

**GOVERNANCE ENFORCEMENT
OF TRADITIONAL VILLAGE AND OFFICIAL VILLAGE IN REGENCY OF
BADUNG, BALI**

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ABSTRACT

This paper generally uses the study method of literature, legislation, secondary data analysis and field's observations. This paper is aimed to help the Badung regency administration in providing an understanding of the village administration, and pushing for the improvement of the welfare of the rural population through the steps of providing material on the administration of the village including village authority, distinction official village and traditional villages, and especially on the management of village finances.

Some problems occurred in the administration of the village in Badung are lack of knowledge of society about the traditional village who have difficulty in finding funds for activities, conflict between the village's chief and the secretary, the integration between the traditional village and the official village to work collaboratively, lack of capability from village officials in the management of village finances, new standard for official's age in village, the understanding that the regency governor or the village chief is a political actor. In term of community assistance the lecturers has provided an explanation of the above problems, and expecting the local government regency of Badung can provide socialization on village's governance enforcement sustainably.

Key Word: *Governance in village, village's economy, welfare*

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BACKGROUND

Problems of governance in village actually can not be separated with the problems inherent in autonomy or in the other words the question of the law of the village administration include the problems of regional autonomy laws, especially before the release of Act No. 6 of 2014 on the village, because when talking about local government law in a dogmatic, normative level was associated with the substance of the village governance law².

Therefore, there is a presumption that the law at the level of village administration and the juridical concept in its implementation as well as if not given serious attention by both policy makers and the professional of law, politics and bureaucracy. It is possible that the talk of the village administration lack of pressure from the national community than the issue of regional autonomy. And if we want to be honest and reflected further, the nation's problems Indonesia acute is more sourced from the problems originating from the village administration. If it is associated with the welfare, so the most disadvantaged actor is the rural communities as if rural communities marginalized by structurally. Why this is so because the source of the illness originated/starts from unresolved legal setting of the village administration. Besides, the village government law politics was still overshadowed by law

2. Report of Assistance of Village Society in Regency of Badung by Dr.H. Sirojul Munir,SH, MH

unification, namely uniform culture in the village government without considering the pluralism that developed in rural communities that are based on their respective customs³.

It can be described as in the Badung regency of Bali province that still holds her customary laws that live and thrive that can not be equated with the customs in other areas, for that we must be observant and provide an opportunity for each of customary law and customs are still alive to thrive. Surely this would be a concern of government in shaping better legislation for village⁴.

Government, Provincial Government, and the Government of Regency/City arrange customary law community unit and set to be the traditional village, and the terms are⁵:

- a. Customary law community unit along with traditional rights obviously is still alive, whether they are territorial, and that is functional. Geneology community of traditional village should have at least the region and meet one or more of the combined elements of their:
 - 1) Society that citizens have a shared feeling within the group;
 - 2) Traditional governance institutions;

3. *ibid*

4. *ibid*

5. *ibid*

- 3) Traditional governance institutions;
- 4) Wealth and/or custom objects; or
- 5) Device customary legal norms.

contrary to the provisions of the legislation.

b. Customary law community unit along with traditional rights deemed in accordance with the development of society, be considered appropriate to the community development if:

- 1) Its existence has been recognized by the applicable law as a reflection of the development of value which is considered ideal in today's society, both laws are general and sectoral; and
- 2) The substance of the traditional rights be recognized and respected by the citizens of the unity of the peoples concerned and the wider society, and not in conflict with human rights.

Community service by the Community Service Organization (LPM) of IPDN in the Badung regency of Bali Province is constituted with IPDN Rector Decree Number: 896-342 2015 On Appointment Speaker and Moderator Activity Rural Community Service In Badung regency of Bali Province and Rector Decree No. IPDN: 411.3-343 2015 on appointment Escort Rural community Service Activities in Badung regency of Bali Province, with the Purpose to actualize the role of Tri Dharma College by mentoring, social service, the implementation of scientific research and development, information technology and appropriate technology on society.

This service activities society involve lecturers from the IPDN include from campus of Jatinangor, Jakarta and West Nusa Tenggara. Rural community service activities in the Badung regency in 2015 carried out by the method of community assistance to help communities in providing "Problem Solving" relating to governance issues or themes that have been agreed by the regional government with IPDN LPM mainly on village governance.

c. Customary law community unit along with traditional rights in accordance with the principles of the Homeland. That is when the law of traditional village did not affect the existence of the Republic of Indonesia as a political entity and the entity which:

- 1) Does not threaten the sovereignty and integrity of NKRI; and
- 2) The substance of their customary legal norms appropriate and not

IPDN which is official polytechnic should implement the Law of the Republic of Indonesia Number 20 2003 on National Education System Article 20

(2) states that “The university is obliged to provide education, research, and community service.” In this case the LPM IPDN certainly play a role in carrying out the task of devotion to society so in 2015 LPM perform community assistance in 16 regencies/cities throughout Indonesia both in rural, urban, coastal and border. On the other hand IPDN which is one of the Polytechnic which aims to produce a cadre of government, the IPDN need to prepare a number of education staff were professional with the involvement of lecturers in community service activities for more and more science, the phenomenon as well as the fact the field to be used as teaching materials that encourage Praja/Students to be able to find out more concrete conditions of governance, social and development.

Mentoring activities in the Badung regency implemented in sub-district office by presenting 50 (fifty) per sub-district consisting of district and village government apparatus; Existing institutions at the village level; Public figure; Religious leader; Youth leaders; Community Organization and Members of the PKK to discuss issues of empowerment of rural communities, planning and rural development, a paradigm about shift village after the birth of Policy Act No. 6 of 2014 on the village, and Organization of the village administration under Regulation 43 of 2014 on the implementation of Law No. 6 of 2014 concerning the village. And the outcomes of mentoring activity of the rural population

in the Badung regency administration put in the form of policy recommendations that could be a reference Badung District Government in determining the direction of Local Government.

METHOD

Assessment methods used in the preparation of this paper is on the study of literature, legislation, secondary data analysis and field observations. The literature study conducted by reviewing the problems based on the concepts of village governance, financial management of the village, and the village authority. The legislation would be a major cornerstone in implementing a policy. In writing this paper, the author take more on secondary data and field observations, which secondary data derived from analysis of data on local government, a good level of counties, districts, and the data of the presentation materials about Government Badung regency at the opening of community service LPM IPDN. Given the data above then formed a team of lecturers IPDN to direct observation, either in the form of physical observation and extracting information in society. This information is obtained by the Focus Group Discussion (FGD) in two (2) districts, namely in the district of South Kuta in Ungasan Village, Village Kutuh, Pecatu village and sub-district in

the village Abiansemal Mambal, Punggul Village, Village and Village Abiansemal Blahkiuh. Various issues discussed with the problems in the village, and the results of the FGD were compiled and made recommendations for solving the Badung regency administration as study materials to create a policy.

OVERVIEW OF REGENCY OF BADUNG⁶

Badung regency, one of the eight counties and one city in Bali, physically has a unique shape resembles the blade of “keris”, which is the typical weapon of Balinese society. This uniqueness is then lifted into a symbol of the area which is a symbol of the spirit and soul of a knight who is closely related to the historical journey of this region, namely the events of “Puputan Badung”. This spirit also become the basis of the Badung regency motto is “Cura Raksaka Dharma” which means the obligation of the Government to protect the truth and its people.

Badung regency Located on the position coordinates 08 ° 14' 17 “-08 ° 50' 57” S, 115 ° 05' 02 “-115 ° 15' 09” E, stretching in the middle of the island of Bali. Have an area of 418.52 km² (7.43%, the island of Bali), northern part of this area is a mountainous area, bordering Buleleng district, while in the south is lowland with white sandy beach
6. <http://badungkab.go.id/menu/2/Profil.html> accessed on 7 November 2016, 13.05 WIB

and the adjacent ocean Indonesia. The middle part is the rice fields with beautiful scenery and wonderful, bordering with Regency of Gianyar and Denpasar city in eastward, while in the west bordering the Tabanan regency.

Badung regency is a tropical area which has two seasons, dry season (April to October) and the rainy season (November - March), with an average rainfall per year between 893.4 to 2702.6 mm. The average temperature of 25 - 30C with an average humidity reached 79%.

Badung administratively is divided into 6 (six) region Districts that stretches from the North to the South: Petang, Abiansemal, Mengwi, Kuta, North Kuta, and South Kuta. Besides, in this region there are 16 village, 46 hamlet, 369 Banjar Dinas, 164 Commune, 8 Preparation Banjar Dinas and 8 Preparation Commune. In addition to Government Institutions such as the above, in the Badung regency there are also Indigenous Institute consisting of 120 traditional village, 523 Banjar and 523 Sekaa Teruna. Not only that, regency of Badung also has 1 BPLA regency dan 6 BPLA sub district, 1 Widyasabha regency dan 6 Widyasabha sub district. The traditional institutions have a very strategic role in the development of the region in particular and Bali's Badung in general. As usual an institution, members of traditional village have engaged in a customary rule called awig - awig. The existence awig awig is strongly tied to

its citizens so that the general public is very obedient to the customs. Therefore, the existence of Indigenous Institute is a very powerful tool in attracting public participation. Many programs launched by the Government proceeded satisfactorily in this area, thanks to the involvement and participation of existing traditional institutions.

THEORY AND JURIDICAL

The beginning of establishment for village government in Indonesia actually started before the Dutch colonial era into Indonesia. In Occupatio Theory says that those who first occupied the land that has no owner becomes the owner so that he is entitled to bring it down to posterity a legacy to their offspring. In Indonesia based on this theory in customary law as the right to go first, which is an indigenous land rights in Indonesia that can only be held by indigenous Indonesian, or Indonesian legal partnership entity as it is called by the name of the village and clan. As illustrated by the Dutch national customary law experts are Cornelis Van Vollenhoven that before the arrival of the Dutch colonists in the archipelago had contained the constitutional system in the form of settlements Indonesia and others. Then the other experts also acknowledge that the village since hundreds years previously existed, with different names in each region namely, *Desa marga*,

nagari, *Kampung* etc.⁷.

As evidence of their village since time immemorial can be seen in some inscriptions as follows⁸:

1. The village as the lowest government institution has been around since ancient times is not imported from the outside and pure properties to Indonesian
2. The village is under the reign of the kingdom or a term as the two levels of government
3. Indonesian society since long ago has been familiar with the term government in an area that is now the essence of governance.
4. Juridical recognition of the village are found in the literature describing the authenticity of many other local laws that are developed in the life of the village or community called by another name.

“Dualism” Village in Bali⁹

Bali has two concepts in the system of government/community leadership in the village level. Those are:

1. System of Ke-dinas-an, which is based on Regulation Legislation of the Republic of Indonesia, called the

7. Op.cit Dr.H. Sirojul Munir,SH, MH

8. ibid

9. Power Point of Bappeda Regency Badung on the opening session “Pengabdian Masyarakat LPM IPDN”

Official Village (Desa Dinas), headed by the village chief (Perbekel)/Lurah. The formal system responsible for running the government administration at the village level such as KTP, domicile letter, etc. Official Village was established by the government in providing public services in communities in the lower levels of government.

2. Whereas the second system is known as the Traditional Village, which is based awig-awig (local custom rules). The village is headed by Bendesa Adat.

This traditional village has a function to perform functions of the traditional activities in a village. Traditional village were bound by traditional rules (awig awig). Customs territory of the village is not necessarily as same as its official village area. Generally a traditional village also become an official village with the same name, but there is also one traditional village which has 2 official villages.

Village or called by any other name has characteristics that are common to all of Indonesia. Traditional Village or called by other names have different characteristics from the village in general, mainly due to strong indigenous influences on the local government system, the management of local resources, and social and cultural life of the village. Traditional Village in principle is the legacy of a government

organization of local communities that are maintained for generations are still recognized and championed by the leaders and people of Indigenous villages in order to function developing social welfare and cultural identity¹⁰.

Meaning of village according to law constitution Number 6 of 2014

The village is the village and the traditional village or called by other names, here in after called the village, is the unity of the legal community who have borders with the authority to regulate and manage the affairs of government, the interests of the local community based community initiatives, the right of origin, and/or traditional rights recognized and respected in the governance system of the Republic of Indonesia¹¹.

According to Soemantri in Almasri and Devi Deswimar that the Village Government consists of the the Village chief and the Village staff, while the Village is composed of the secretary of the village and other officials, like the secretariat of the village, the technical implementation of field and elements of regional programs, which the number is adjusted to the needs and conditions of local culture. The description above is clear that the village administration is composed of the village's chief and

10. *ibid*

11. UU Nomor 6 Tahun 2014 Tentang Desa Pada Pasal 1 ayat (1)

the other villages that are trusted by the community to arrange, serve, maintain and protect various aspects of community life¹².

While the authority of the village include¹³:

1. Authority of village:
 - a. in the field of administration of the village;
 - b. implementation of rural development;
 - c. rural community development;
 - d. empowerment of rural communities based on community initiatives, rights
 - e. origin, and customs of the village. (number 18).
2. The Authority of village include:
 - a. authority based on the origin of the rights;
 - b. village scale local authority;
 - c. Assigned to the authority by the Government, Provincial Government, or the Government of Regency/City; and (Authority Assignment instead Tasks);
 - d. Another authority commissioned by the Government.

12. Drs. Almasri, M.Si, Devi Deswimar, S.Sos, M.Si, Jurnal Peran Program Pemberdayaan Masyarakat Desa Dalam Pembangunan Pedesaan. Fakultas Ekonomi dan Ilmu Sosial Universitas Islam Negeri Sultan Syarif Kasim Riau

13. Power Point of Prof.DR. Sadu Wasistiono, MSi on opening session "Pengabdian Masyarakat di Kab. Badung

Provincial or Local Government of Regency/City in accordance with the provisions of the legislation. (Art 19). (Authority residue).

Responsibility management of governance in village

In carrying out their duties, authorities, rights and obligations, the Village Chief mandatory¹⁴:

- a. Make governance report in the every end of year to the Regent/Mayor. (Village chief does not responsible to the Regent/Mayor, but only to submit a report. The basic principle is, those who are elected accountable to the vote. Because the village chief elected directly by the people of the village, the village chief responsables to the people of the village);
- b. Make governance report at the end of his term to the Regent/Mayor;
- c. Provides information governance report in writing to the BPD every end of the fiscal year; and
- d. Give and/or disseminate information in writing to the administration of the villagers of the end of each fiscal year. (Article 27 letters a, b, c, and d).

Village chief who does not carry out its obligations, subject to administrative sanctions in the form of verbal warning and/or a written warning. In the case

14. *ibid*

of administrative sanctions are not implemented, and temporary dismissal action can proceed with dismissal. (Article 28 paragraph 1 and 2).

RESULTS OF RURAL COMMUNITY ASSISTANCE IN THE REGENCY OF BADUNG

- I. Discussion was held in meeting room of office of South Kuta District which is attended by 3 villages:
 1. Village of Pecatu;
 2. Village of Ungasan;
 3. Village of Kutuh.

The livelihoods of the three villages in particular and the District Kute south generally is seaweed that gets guidance from Village Community Empowerment Body Badung regency, but because the area turn into the development of tourist areas, the population that had livelihood mostly from seaweed farming now change to activities that support tourism activities, namely the coastal areas of Pandawa in South Kuta District.

Assistance committed against three villages in question is divided into the following four substances

1. Administration of the village;
2. Planning rural development;

3. Empowerment of rural communities; and
4. Village paradigm change after Law No. 6 of 2014.

As for the proposals and suggestions submitted by participants/mentoring is as follows:

1. I wayan Sinom from Village of Pecatu
 - a. With the issuance of Law No. 6 of 2014 concerning Villages contained in Article 6 led to the dualism of thinking about the village as in the province of Bali Badung this function of governance held by the Official Village and the traditional Village, where the official Village provided operational funds by the government through the Village Fund and ADD while the traditional Village operating budget is self-financing so that we have difficulties in financing any activity undertaken by the traditional village.
 - b. Village officials who support the Village's chief in govern has a problem of inequality, such as the village secretary is a civil servant, while the head of affairs and the section chief are not civil servants, causing jealousy among village officials, so that through this opportunity, we propose that the Head Affairs and Chief section

- cultivated into civil servants.
- c. In the implementation of Law No. 6 In 2014 duplications although by running together but need to be made a rule that reinforce the functions of both so alike get government funding through the village fund or ADD.
2. I Nyoman Saman (Village of Kutuh)
 - a. In Law No. 6 In 2014 the organization of functions between the Department of Rural and traditional Villages a tug of war in performing its functions.
 - b. Is there a difference in duties between the official Village and the traditonal Village, for that we propose in order to set up rules that integrate both functions of the village.
 3. I Wayan Mudana (Chief of LPM Village of Kutuk)
 - a. In performing the duties in the LPM there is difficulty due to limited human resources, and often Chairman and Secretary who work alone to be very difficult to reach the success of the institution.
 - b. Budget submission problems also part of trouble we are having because of the amount of the approved budget up to 25% of the amount of funding proposed.
 - c. Often occurs implementation of activities that we conduct struggled with various limitations even us out of own funds because of our desire to succeed activity LPM and find out to increase funding activities are always deadlocked, for that the government should immediately alleviate strategic steps to make legal umbrella to provide financial assistance.
 - d. Important to establish the relationship between the Office of the Official Village and Official according to Law No. 6 of 2014 on village that did not arise a separation between the official Village and traditional village.
4. I Wayan Lencanayasa (Village of Kutuh)
 - a. We are in the province of Bali, especially in Badung more specifically in the village of Kutuh have difficulty in choosing one of the village government whether the Village Administration Office or the traditional Village because since the time of the independence of both this administration already is a unified whole.
 - b. I'm one of the Village Department officials suggested that the amendment to the age limits of

devotion in the village between the ages of 20-40 years, especially since the maximum limit in the village of precisely officers senior village is respected and cared for by the community in helping the village chief duties.

- c. The clerk/assistant Head Office as keliang village Desa (Head of commune) is necessary because senior officials were highly respected by the villagers so that the upper age limit is not required if it is to be capped at a maximum of 56 years.
- d. To complete the village officials and the Department of traditional Villages then it should be between the village and the Department of traditional Villages merged.
- e. The problem of budgeting for traditional village constrained because only the official village that allocates funds both the village fund and the Village Fund Allocation (ADD). Consequently, it is necessary to look for a legal framework so that the traditional Village can also receive funds likely Desa Department so that the traditional Village may also appoint officials Village People to assist in the task of the Village People.

I. Implementation of the discussions in

the framework of the Rural community assistance in Meeting Room of the District Office Abiansemal followed by 4 (four) villages:

1. Village of Tunggul;
2. Village of Abiansemal;
3. Village of Mambal;
4. Village of Balahkiu.

The livelihoods of all villages generally is agriculture which received assistance from the Department of Agriculture South Badung regency.

As for the proposals and suggestions submitted by participants/mentoring is as follows:

1. I Made Susante (Village of Balahkiuh)
 - a. We as a village in the village Balahkiu required to verify the Budget Desa (Village APB), particularly in connection with the planning of the village whereas among no one has the ability in the field that we are please be given a way out;
 - b. With the issuance of Law No. 6 About the village, in the official and we are the traditional village and these two co-exist and complement each other, but must be registered one to get a registration number.

2. I Wayan Astaberata (Desa Abiansemal)

- a. In Law No. 6 In 2014 the

- organizational structure of the village there are three (3) areas of affairs while the old rules there are five (5) areas of affairs, how to pack a way out;
- b. In Law No. 6 in 2014, no longer included an honorarium/incentive agencies in the village such as the Youth and LPM etc;
 - c. Now with this Law is no more assistance from the center of the village as regulated by legislation;
 - d. Salary of sub village's chief is higher than the salary of affairs chief on duty at the village office.
3. Ide Bagus Bajre (Village of Mambal)
 - a. Official Village and the traditional Village always go side by side like a mother and father ask that the traditional Village can get help from the center government.
 - b. In addition Tourism destination supported by cultures and customs so fast and makes development of tourism need to get help/support from the center.
 4. I Wayan Wikan Jaya (Chief of Karang Taruna)
 - a. With the Law No. 6 of 2014 About the village there was a conversation that warm up in grass root especially concerning financial support for the Village People in order to carry out its activities in the field of religion and culture;
 - b. Is the position of Chief of commune/ Head of Hamlet is a political position or career positions because he had chosen directly by the people;
 - c. Every 3 (three) years traditional village do selection Pra-Juru Adat as well as in each of Banjar, the problem is most people do not want to be Pra-Juru Adat because the salary/incentive does not exist even if very small, whereas the work/duties very much even can be 24 hours;
 - d. The official Village is more prosperous than at the traditional village. It should be evaluated.

Problems/Suggestions/

Recommendations Troubleshooting

1. In the case of the traditional Village who have difficulty in finding funds to carry out the activities/operations can be conducted with respect to the following steps:
 - a. Traditional Village can be set into the Village Office by the Government of Regency/City, with the provision that the customary law community unit along with traditional rights obviously still alive whether from perspective

- of territorial, genealogy, as well as functional and in accordance with the principles of Homeland.
- b. The village can be changed into Department of traditional Village or the opposite of the government on the initiative of the village on the results of consultation with the Village Consultative Body (BPD) and the traditional Villages can be converted into village facilitated by the regional government. Then the assets change if the traditional village merged into the Office of the assets belong to the Village Office or vice versa, as well as when the traditional Village join the village with the assets belong to local government or vice versa.
 - c. If the village remains and want to join, the program activities of the traditional Village may be submitted in proposal activity programs through village Musrenbang. It was implemented by the official Village to be discussed and if the proposal is approved it will be published in the Government Work Plan.
2. In helping the village chief to govern, there is inequality of village officials such as Secretary of the village was civil servant while the affairs chief not. Indeed, in the era of Law No. 32 of 2004 on Regional Governments described in Article 202 paragraph (3) that the appointed village secretary of a civil servant who qualify meaning that the village government consists of the village head and commune, the village consists of a village secretary and the rest of the village. The problem that arises is not charging the village secretary of civil servants but is a manifestation of state intervention against entities that are histotis Village is the root of their original pemeintahan in Indonesia based on the origin. So with the release of Act No. 6 of 2014 on the village, the paradigm has changed and reflect the authenticity of village government based on the recognition and rights of origin or in other words into the village government the Self-Governing Community means the village has its own government that managed autonomously without bond hierarchical structural with higher structure.
 3. The difference Tupoksi between the official Village and the traditional Village and proposed that the rules governing established to integrate these two functions in order to walk in harmony is found:
 - a. Village Department has the authority to formally set explicitly in laws and your invitation that has a function was organized Village Administration and Development

- villagers, empowering the village community and the protection of society and the establishment of legislation, while the traditional Village have tupoksi non formal consisting of implementation customs, cultural and religious rights of the origin of which is still alive and thriving in a given society;
- b. That to combine these two institutions should be facilitated by the Regulation on Perangkarsa Village Government Office and the community, along with the results of consultation with the Village Consultative Body, so that the program of activities in the traditional Village do not get into trouble.
4. For a complete lack of human resources with competence in Verification budget and other development planning as well as other activities, it is necessary recruited Village competent authorities, especially the educated such as Accounting, Bachelor of Civil Law and Technics. It became village chief authority on the approval/recommendations to be submitted to the Head of the Regent as Trustees of the Public Service.
 5. To change one of the articles in the law No. 6 of 2014 of Article 50 paragraph (1.b) of the village between the ages of devotion apparatus (20 th - 42 th), there are several steps that need to be done that:
 - a. Propose the revision of the Act through the existing procedure that is proposed by the local government to put forward as the national legislation to the Ministry of Internal Affairs;
 - b. Proposed an amendment through Government Regulation in Lieu of Law (decree);
 - c. Propose Judicial Review filed with the Constitutional Court.
 6. In Law No. 6 of 2014 Rural Secretariat headed by Secretary of the Village were aided by elements of the secretariat staff assigned to assist the Village Head in the field of public administration at most consist of 3 (three) affairs. While the provisions regarding the nomenclature of affairs is determined by the Ministry of Internal Affairs. So to change and add to the structure of the field is the same dalam pace with changing legislation. Then to the steps taken in this case the same as those in point No. 5 above, because both change the contents of the Act.
 7. Is sub village's chief or the commune chief is a political officer. This can be illustrated that the community head/head of the hamlet is a village

officials territorial assist in organizing the village head of the village administration tasks, the determination or appointment through election by local community members. Meaning of positions is not the category as a political office nor career positions because he was not a civil servant (PNS). However, his appointment is done by selecting solely illustrates that in rural communities that traditionally the post of community head/head hamlet typically held by leaders/local community leaders, and has local rights and the rights of the origin of traditional show respect and appreciate positions proficiency level. So that the public is given the right to implement its traditional right through pemiihan because people will be selected to be a respected person and understand the ins and outs of life and customs that live and thrive in the community so that the resulting harmony among the

citizens of the local community.

Conclusion

The enactment of Law No. 6 of 2014 are clearly set the village authority, such authority is expected to create an independent village. The authority to regulate and manage the rural households with financial support of the village. In the implementation of assistance have been found several problems described above, it is expected that the local government district. Badung can provide socialization on village governance on an ongoing basis, because basically in Bali for administration of the village is closely associated with customs, then the public should be given a more detailed explanation about the management of village fund, in order to avoid mistakes in the management of village finances.

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