

Impact of State Policy through Village Funds on the Values of Mutual Cooperation Culture in The Village

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Abstract

State policy in the form of village funds will have an impact on the pattern of relations and relations between the village government and the village community, and also between fellow villagers themselves. At least the implications of this will affect the values of Mutual Cooperation culture that exist in the village community. This research was aimed at answering state policies through village funds towards village autonomy and their implications for the cultural values of Mutual Cooperation in the village of Banyumas district. This research was a sociolegal study, using the methodological approach of the social sciences and the nature of the research used in this research in the descriptive-analytic. The research site was in Kedungbanteng Banyumas subdistrict village using purposive sampling method. The results showed that the State policy through village funds when associated with village autonomy turned out to be that the village has autonomy called village autonomy where village autonomy is not given by the state but village autonomy comes from the village itself. The village government was given greater space in regulating its own household affairs. While the implications although we cannot deny that with the existence of village funds is also at least affecting the eroding of Mutual Cooperation culture in the community, but this is not the dominant factor.

Keywords: *State policy, Village Funds, Mutual Cooperation.*

INTRODUCTION

The modern state is the personification of the legal system. That is, the state in all its creeds is always based on the law. The state in this context is commonly referred to as the state of law. In the development of thought about the state of law, there are two groups of legal states, namely the state of formal law and the state of material law. This material legal state is also known as *the Welfare state* (Soemardi, 2010).

The key to the welfare state is the issue of guaranteeing the welfare of the people by the state. On this subject, Jurgen Habermas argues that the guarantee of the welfare of all people is a staple for the modern state. Furthermore, according to Habermas, the guarantee of the welfare of all the people in question is realized in the protection of *"The risk of unemployment, accident, illness, old age, and death of the breadwinner must be covered largely through welfare provisions of the state"* (Poggi, 1994).

Indonesia is divided into areas that are autonomous or administrative. While local government is the implementation of government affairs by the local government and the regional people's representative council according to the principle of autonomy and assistance duties with the principle of autonomy as wide as possible in the system and principles of the Unitary State of the Republic of Indonesia. Affirmation of village autonomy mentions that the village is a unitary legal community that has territorial boundaries that are authorized to regulate and manage government affairs, the interests of the local community based on community initiatives, origin rights, and/or traditional rights that are recognized and respected in the system of government of the Unitary State of the Republic of Indonesia.

Affirmation of regional autonomy and village autonomy all remain within the corridors of the system of government of the Unitary State of the Republic of Indonesia. This means that there are fundamental policies that must be subject to the provisions of the Central Government. The 2014 law on local government has confirmed that government affairs are divided into absolute and concurrent affairs. According to the provisions of Law No. 23 of 2014 that absolute government affairs include; foreign policy affairs; defense; security; justice; monetary and fiscal national; And religion.

Financial policy is a policy that is in a position of tug of war between autonomy and centralization. It is said to be in a tug of war considering that financial policy is a central domain while the use of *keuangan* becomes a matter of autonomy. One of the policies related to finance is included in the Village Law of 2014 in Chapter VIII on Village Finance, in Article 72 paragraph (1) letter d. mentions that one of the basic village financial sources from the allocation of Village funds that are part of the balance fund received by the Regency / City, then in paragraph (4) mentioned that the allocation of Village funds is at least 10% (ten hundredths) of the balance fund received by the Regency / City in the Revenue budget and Regional Spending after deducting Special Allocation Funds.

This state policy has in many ways changed the pattern of village autonomy in financial management which ultimately has an impact on the status of the village as a unitary legal community that has territorial boundaries that are authorized to regulate and manage government affairs, the interests of the local community become less meaningful. Then it becomes more visible that the village is decreasing its autonomy. The growing dependence will certainly position the village to be less autonomous, a potential side effect arises is the eroding of local wisdom values - one of which is related to the cultural values of Mutual Cooperation in the village - even traditions that have long existed in the village community. For example: the reduced sense of belonging to the village because they consider that the village already has a lot of money and no longer needs community participation and the habit of Mutual Cooperation (*devotional work*) is fading.

According to Margarito, before the disbursement of village funds alone the level of community harmony in the villages has begun to fade. Even the aspect of mutual suspicion among the villagers has become increasingly felt. "If in the past in the village only the people, still want to be encouraged to work with *royong* without any reward.

But if it's now, he immediately asks what's wrong? Especially with the disbursement of village funds that are very large for the villagers themselves (Reporta, 2017).

Banyumas is one of the districts located in the central Java province. This district has 27 subdistricts, 301 villages and 30 villages. The culture of the Banyumas community is also very diverse with its arts, languages, customs, community organizations, knowledge systems, religion and livelihood systems. Banyumas people are known as people who are egalitarian in interacting. Egalitarian people of Banyumas can be seen from how to greet and express opinions. Banyumas society is known as a society that pays less attention to social stratification, so it seems unethical. Of the many villages in Banyumas regency, of course, also get a state policy in the form of village funds. This will certainly also have an impact on the pattern of relations and relations between the village government and the village community, and also between fellow villagers themselves. At least the implications of this will affect the values of Mutual Cooperation culture that exist in the village community. Therefore, this paper will find the answer: *first*, how the state policy through village funds towards village autonomy; *Second*, how is the implication of State policy through village funds on the cultural values of Mutual Cooperation in the village.

RESEARCH METHOD

This type of research was sociolegal, which was legal science research with a methodology approach to the social sciences. The field of law studied was the law of state, especially about village government in terms of village funds derived from positive Indonesian law (Sulistiyowati, 2009).

Field research was conducted using a methodological approach to the social sciences, which are legal sociology and legal anthropology. The sociological approach of law was used to express how the picture of *local wisdom* values that grow and live in rural communities and describe it in narrative form. Legal anthropology approaches were used to express the outlook on life, values, beliefs and experiences that shape the legal behavior of rural communities in everyday life. As defined by F. Von Benda Beckman, legal anthropology was the science of human beings that targets the behavior of law (Achmad Ali, 2008).

The nature of the research used in this study is descriptive analysis. It was descriptive, as this research was intended to provide a detailed, systematic, factual and thorough overview of everything studied. Analytic means grouping, connecting and relating meanings, (Johny Ibrahim, 2008) and in this study analytical means grouping, linking and giving meaning to data related to village autonomy and *local wisdom values*.

Specifically, the location visited by researchers was to collect primary data from village people – especially village devices – in Kedungbanteng district of Banyumas Regency. Of course, the village people who feel the impact of government (State) policies through village funds on the cultural values of Mutual Cooperation. However, researchers will use *the purposive sampling* method, which is based on the researcher's consideration that the person concerned has relevant data and is willing to provide data.

The data in this study was collected using in-depth interview observation techniques and document studies. Interviews were used to collect data from respondents and sources. Before conducting an interview, researchers always try to build (Haris Herdiansyah, 2018) *a rapport* or good relationship and trust each other with prospective respondents or sources by getting acquainted, or introduced by others who are well known by the source. Data analysis in this study was conducted with reference to the interactive model introduced by Miles and Huberman, which consists of three interrelated sub-processes, namely data reduction, data presentation and conclusion making (Mathew Miles and Huberman, 1992).

DISCUSS AND ANALYSIS

Democracy and System of Government

In the context of the State of Indonesia democracy is at least stated in the Constitution of the Republic of Indonesia 1945. In the Constitution of the Republic of Indonesia 1945 the results of the change read, "Sovereignty is in the hands of the people and implemented according to the Basic Law". Thus, the 1945 Constitution is strictly fundamental to democratic government because it is based on the sovereignty of the people. The principle of popular sovereignty, known as the principle of democracy, is known in the constitutions of many countries. Nevertheless, each State has its own system or mechanism for implementing these principles. A country whose system of state government adheres to a presidential system of government. Taking into account the provisions contained in the 1945 NRI Constitution, the principle of people's sovereignty is implemented in two stages, namely the direct implementation stage by the people then continued with the second stage, namely the indirect stage carried out by representative institutions (Harjono, 2008).

Differences in the state system of government, in the implementation of the principle of people's sovereignty there are also differences in the electoral system used as a democratic mechanism in choosing representatives of the people, namely between the district system and the proposed system. As a system that is applied in the political system or the Basic Law system, until now there has been no standard measure to establish that a parliamentary system of government and a proposed electoral system are more democratic than the presidential parliamentary system and district election system. Differences in the implementation of democratic principles between the United States, Australia, Britain and France, for example, will not cause the degree of democracy of these countries to become different or say that the United States system is more democratic than the United Kingdom or France. A system must have advantages or experts make changes in the system of implementation of the principle of people's sovereignty.

In general state science (*algemeine staatslehre*) which is meant by the system of government is a system of state law, both in the form of monarchy and republic, which is about relations between governments and bodies representing the people. Mahfud MD added, the system of government is understood as a system of working relations between state institutions. In line with the opinion of these experts, Jimly Asshiddiqie said, the system of government is related to the notion of (Saldi Isra, 2010)

regeringsdaad, namely the administration of government by the executive in relation to legislative functions (Jimly Asshiddiqie, 2007).

The system of government is a popular form of government. It is based on the suggestion that the form of the state is a sociological review, while juridically called the form of government, which is the prevailing system that determines how the relationship between state equipment is governed by its constitution. Therefore this form of government is often and more popularly referred to as the system of government (Sarundajang, 2012).

The state system of government is a system of relations and working arrangements between state institutions, namely executive, legislative, and judicial institutions. The system of government is concerned with the mechanisms carried out by the government in carrying out its duties. The system of government, when seen in the modern democratic era, can be mixed in three classes, depending on the relationship between the organs of government that represent three different functions, namely: (Ahmad Sukardja, 2012).

First, the government of the people through representation with the parliamentary system. Second, the people's government through representation with a system of separation of powers or a presidential system. Third, the government of the people through representatives with direct supervision by the people (Sharer Manan, 1999).

Policy, public policy and financial policy

The word 'policy' according to the Great Dictionary of Indonesian is interpreted as "a series of concepts and principles that are the outline and basis of the plan in the implementation of a job, leadership, and ways of acting (about government, organization, and so on); statement of ideals, goals, principles, or intentions as a guideline for management in the effort to achieve the goal; the bow line." The term policy has the same meaning as the term (KBBI, 2018), *policy* in English and *politiek* in Dutch, so the term legal policy is the same as the term legal politics (*law policy / rechtpolitiek*) (Aloysius Vishnubroto, 1999).

According to Sholichin Abdul Wahab quoted by Suharno hints that a better understanding of the nature of public policy as an action that leads to goals, when we can detail the policy into several categories, namely: 1) Policy demands; 2) Policy decisions; 3) Policy statements; 4) Policy outputs (policy outputs); 5) Policy outcomes. From some of the above understandings of policy contains the understanding of a decision to take an action or not to take action, so that silence can be considered as a policy. It can even be concluded that policy is a scope of activities made by actors of government officials and other organizations as a means of solving a problem to achieve a common goal and in its implementation sometimes included some sanctions as a means of supporting the course of a policy (Suharno, 2010).

In terms of public policy it turns out that there are many experts who describe it, depending on which angle we interpret it. Easton defines public policy as *the authoritative allocation of values for the whole society* or as the forcible allocation of values to all members of society. Laswell and Kaplan also define public policy as a

projected program of goals, values, and practices or a program of achieving goals, values in purposeful practices.

Public policy in the political science literature is basically many limitations or definitions that have been described by experts. Each of these definitions places a different emphasis. This difference arises because each expert has a different background. On the other hand, the approaches and models used by experts will ultimately also determine how public policy is to be defined.

The definition of public policy put forward by Thomas R. Dye (1975) states that: "Public policy is whatever the government chooses, whether to do something or not *to do it*." Harbani Pasolong, citing Dye's opinion, also argued that if the government takes a decision it must have a clear goal, and public policy includes all government actions, so it is not merely a statement of government or government officials' wishes alone (Harbani Pasolong, 2010).

Public policy must be distinguished from private forms of policy. This is influenced by the involvement of non-governmental factors. According to Leo Agustino, who cites Robert Eyestone's opinion defines public policy as "*the relationship between a government unit and its environment*". Many people think that the definition is still too broad to understand, because what is meant by public policy can cover many things. David Easton as quoted by Leo Agustino also gave the definition of public policy as "*the authoritative allocation of values for the whole society*". This definition asserts that only the owner of authority in the political system (government) can legally do something to his people and the government's choice to do something or not do something is realized in the form of allocating values. This is because the government belongs to the "*authorities in a political system*" which is the rulers in the political system who are involved in the affairs of the daily political system and have a responsibility in a certain society where at some point they are asked to make decisions in the future accepted and binding on most members of society for a certain time (Leo Agustin, 2010).

Based on the definition and opinion of the experts above, it can be argued that public policy is certain actions carried out by the government or government officials. Every policy made by the government must have a purpose, so that public policy is useful to solve problems or problems that exist in people's lives or in the public interest. Public policy is very necessary because of the government's duty as a public servant who must formulate action for the community. The policy to do something is usually contained in the provisions or laws and regulations made by the government so that it has a binding and coercive nature.

Meanwhile, the country's finances are quantitative activity plans (with figures of which are realized in the amount of currency), which are carried out for the foreseeable future usually one year to come. According to Geodhart, state finance is a whole law that is set periodically that gives the government the power to carry out expenditures regarding a certain period and show the costing tools needed to cover the expenditure (W. Riawan Tjandra 2006).

Meanwhile, when associated with the Budget of Revenue and Expenditure (APBN), Muchsan said that the state budget is the core of state finances because the

state budget is a driving tool to carry out the use of state finances. Arifin P. Soeria Atmadja defines state finances in terms of accountability by the government, that the state finances that must be accounted for by the government are state finances that only come from the state budget. So that what is meant by state finance is finance that comes from the state budget. (W. Riawan Tjandra 2006).

Furthermore, Arifin P. Soeria Atmadja describes the dualism of the notion of state finance, namely the understanding of state finance in a broad sense and the understanding of state finance in a narrow sense.⁴ The definition of state finance in the broad sense referred to is finance derived from the state budget, APBD, finance of state business units or state-owned enterprises and in essence all state wealth. While the understanding of state finance in a narrow sense is finance derived from the state budget only (Arifin P. Soeria Atmadja, 1986).

Village Autonomy and Village Fund

Etymologically the word village comes from Sanskrit, *deca* which means homeland, land of origin, or land of birth. From a geographical perspective, village is defined as "a groups of houses or shops in a country area, smaller than a town". Village is a unitary legal community that has the authority to take care of its own household based on the right of origin and customs recognized in the National Government and located in the District Area. Village according to H.A.W. Widjaja in his book entitled "Village Autonomy" states that the village is a unitary legal community that has an original arrangement based on the right of origin that is special. The cornerstone of inner thinking regarding Village Government is diversity, participation, indigenous autonomy, democratization and community empowerment." (Widjaja, HAW, 2003).

The village is a representation of the smallest legal community that has existed and grown in line with the history of Indonesian life and becomes an integral part of the order of life of the Indonesian nation. As a form of State recognition of the Village, especially in order to clarify the function and authority of the village, and strengthen the position of the village and village community as the subject of development, a policy of structuring and regulating the village is needed with the birth of Law No. 6 of 2014 on Villages.

Meanwhile, village autonomy is original, round, and intact autonomy and is not a gift from the government. Instead the government is obliged to respect the original autonomy possessed by the village. As a unit of the legal community that has an original arrangement based on privilege, the village can perform legal acts both public law and civil law, have wealth, property and can be prosecuted and prosecuted in front of the court (Widjaja, HAW, 2003).

With the beginning of Law No. 22 of 1999 which was later refined with the issuance of Law No. 32 of 2004 on Local Government provides a strong foundation for the village in realizing the "*Development Community*" where the village is no longer as the administrative level or subordinate to the region but otherwise as an "Independent Community". "The village and its people have the right to speak out in the interests of the people themselves. The village is given the authority to organize its village independently including social, political and economic fields. With independence, it is

expected to increase the participation of rural communities in social and political development.

For villages, the autonomy owned is different from the autonomy owned by provincial and district and city areas. Autonomy owned by the village is based on its origins and customs, not based on the handover of authority from the Government. Village or other name, hereinafter called village is a unitary legal community that has the authority to regulate and take care of the interests of the local community based on local origins and customs recognized in the National Government system and located in the District Area. The foundations of thinking that need to be developed today are diversity, participation, indigenous autonomy, democracy, and community empowerment.

Village autonomy is the right, authority and obligation to organize and take care of the affairs of government and community interests based on the right of origin and socio-cultural values that exist in the community to grow and develop following the development of the village. Government affairs based on the origin of the village, affairs that are the authority of the Regency or City government are handed over to the village. But it must always be remembered that there are no rights without obligations, no authority without responsibility and no unlimited freedom. Therefore, in the exercise of rights, authority and freedoms in the implementation of village autonomy must still uphold the values of responsibility towards the Unitary State of the Republic of Indonesia by emphasizing that the village is an inseparable part of the nation and the state of Indonesia. The exercise of the rights, authorities and freedoms of village autonomy demands the responsibility to maintain the integrity, unity and unity of the nation in the bonds of the Unitary State of the Republic of Indonesia and the responsibility to realize the welfare of the people implemented in the corridors of applicable laws and regulations (Widjaja, HAW, 2003).

Meanwhile, to support the implementation of village duties and functions in the implementation of government and village development in all aspects in accordance with their authority, Law No. 6 of 2014 mandates the Government to allocate Village Funds. Village funds are budgeted annually in the state budget given to each village as one of the village's sources of income. This policy simultaneously integrates and optimizes the entire budget allocation scheme from the Government to the village that has existed.

The establishment of Law (UU) Number 6 of 2014 concerning Villages strengthens the position of the Village within the framework of the Unitary State of the Republic of Indonesia. The determination of the law clarifies the duties, roles and functions of the village in managing the village, running the village government, and providing services for its people in order to achieve the common ideals of realizing the welfare of the community. The establishment of Law No. 6 of 2014 emphasizes that the village government in regulating the village will not be separated from the purpose of village arrangement and makes it the basis in carrying out village development.

The provision of village funds is the implementation of Law No. 6 of 2014 on Villages which provides recognition and clarity to villages throughout the country for their status and position in the state system of the Republic of Indonesia. The state gives

authority to each village in preserving the customs and traditions and culture of the village community. In addition, the village is also given authority in development and participates in exploring the potential of the village by encouraging professional, efficient and effective village government.

The village government is also expected to be more open and responsible in carrying out activities in the village with the aim of providing excellent services to the community that ultimately provides joint welfare and places the village as a subject of development. The policy of using village funds aims to encourage economic growth in maintaining a stable level of household consumption, income levels, and inflation rates. In addition, it also improves connectivity through infrastructure development by encouraging price stability and more equitable distribution. Menurut Bambang Trisantono Soemantri (2011) the purpose of the village fund is:

1. Tacklingnan's kemiski and reducing inequality
2. Improve development planning and budgeting at the village level and community empowerment
3. Improving village infrastructure development
4. Improve the practice of religious, socio-cultural values in order to realize social improvement
5. Improving the peace and comfort of the community
6. Improving services to the village community in the framework of socio-economic development of the community
7. Encourage increased keswadayaan and Mutual Cooperation community
8. Increase the income of villages and village communities through village-owned enterprises (BUMDes).

The use of village funds is divided into 30% for the operation of village government and 70% for community, empowerment, and development. Then the village fund is based on 4 (four) fields, namely the implementation of village government, development, community empowerment, and community. The priority of using village funds is in 2 (two) areas of village development and community empowerment. This determination is based on local-scale authority of the village and the right of origin. In addition, it is also on the basis of justice, priority needs, and village typology.

Village Funds are taken into account from the balance fund received by the District by 10% after deducting the Special Allocation Fund. Balance funds to the Village in accordance with the mandate of Law No. 6 of 2014 Article 72 paragraph 4. In Government Regulation No. 47 of 2015 on The Implementation Regulation of Law No. 6 of 2014 on Villages Article 96 paragraph 3 with consideration of population, poverty figures, area area and level of geographical difficulty.

Mutual Cooperation Culture

Mutual Cooperation comes from the Javanese word. The word gotong can be matched with the word pikul or lift. The word royong can be matched together. So the word Mutual Cooperation simply means lifting something together or also interpreted as doing something together. So, Mutual Cooperation has an understanding as a form of active participation of each individual to participate in adding or positive value to every object, problem or needs of many people around him. Active participation can be

material assistance, finance, physical energy, spiritual mental, skills, contribution of thought or constructive advice, to just pray to God.

Conceptually, Mutual Cooperation can be interpreted as a model of mutually agreed cooperation. In a socio-cultural perspective, the value of Mutual Cooperation is a spirit that is manifested in the form of individual behavior or actions that are done selflessly (expecting retribution) to do something together for the common interest or certain individuals. Koentjaraningrat divides the two types of Mutual Cooperation known by the people of Indonesia; Mutual Cooperation please help and Mutual Cooperation devotional work. Mutual Cooperation activities please help occur in agricultural activities, activities around the household, party activities, celebratory activities, and on disaster or death events. While the activities of Mutual Cooperation devotional work are usually done to do something that is in the public interest.

Mutual Cooperation is an activity that is done together and is willing with the aim that the activities carried out can run smoothly, easily and lightly. According to Koentjaraningrat, Mutual Cooperation or please help in a small community is not only driven by a spontaneous desire to serve others, but the basis of help is the feeling of mutual need that exists in the soul of society (Rary, 2010).

The form of Mutual Cooperation in general consists of Mutual Cooperation which is influenced by economic, social, and physical conditions. Mutual Cooperation is influenced by economic and social conditions, where the role of society in daily life is influenced by several encouragements in meeting their needs such as food, school, and others. Mutual Cooperation contained in people's lives is generally reflected in some customary activities, such as traditional ceremonies, there can be seen community involvement in preparation, implementation until the final activities of customary ceremonies.

Mutual Cooperation activities are the legacy of our ancestors that need to be preserved, because this attitude is very positive and supports the harmony and comfort of the community in their lives. Gotong-royong attitude is a characteristic of the life of the village community that needs to be preserved, but also many inhibitory and supporting factors against this gotong-royong. This is also expressed by Syamsudin Hichalid as follows: With both terrain forces, namely inhibitory factors and conflicting supporting factors, we can preserve the cultural values that are the soul of the village community Mutual Cooperation, including the system of exertion in village community activities, devotional work and please help activities.

One of the characteristics of village communities owned by almost all parts of Indonesia is gotong-royong or if in Javanese society is better known as "sambatan". Uniquely, without having to be asked for help, immediately they will "nyengkuyung" or shoulder to shoulder to ease the burden of their neighbors who are having "gawe" or blasphemy.

State Policy relating to village funds related to village autonomy

Constitutionally, the form of the Indonesian state is a unitary state. Article 1 paragraph (1) of the 1945 NRI Constitution which states that the State of Indonesia is a unitary state in the form of a republic asserts that the founders of the state have

deliberately chosen the form of a unitary state for Indonesia, not the form of a union state and also not a confederation state. The consequences of the concept or legal idea of NKRI are not only decentralization of authority to the region but more than that is the recognition or protection of the existence of village autonomy as the original autonomy of the Indonesian nation. In understanding such contexts, the recognition of village diversity is a major basis in the framework of regional autonomy. Village autonomy is not a branch of regional autonomy because what inspires the existence of regional autonomy typical in NKRI is village autonomy.

The most important elements of village autonomy include: 1.) Certain customs that bind and obeyed by the people in the village concerned; 2.) Land, heirlooms and wealth of the village; 3.) Sources of village income; 4.) Household affairs of the village; 5.) The village government chosen by and from the village community concerned who as a tool of the village holds the function of "taking care"; 6.) The institution or body of the "representative" or deliberation as long as the implementation of the affairs of the village serves the function of regulating (Taliziduhu Ndraha,. 1997).

Before the law No. 6 of 2014 on Villages, basically the existence of the village has been recognized apart from Article 18B paragraph (2) of the 1945 Constitution. Law No. 32 of 2004 on Local Government and further updated to Law No. 6 of 2014 on Villages recognizes the existence of villages by giving villages authority in government affairs, where there are four types of village authority, namely:

1. Originir authority (original) is often called the right or authority of origin attached to the village as a unitary legal community (*self-governing community*);
2. Devolutive authority is the authority attached to the village because its position is affirmed as *local-self governing*;
3. Distributive authority is the authority of the village in the field of government handed over by the government to the village;
4. Negative authority is the authority of the village to refuse the duty of assistance from the government if it is not accompanied by its supporters or if the task is not in accordance with the conditions of the local community.

In the framework of the implementation of autonomy, especially at the village level, it will depend heavily on the readiness of the village government in organizing its system of government in order to create effective, efficient, transparent, and accountable development and obtain participation from the village community in the implementation of its government. As Law No. 6 of 2014, the position of the village to exercise autonomy was further strengthened. With the Act, the village government was given greater space in regulating its own household affairs. The village is no longer a subsystem of the local government which seems that its authority to regulate the community is the result of a gift from the government above it. However, through this Village Law, the Village becomes a new autonomy system that has direct accountability to the Central Government while still not forgetting its accountability to the Local Government. It can be said that the authority of the village that was a gift from above, currently has the opportunity to be bottom up.

Furthermore, related to the institutional structure at the Village level, which was based on Law No. 32 of 2004 there is only the Village Government, Village

Consultative Agency (BPD), and Community Institution, currently based on Law No. 6 of 2014, a new institution is emerging called Village Customary Institution. In addition to Indigenous Institutions, the presence of a new element called Adat Village in Law No. 6 of 2014 is also interesting and quite politically impactful at the village level. In the Law written and detailed the rules explicitly about Indigenous Villages. This shows that the original norms at the village level, in the form of local customs have been recognized and constitutionally legalized. Original autonomy at the village level that is local and special is now given space to develop.

Villages have autonomy called village autonomy where it needs to be emphasized that village autonomy is not given by the state but village autonomy comes from the village itself. This is based on the history of the state of the Republic of Indonesia where the village was much earlier formed than the Republic of Indonesia. But Indonesia's positive laws governing villages include the Law on Local Government and the Law on Villages emphasizes that the state that gives autonomy to the village even though the autonomy is already living in the village community is not given by the state. With the passing of the Village Law, it is predicted that the village will enter a new chapter for the arrangement and development of its territory that comes bringing new hopes for community life and government in the village. (More in Yansen, 2014).

The implementation and implementation of village autonomy is expected to bring a spirit of change in realizing the development goal of improving the welfare of the village community. Village as the smallest government in the Republic of Indonesia is very necessary to have an established system and the importance of structuring the village in an effort to realize effective and efficient village government. The included in the scope of village arrangements are the formation, elimination, incorporation, funding, status changes and village determination. Therefore, village development has an important role in the implementation of development based on the development trilogy, namely equitable development and the results towards the creation of social justice for all people, high economic growth and healthy and dynamic national stability (Sri Woelan Azis, 1996).

Implications of State Policy through Village Fund against Mutual Cooperation Cultural Values in Kedungbanteng District Village banyumas regency

The form of Mutual Cooperation in general consists of Mutual Cooperation which is influenced by economic, social, and physical conditions. Mutual Cooperation is influenced by economic and social conditions, where the role of society in daily life is influenced by several encouragements in meeting their needs such as food, school, and others. Quoting the opinion of Koentjaraningrat who proposed the concept or forms of Mutual Cooperation activities in the countryside, he said:

1. In terms of agriculture, namely assistance in the form of outpouring of energy when clearing land and working on agricultural land, and ended at the time of harvest. Help from others like this should be returned in accordance with the energy that others have given. Like the huma agricultural system is very clear the pattern of Mutual Cooperation that they do is based on mutual principle.

2. In the event of death, illness, or accident, where the family who is affected by the disaster gets help in the form of energy and objects from neighbors and others who are staying in the village.
3. In terms of household chores, for example repairing the roof of the house, replacing the walls of the house, cleaning the house from rat pests, digging wells and others. For this reason, homeowners can ask for the help of their neighbors by providing food / banquet assistance.
4. In the case of feasts or feasts, such as weddings and circumcisions, Aqiqahan, help can not only be requested from relatives but also neighbors to prepare and organize the party.
5. In doing work that is useful for the public interest in the village community, such as siskamling, repairing roads, bridges, irrigation dams, public buildings etc. In this case the villagers can move for consecrated work on orders from the village chief (Pasya, Gurniwan Kamil, 2000).

Mutual Cooperation activities as expressed above, is the legacy of our ancestors that needs to be preserved, because this attitude is very positive and supports the harmony and comfort of the community in their lives. Gotong-royong attitude is a characteristic of the life of the village community that needs to be preserved, but also many inhibitory and supporting factors against this gotong-royong.

Mutual Cooperation is a culture that has grown and developed in the social life of Indonesian people as a cultural heritage that has existed for generations. Mutual Cooperation is a form of community group cooperation to achieve a positive result of the goals that are to be achieved by consensus and mutual deliberation. Gotong-royong arises on the encouragement of conversion, awareness and passion to work and bear the consequences of a work, especially those that are really, simultaneously, simultaneously and in droves, without thinking about and prioritizing the benefits for themselves, but always for shared happiness, as contained in the term 'Gotong.' In dividing his work, each member gets and receives his own parts according to the place and nature of his respective work contributions, as collected in the term 'Royong'. So every individual who holds the principle and understands the spirit of Mutual Cooperation is consciously willing to let go of selfishness. Mutual Cooperation must be based on the spirit of compassion, willingness, togetherness, tolerance and trust. In short, Mutual Cooperation is more intrinsic, namely social interaction with a background of non-economic interests or rewards.

Meanwhile, along with the government policy related to village funds whose regulations are based on Law No. 6 of 2014, it mandates the government to allocate village funds. Village funds are budgeted annually in the state budget given to each village as one of the village's sources of income. This policy integrates and optimizes the entire budget allocation scheme from the Government to the village that has existed.

State policy through this village fund whether it affects the cultural values of Mutual Cooperation in the village, especially in Kedungbanteng sub-district, this is the problem in this study. Because there is a tendency with the existence of large village funds, Mutual Cooperation activities are not done sincerely and self-help costs from the community but replaced with costs taken from village funds.

It turns out that from some data generated in the field: that with the village funds it can affect the attitude of the community. Mutual Cooperationnya still exists, but its participation is reduced. So, the community assumes that rather than for Mutual Cooperation that is voluntary it is better to work that produces economic value. So, if it used to be that if you installed the roof of the house Mutual Cooperation, people today no longer want, they ask to be paid. They also assume that there are already village funds to pay for people's energy. In the village of Kebocoran: the attitude of Mutual Cooperation in question is that the community does not want to actively Mutual Cooperation because there are already village funds to pay workers, there may be people who think like that, but not all of them (Agus Tantoto Budi Waluyo, 2018).

While in karangsalam kidul village: the influence of village funds on Mutual Cooperation attitude is there. There are residents who think that the village funds are used to pay for labor only rather than Mutual Cooperation. Like yesterday when Mutual Cooperation dug mud. Planning from the village was self-help, but there were residents who asked to be paid and finally from the village also gave them a fee, but not all. So that the existence of village funds is very influential on the attitude of Mutual Cooperation residents, namely starting to erode the values of kegotongroyongan in the community and they are more concerned in terms of material only (asking for payment) (Agus Tantoto Budi Waluyo, 2018).

In the village of Beji: the influence is there but small. If the attitude of Mutual Cooperation in question is that the community does not want to actively Mutual Cooperation because there are already village funds to pay workers, there may be people who think like that, but it is small and this is for people who are not active activities in the village. Maybe not only now people who think like that, there used to be something like that but only for certain people who are indeed individuals themselves who are not active in the village. However, the majority of citizens don't think so. In kalisalak village: this influence exists, but this depends on the individual because people who tend not to be so active Mutual Cooperation usually he then thinks short. For example, the speech already exists and let Mutual Cooperation is done by workers who we then pay only (Agus Tantoto Budi Waluyo, 2018).

Mutual Cooperation in the field of public interest is devotional work activities in activities that concern the common interest as revealed from the respondents above such as repairing roads, bridges, trenches, roads, tombs and renovation of places of worship. Changing the eyes of the search and division of labor, the community is very orderly and enthusiastic to participate in the activities of consecrated work and the sense of security and brotherhood is very visible here. The behavior of community royong in activities related to the public interest undergoes changes. The change is characterized by a decrease in enthusiasm and interest in participating and is more oriented towards activities that can generate rupiah even though there may be due to the personal or character of the individual himself. These activities today tend to be done by contractors or hiring people with a wage or pay system.

Slowly the tradition of the nation's ancestral heritage in the form of Mutual Cooperation began to fade over time. Although the ups and downs can still be found the continuity of the tradition of village service work. The fading of local wisdom values in

the form of Mutual Cooperation culture in the village is due to the selfish nature of each individual. The bad influence of globalization has scored an individualist generation, tending to unify self-interest rather than common interests.

In the context of Indonesia, social change along with reforms that occur unplanned (in a short time) has caused old values that have been a handle and reference in social relations based on the spirit and values of Mutual Cooperation began to weaken. Meanwhile, new values that developed during the reform era are still weak and cannot be used as a reference and handle. Lately, new values emerge in the social relations of society that lead to the priority of freedom. There is a tendency for more individualistic social relations to be mixed with materialistic properties. There are also indications that in social relations override the values of togetherness, morals, ethics and tolerance. Social relations that have been *intrinsic*, namely relationships whose rewards are not economically motivated, change towards an *extrinsic* nature whose rewards are often motivated by economic interests (materialistic values). Why is there value disorientation? As a social change, of course, many factors affect the process of disorienting those values. Modernization that has taken place in various aspects of life for decades certainly has a contribution. However, many observers suspect that the disorientation of values is due to the influence of foreign ideologies that enter along with globalization and economic liberalization (See in Veeger, 2007).

In recent decades it has slowly but surely largely across the economic, socio-cultural and political life order possessed by a lifestyle of consumerism and almost un control. The phenomenon is also characterized by an increasing desire for power and matter. The character of hedonism, individualism, anarchist culture (violence), conflict and mutual hurt (mutually killing) spread in the social interaction of life. Social and ethical norms as the glue of national life are ignored. Inevitably the old norms are one by one replaced with new norms based on individualist values. As a result, the moral consensus that becomes the basic framework in social interaction rests on the values of Mutual Cooperation which is quite important in producing the order of life, tends to be ignored and sidelined (Herry-Priyono, 2005).

CLOSURE

Conclusion

State policy through village funds if associated with village autonomy. So based on Law No. 6 of 2014, shows that the original norms at the village level, in the form of local customs have been recognized and passed constitutionally. Villages have autonomy called village autonomy where it needs to be emphasized that village autonomy is not given by the state but village autonomy comes from the village itself. With the Act, the village government was given greater space in regulating its own household affairs. The village is no longer a subsystem of the local government which seems that its authority to regulate the community is the result of a gift from the government above it. Through this Village Law, the Village becomes a new autonomy system that has direct accountability to the Central Government while still not forgetting its accountability to the Local Government.

Suggestion

While Mutual Cooperation is not a mere tradition of cleaning up, but behind it is loaded with high and educative noble cultural values. However, as the development of the era that turned into modern resulted in social changes in Indonesian society. The behavior of the younger generation has been echoed by a free western culture, lowering the sense of social care so that it tends to attach importance to personal interests rather than common interests. This has slowly eroded the gotong-royong culture in the life of the nation and state. Although we cannot deny that with the existence of village funds this also at least affects the erosion of Mutual Cooperation culture in the community, but this is not the dominant factor.

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