village community. This positive effect can be seen from the income generated by paddy field tourism from the sale of Rp tour tickets. 200,000,000,- per month. Not only the large amount of income generated from ticket sales, paddy field tours also have other positive effects, specifically the opening of new job opportunities for the village community; youths are employed in the paddy field tourism management unit, community groups are given space to trade food and drinks at MSME stands provided at the paddy field tours, and other residents around the paddy field tourist sites are given the opportunity to open vehicle parking services. The existence of these new opportunities certainly contributes to

increasing the economic income of villagers involved in managing paddy field tourism, where they get a salary and profits from trading.

Based on these circumstances, this article specifically aims to analyze the implementation of the technique of government dimension in the community empowerment program through paddy field tourism in Pematang Johar Village by asking two basic questions, firstly: what is the process of implementing the technique of government carried out by the Pematang Johar Village government in the community empowerment program through paddy field tourism? Secondly, what form of regulation is instrumented by the community bodies involved in the paddy field tourism program? These questions are considered relevant to ask in order to fully decipher the process of implementing the technique of government and the forms of regulations that are instrumented in community bodies. So far, no study or research has been found that fully discusses the implementation of the government technique in community empowerment programs in rural areas.

Most research results in rural areas discussed issues related to the readiness of village officials to implement village laws (Badaruddin et al, 2017), aspects of accountability and policies in village fund management (Abidin, 2015; Fajri et al, 2015; Dura, 2016), or discuss the role of village administration such as the Village Head and the Village Consultative Body in village development (Prasojo & Luluk, 2015; Roza & Laurensius, 2017). In contrast, research related to village community empowerment is more directed at looking at aspects of the factors that influence the success and failure of programs (Daraba, 2015; Jatmikowati & Titot, 2016) or in terms of the role of the village government in implementing community empowerment programs (Ulumiyah et al., 2013). The existence of this vacancy is the result of the discussion in this article, which is a novelty and also contributes to the development of the study of governmentality proposed by Foucault.

Method

Tracing governmental practices basically has to rely on a genealogical approach. This is because the genealogical approach is a method used by Foucault to analyze practices or habits that are considered a common occurrence. The genealogical approach in this study will begin with the following stages: first, identify the figures and actors involved in the management of paddy field tourism. Second, conducting a search of the relationships between figures or actors and the community involved in the paddy field tourism program. The search was carried out in order to find forms of regulation that were instrumented into the bodies of society so that these bodies became empowered.

Informants in this study were taken using a purposive sampling technique. A data or informant sampling technique with certain considerations. The data analysis technique in the study was carried out using a grounded research approach. This approach was chosen because, in data analysis, one datum is constantly compared with another, and then one category is constantly compared with another (Moleong, 2012). In addition, by using a grounded research approach, it is hoped that the research results can construct and compile governmentality

practices in the technology of government carried out by the Pematang Johar Village government.

Result and Discussion

The Technic of Government Implementation Process Carried out by the Pematang Johar Village Government in the Community Empowerment Program through Paddy Field Tourism

The paddy field tourism program in Pematang Johar Village, Deli Serdang Regency, is a community empowerment program initiated by Sudarman as the head of Pematang Johar Village. This idea was motivated by the desire to create an independent and prosperous Pematang Johar Village. Through the tagline: "Exploring Village Potential, Creating Prosperous Communities," Sudarman formulated the paddy field tourism development agenda into the Village Medium Term Development Plan (RPJMDes). The readiness of the paddy field tourism development plan in Pematang Johar Village has been seen since the beginning, starting from determining strategic tourist locations with infrastructure support, the approval of the paddy field tourism development budget of Rp. 540,000,000, there is development assistance from PT KIM and support for community service programs from the North Sumatra Muhammadiyah University College, as well as the existence of regulations governing forms of community involvement in the management of paddy fields tourism objects.

The application of regulations to the people involved in the management of rice field tourism is then categorized as part of the technique of government proposed by Foucault. This is because, in implementing these regulations, there is an instrumentation process for community bodies in Pematang Johar Village, so they want to accept the paddy field tourism program as a community empowerment program and support it by being involved in managing paddy field tourism. In summary, instrumentation means forming and controlling the public bodies who are directly or indirectly involved in the paddy field tourism program.

The implementation of the government technique carried out by the Pematang Johar Village Government can be divided into two stages. First, the stages before the development of paddy field tourism, and second, the stages after the development of paddy field tourism. In the first stage, the implementation of the technique of government was carried out by first embracing members of the Village Consultative Council (BPD) through Bukhari as Chair of the Pematang Johar Village BPD. At this stage, Bukhari had an important role because he was able to convince every member of the Pematang Johar Village BPD to approve the paddy field tourism development program. Bukhari was also specifically appointed by Sudirman as Chairman of the paddy field tourism development committee, with the task of controlling and supervising the development of paddy field tourism so it goes according to plan.

"So, at that time, we did venture out to build a paddy field tour. It is called innovating, so I take the liberty. I was given the task of taking care of the internal problems of the field trip by the village head. Meanwhile, the Village Head had more charge in building networks

outside to get grants from companies.” (Results of interview with Bukhari, Chairman of BPD Pematang Johar 2019-2023).

The BPD members of Pematang Johar Village were only able to be fully convinced by Bukhari and Sudarman right at the time of the Musrembangdes. At that moment, Bukhari presented the paddy field tourism development plan through a PowerPoint slide containing paddy field tourism sketches in front of all representatives of the Pematang Johar Village community, religious leaders, district heads, and members of the BPD. During the presentation, Bukhari and Sudarman explained what the concept of paddy field tourism would be like to be built in District 6, Pematang Johar Village. Also, they explained the impact of developing paddy field tourism on improving the community's economy and the village economy.

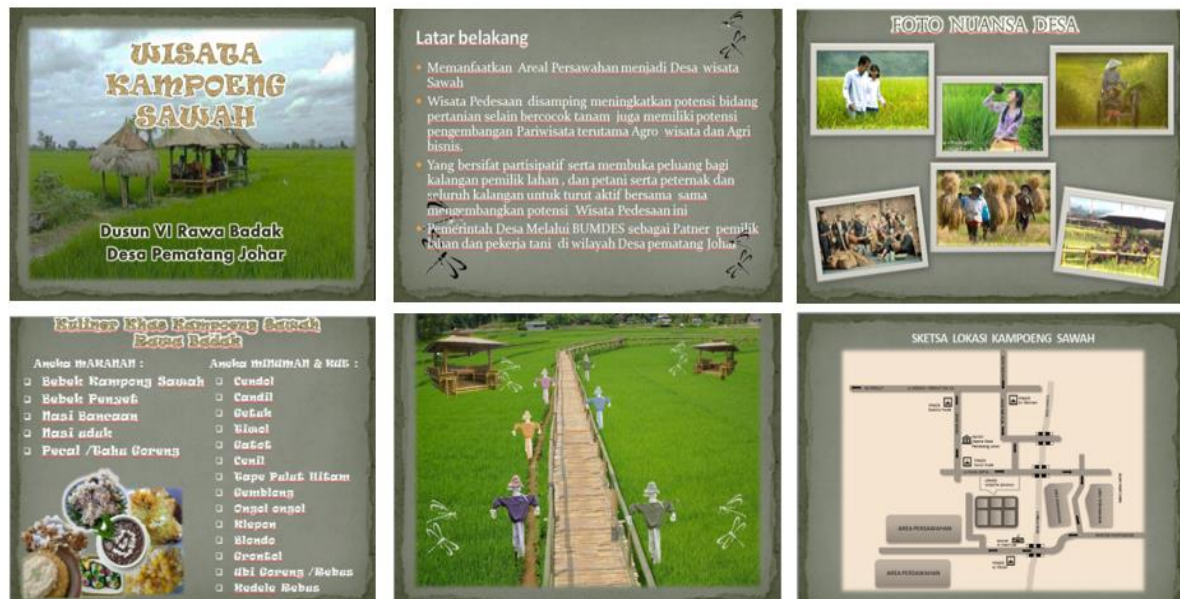
These explanations further strengthened the support of village elites who attended the Musrembangdes. So, the debates and opinions given during the Musrembangdes are concerned with suggestions regarding the status of land leases and technical matters for the development of the paddy field tourism concept. Interestingly, some of the suggestions given by village elites already exist in the idea of developing paddy fields tourism, such as providing traditional village food menus. A more difficult thing happened when convincing the community to participate in the Musrembangdes because, from the community's point of view, building a village is building infrastructure, such as paving roads, building drainage, or repairing village alleys. These conditions forced Sudarman to re-awaken the community regarding the economic benefits that the community and the village government would perceive with the existence of a community empowerment program in the form of paddy field tourism.

"In my presentation, I have explained the effects that the community will perceive. Including the economic impact that the wider community in the village will receive. People who don't have paddy fields can farm, thereby selling and making handicrafts. Who will buy them? The visitor of course.” (Results of an interview with Sudarman, Head of Pematang Johar Village).

At this stage, Sudarman carried out a welfare discourse or promises of economic improvement to gain support from the village elite and the village community. This promise is accepted as the truth of the economic discourse formed by Sudarman because, in reality, Sudarman already has the trust of the community. Sudarman has long been known for helping and assisting the poor in Pematang Johar Village. The social spirit possessed by Sudarman has become an integral capital for him to be able to convince the community that the rice field tourism development program will provide many benefits for the village community.

This welfare discourse is a sign that the implementation of the technique of government has been working on the formation of paddy field tourism because the welfare discourse is part of the political-economic discourse, which is generally applied in government practices. Through the discourse on the welfare of the village government as the authority trying to instrument human behavior. In this article, the welfare discourse operates with oppressive through rationalization of knowledge regarding the importance of paddy field tourism as a village development program that can empower and prosper rural communities. The main target of this oppressive operation is social bodies (read: village community bodies), which are

economically and politically controlled and controlled to approve development programs that are in the interests of the village government (read: the state).



Source: Research Documentation

Figure 1. PowerPoint Slide Show Presented During Musrembangdes

By using economic rationality, the village government has the authority to formulate what development program is considered appropriate for overcoming the problems that exist in society. Management and the use of language when producing knowledge is an important key to the success of program rationalization. This condition, as Ida (2005) has explained, is the nature of government, with the explanation that all governments positively depend on the elaboration of a certain language that represents and analyzes reality by making it agree to a political program. In addition, during their presentation on the paddy field tourism program at the Musrembangdes, Bukhari, and Sudarman presented PowerPoint slides that were used as materials or technical tools that could make the program (read; paddy field tourism) become 'real.' For Latour (1986), it is referred to as a material inscription, namely, a technical instrument that is most important in the study of the technique of government such as pamphlets, architectural plans, drawings, charts, graphs, figures, rules, and bureaucratic guidelines that are intended as information, data, and knowledge that can represent a phenomenon or event.

The second stage is the stage after the development of paddy field tourism, or, more precisely, the stage where paddy field tourism has been inaugurated and operates as a tourist spot. At this stage, the practice of the technique of government is carried out by carrying out various rules that have been set for subjects involved in the management of paddy field tourism. These regulations were regulated by the paddy field tourism management party formed by the Pematang Johar Village Government since the start of the paddy field tour operations in December 2019. Mizi Siahaan, the secretary of the paddy field tourism management, said that the management party was basically given the task of operationalizing paddy field tourism, including the management tickets and management of MSME tenants in the tourism area. In

addition, the management is given the freedom to arrange technical matters in the management of tourism, starting from the management of daily paddy field tourism operations, managing rice field tourism income, and enforcing discipline on the subjects involved.



Source: Research Documentation

Figure 2. Sports Rides and Self-Photography Spots in the Paddy Field Tourism

The management of paddy field tourism operations starts with ensuring the tour's opening hours and closing times. During the opening hours, what must be ensured is the readiness of the ticket keepers who are obliged to be on duty at 09.00 WIB and every weekend are required to be on duty at 08.30 WIB. Then, the maintenance section (read; technician) is confirmed to be in charge of checking the availability of water, electricity and security at tourist sites, including ensuring the safety of using infrastructure such as bridges and small huts in paddy field tours. The final hour of paddy field tourism operations is set at 18.30 WIB. At that time, the rice field tour no longer accepts visitors and only waits for visitors who are on the paddy field tour until 19.30 WIB at the latest.

"While me, as the secretary, concurrently all the reports in the sections above, record and issue whatever is needed by the sections earlier. As for the finances, the treasurer will deal it." (Result of interview with Mizi Siahaan, Secretary of Sawah Tourism Management).

The task of managing and regulating sources of income from paddy field tourism can be seen from the existence of agreements built by paddy field tourism management with other parties outside of management. For example, for duck paddle rides and water balloons in a paddy field tourism pool, the tourism management makes agreements with outside parties to manage these rides with a profit-sharing system. Meanwhile, the management charges only a retribution fee every month for the self-photography spot located in the middle of the paddy field tourism pool. This is because outside parties entirely provide the buildings and facilities at the self-photo location without any funds being involved from the paddy field tourism management. Therefore, the pattern of agreement between outsiders and management is in the form of retribution, which is paid monthly in the amount of Rp. 500,000.-.

As for the disciplinary practices of the subjects (employees) involved in the management of paddy field tourism, they are carried out by warnings and sanctions if these subjects cannot fulfill the agreed rules. For example, sanctions can be imposed in the form of reprimands and salary deductions for employees who are absent from work without

notification. Giving a warning from management to paddy field tourism employees is usually done during the morning briefing. The sanctions given for each of these violations have been agreed in writing by the management and are known by the village head. Where everyone who is involved in the management of paddy field tourism is obliged to sign the regulation on stamp duty as a form of work commitment in paddy field tourism. In certain cases, paddy field tourism employees were dismissed because they had been involved in verbal arguments with visitors twice about paddy field tours. The existence of warnings and sanctions given to rice field wizard employees indicates that the management of rice field tourism has been carried out professionally.

In the end, the presentation of the technique of government data on the development of paddy field tourism shows the village government's ability to manage the tourism program so that the program can be materialized and its impact felt by the community. Here, the paddy field tourism program that was previously proposed as an abstract idea has been successfully transformed into a reality (read; materialization) that can be addressed. The word "goal" is more interpreted as a program whose effects can be seen and felt. It is no longer merely a conversational idea but has become a measurable material item that can solve certain problems according to predetermined goals.

Forms of Regulations Instrumented in Community Bodies Involved in the Paddy Field Tourism Program

The ability to manage paddy field tourism programs can be categorized as the ability to instrument the program into the subject. The process of instrumenting programs requires various forms of regulations. In this study, two forms of regulation were found, which were instrumented into the subject, namely, written regulations and unwritten regulations. Written regulations consist of village regulations regarding field trips a statement (commitment) between the management of field tours with waiters and MSME actors. The form of unwritten regulations can produce discourse on welfare and economic income, producing advice, warnings, and awareness of the situation. This second form of regulation has a wider scope of operation and is more effective in forming an obedient and disciplined body than the first regulation, which is only an introductory regulation for a procedural agreement.

The bodies that receive the regulation consist of two categories. The first is the bodies that manage paddy field tourism. Second, bodies outside the management are involved in paddy field tourism. It is important to divide the subject's body into these two categories so that the forms of regulation internalized in each of these bodies can be seen clearly. Nur Mita, for example, as a field ticket guard, must be patient in providing services to tourist visitors because he realizes rice field tourism is part of his life and a place where he earns a living for his family.

Awareness of taking care of paddy field tourism –as an economic resource or a place to make a living –is the key to forming a disciplined and obedient body for those who are members of paddy field tourism management. The manifestation of the formation of a disciplined body is not only seen in the relationship between the subjects who are members of the paddy field tourism management and the subject leaders who are involved in it but also seen in the way subjects behave in treating paddy field tourism visitors. The subjects were, of

course, aware that visitors were their source of income; if their attitude did not make visitors comfortable, it would certainly have an impact on visitors' assessment of paddy field tourism and their interest in coming back.

In addition, unwritten regulations are also instrumented in the form of producing advice and warnings. Halimatusakdiah, as one of three waitresses who work on paddy field tours, justifies the existence of rules given to her as a waitress in that specific place. According to Halimah, the most important of all the rules is to provide services in a polite and friendly manner to visitors. Management always emphasizes friendly and polite behavior and is frequently reminded of this by the village head's wife, Mrs. Aisyah, every time she visits that area.

"That is for work; there must be rules to obey. For example, dress neatly and be polite and friendly to visitors. The point is that management gave a lot of directions here. For example, if I couldn't make it that day, I had to call management. Sometimes, when we have urgent needs, we can ask permission not to work." (Results of an interview with Halimatusakdiah, Waitress at the Paddy Field Tour)

The understanding that emerges from Halimatusakdiah indicates that the operational form of advice production oppressively takes place with an emphasis on rationalization. Where the waiters have been given a rational understanding that a friendly and polite attitude is the main attitude that must be displayed in the world of tourism; a friendly and polite attitude will make visitors comfortable and happy, which will affect the successful management of paddy field tourism economically. The emphasis on this attitude rationally indicates that the practice of government has worked within the body of a subject (re: subjected), without rejection. Regulations are implanted (read; internalized) into social bodies oppressively by economic rationalization.

Finally, the unwritten form of regulation that is internalized into the subject bodies involved in the management of paddy field tourism is situational awareness. The realization of this regulation occurred when an income crisis hit paddy field tourism due to social restrictions during the COVID-19 period. The effect, of course, is that paddy field tourism must reduce the number of workers. The reduction in workers was carried out by the paddy field tourism management body and also by the paddy field tour management restaurant, which the Pematang Johar Village PKK coordinates. Based on the data collected and observations in the field, the researchers assessed that the withdrawal by the tourism management was based on the awareness that they did not want to become a burden for rice field tourism, which had experienced a decrease in income. They are also aware that their bodies are no longer needed on paddy field tours because the intensity of the things that must be done on tourism has begun to lessen due to reduced visitors.

In this section, the researchers assessed that factors related to economic income are again becoming factors that have a real impact on the formation of awareness, attitudes, and actions of each subject in paddy field tourism. In Foucault's view (1978) these bodies are manipulated, trained and corrected so that they become obedient, responsible and skilled bodies so that they can increase their strength. The word 'increasing strength' is interpreted by the

author as a body - which, in the end - is empowered. Or try to conceptualize the researchers with the term: "An empowered body is a body that has been successfully disciplined." Here, in the end, discipline becomes an introduction for the body to become empowered.

Therefore, discipline is a mechanism of careful control of the body. To get a disciplined body, the body must be continually tested and corrected until skill, dexterity, and readiness finally become mechanisms that simply work within the body itself. In practice, regulatory tools such as advice, reprimands, and imposition of sanctions – in the form of salary deductions for any delays and absences – have become a correction mechanism that is integrated into one stream of production of discourse on welfare and economic income in paddy field tourism. Where each subject understands that rice field tourism is a place and source of family livelihood. So, being obedient and disciplined is a must to continue to benefit economically from the operation of paddy fields.

Conclusion

In the process, the implementation of the government technique carried out by the Pematang Johar Village Government can be divided into two stages. The first stage was carried out before the development of paddy field tourism, which involved embracing BPD members of Pematang Johar Village and convincing the members through a welfare discourse that contained promises of economic improvement for the community members. In the second stage, the government technique is implemented after paddy field tourism begins to operate by applying various forms of regulation to the subject bodies involved in the management of paddy field tourism. There are at least two forms of regulation that are internalized into the body of a subject, namely, written regulations consisting of village regulations (Perdes) regarding paddy field tourism and a statement (commitment) between the paddy field tourism management and waitresses and MSME actors. Then, the unwritten regulations produce discourse on welfare and economic income, advice and warnings, and awareness of the situation. This form of regulation has a wider scope of operation. It is more effective in forming an obedient and disciplined body than the first regulation, which was only an introductory regulation for a procedural agreement.

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