

# RECALIBRATION OF GOVERNANCES IN DEVELOPING THE LOCAL ECONOMY OF VILLAGE GOVERNMENT AT EFFECTIVE COMMUNICATION YOGYAKARTA, BALI AND EAST NUSA TENGGARA

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## Abstract

This study examines the adjustment of governance methods in village administration as a means to facilitate local economic progress. From the viewpoint of public administration, there exist two conflicting interests in village governance: state involvement as a collective goal and the self-governing rights of rural communities. Adjustment is viewed as a strategic initiative aimed at harmonizing these two interests through flexible, context-sensitive, and sustainable governance. This research employs a qualitative methodology with three selected locations: Panggungharjo Village (DIY), Waturaka Village (NTT), and Kutuh Village (Bali), chosen for their achievements in aligning leadership, local traditions, and economic advancement. The findings reveal that governance adjustment occurs in five phases: (1) transforming local values like recognition and subsidiarity as the foundation of leadership; (2) enhancing the capacity of local officials through an organization culture based on local traditions; (3) adapting to international governance benchmarks; (4) fostering public confidence through transparent and accountable governance practices; and (5) solidifying a productive village political framework to bolster economic gains for the community. These three villages illustrate that governance that marries cultural principles, traditional structures, and contemporary governmental practices can lead to meaningful institutional innovations in village economic development. This research highlights that governance adjustment is a dynamic and continuous process, reflecting ongoing social, political, and economic transformations. Importantly, effective communication is crucial for sharing ideas, thoughts, opinions, knowledge, and data in a manner that guarantees the message is received and comprehended clearly and purposefully during the adjustment for local economic development.

**Keywords:** Recalibration, Good governance, Village government, Traditional village, Effective Communication.

## 1. INTRODUCTION

The dynamics of village governance remain fascinating to study today. This is because changes occur inextricably linked to unpredictable global developments in knowledge, social, political, and economic matters. From a modes of governance perspective, village governments, commonly referred to as rural governments, have been widely studied since the wave of decentralization policies in several countries. Numerous models and methods have been introduced by experts and even legally formulated by official

agencies. Their orientation is towards more rational, objective, and, of course, democratic governance. Nevertheless, to date, studies on the formulation of rural governance continue to develop and be modified. It is not surprising that several figures, such as Kooiman (2003), Mayntz (2004), and Pierre (2000), disagree on the optimal dimensions of governance models.

Based on the extensive literature review conducted, Treib et al. (2007) attempted to identify the ongoing debate. They explained that the process of adjustment to the model of good governance is caused by the unpredictable and highly complex relationship between state intervention and societal autonomy. From a public administration perspective, there are always two equally strong and opposing interests as the basis for developing village government governance: the assumption of "state interests as an objective consensus" and/or "the interests of independence and the rights of rural communities." Simply put, if state interests are prioritized, then village governments are considered a sub-unit of affairs that politically receives strong intervention from the central government. Meanwhile, if the priority is rural government autonomy, then central government intervention is weakened. Thus, village governments are politically authorized to regulate their local governance.

Meeting the two fundamental assumptions above is not easy, requiring adjustments or what researchers call "calibration". The calibration in question is an effort to measure standards that need to be developed in an effort to achieve the best and more rational governance in bringing together the interests/interventions of the state and the rights of independent rural governments. So far, the debate on the search for such standards has always emerged in the dynamics of studies on changes in the governance of village government development in Indonesia. One expert who seriously studies these changes is Antlöv (2003). In his research, there have been at least four changes in village governance policies, namely the independence period, the New Order, and post-reform. Public administration experts believe that the Village Law is the answer to the problem of state relations with villages that has not been resolved since the Old Order era (Sitorus et al., 2007). Sudarno (2010) stated that the Village Law provides an opportunity to resolve these relationship problems, because: (1) the Village Law cuts the flow of power that binds village independence; (2) the Village Law closes the gap between development policies and the needs of village communities; (3) the Village Law has the potential to increase community participation in planning and monitoring programs implemented by village governments; (4) The Village Law ensures more responsive public services; the Village Law encourages the economic productivity of village communities through efficient financing and the utilization of economic results that can be directly felt by village communities.

The changes above demonstrate that the calibration of government governance continues to evolve and recur. As explained by Hansen & Flyverbom (2015), what must be guaranteed in developing governance is the calibration of knowledge that connects the complex work of human actors and technologies. Efforts to standardize good

governance calibration are not easy, but rather stop at the calibration process. Many experts have proposed ideas as objective standards for good governance. In research compiled by Treib et al. (2007), they argue that modes of governance cannot have a fixed, holistic standard. There are many different models in different institutions, in different places and times. However, in various dynamics, they can be categorized into three aspects: politics, polity, and policy. The dynamics of governance in these three aspects indicate that there is a constant process of " recalibration" in efforts to develop good governance models that have occurred over time (Ferrera, 2005).

The study of governance has undergone significant development, encompassing various approaches and perspectives, from managerial to social and political relations. In many previous studies, governance approaches tended to be dominated by a managerial framework that focused on efficient and technocratic institutional governance (Rhodes, 1996a; Peters & Pierre, 1998). However, this study chooses not to rely on a managerial approach, but instead adopts a relational-anthropological perspective that emphasizes the dynamics of actors, networks, and local and global contexts in shaping governance. In general, the literature on modes of governance can be classified into three main areas: political, governmental, and policy perspectives (Treib et al., 2007). The political perspective discusses power dynamics, state and non-state actors, and authority relations in the decision-making process (Kohler-Koch & Eising, 1999). Meanwhile, the governance perspective emphasizes institutional structures and social rules as a framework for collective action (Mayntz, 2004). From a policy perspective, governance is understood as a socio-political steering process to achieve certain goals (Héritier, 2002).

Many previous studies have examined the interrelationship of interests between countries within the framework of global governance (Arndt, 2008; Jaeger, 2008), as well as the role of non-state actors in shaping transnational governance (governance without government) (Meyer, 2012; Sabet, 2008). On the other hand, studies have also emerged that emphasize local dynamics, such as the relationship between government institutions at the central and regional levels (Hong, 2017; Kostka & Nahm, 2017), as well as the social interactions and local trust that shape community-based governance networks (Muur & Bedner, 2016; Widiartana & Darmawan, 2020). In the Indonesian context, studies on rural governance have focused on a variety of issues, ranging from the dynamics of political authority in villages (Tan, 2010; Humphreys et al., 2019), village institutional development (Alpermann, 2009), to the design of village administration as a medium of communication between the government and the community (Djafri et al., 2020; Hajar, 2016). These studies emphasize the importance of local perspectives in understanding village governance, particularly in the context of decentralization.

However, there is a research gap that has not been widely explored, namely the integration of the dynamics of changing modes of governance based on social relations and LED in the context of Indonesian villages in a holistic manner. Previous studies tend to separate governance as a government system and LED as an economic strategy. In fact, the two are closely related, especially when governance is understood as a socio-

political process involving coordination between actors, both formal and informal, in shaping the direction of local development. This study aims to fill this gap by examining the recalibration of modes of governance at the village level in relation to the dynamics of LED, using a multi-perspective approach that encompasses political, governmental, and policy dimensions. Thus, this study not only highlights institutional structures but also considers aspects of actor relations, power, and the local socio-cultural context that shape village governance patterns. This study focuses on examining the recalibration of village governments in order to identify modes of governance at the village level that successfully integrate various dimensions, especially the local social and cultural context. Three village governments were selected, considering the positive implications of their governance on local economic development and the complexity of authority within the diverse socio-cultural landscape.

1. Panggungharjo Village, located in Bantul Regency, Yogyakarta Special Region. Panggungharjo has a participatory village development concept, through a cultural approach, strengthening the religious values system, work professionalism measured using modern performance instrumentation models, and contributing to welfare in the form of; consolidating the village economy, providing assistance from the Village Original Revenue (PAD), to the one-house-one-graduate program to maintain the sustainability of human resources in the village. Another advantage of Panggungharjo village lies in the initiatives carried out. For example, in 2021 (<https://www.panggungharjo.desa.id/rumus-new-normal-dari-desa/>) they carried out activities targeting resilience in facing the Covid-19 pandemic. In 2021, by collaborating with the Corruption Eradication Commission (KPK), Panggungharjo Village also declared itself an Anti-Corruption Village (<https://www.panggungharjo.desa.id/sah-panggungharjo-jadi-desa-anti-corruption/>).
2. Waturaka Village is located in Ende, NTT. Thanks to the foresight of the local community, who took advantage of the village's location close to Lake Kelimutu, they utilized the area to develop it as a tourist village because tourists going to Lake Kelimutu would pass through Waturaka Village. With the support and collaboration between the Traditional Leader (Mosalaki) and the Village Government, Waturaka began to be known by domestic and international tourists because it successfully developed community-based tourism or Community Based Tourism (CBT). Collaboration between the village and the Customary leaders in the area is very strong. In Waturaka village customs, all land is under the authority of Mosalaki so collaboration is a must. The village government also actively involves various levels of society to participate by deliberations on developing the tourist village by using various approaches so that the community has the same vision as the village government.
3. Kutuh Village, South Kuta District, Badung Regency, Bali Province. Like Waturaka, Kutuh is governed by two leaderships: the traditional village led by the Bendesa and the official village led by the Perbekel. By referring to the practices of village

governance in these three villages, this study focuses on exploring the recalibration of village government political governance in developing the local economy. This study aims to explore the strategic and recalibration methods of village government in internalizing village culture, customs, and institutions, structural models that ultimately improve community welfare through the village economic institutions they have.

One important aspect of rural governance is its relationship to local economic development (LED). This issue has become increasingly relevant with the emergence of the global economic crisis and pressures for decentralization. Early studies on LED highlighted the challenges of equitable and sustainable local economic development, as demonstrated by Scott (2009) and Koven & Lyons (2010), which emphasized economic retention and improved quality of life. Other studies viewed LED as a response to environmental crises and social inequality, and fostered community-based innovation (Leigh & Blakely, 2016; Opp & Jr., 2013). In the Indonesian context, LED is often associated with rural government strategies and political transition (von Luebke, 2009; Handoyo et al., 2021), as well as post-disaster community recovery (Mardiah, 2018). Recent studies even link LEDs to the tourism sector (Ristiawan et al., 2023) and digital transformation (Kures & Deller, 2023; Su, 2023) as a response to the challenges of globalization and the structural crisis in rural areas.

## **2. LITERATURE REVIEW**

### **2.1. Governance Concept**

Grindle (2007) defines governance as a way of establishing a set of institutions or rules that open access, participation, and influence within political structures and processes in parliament, public sector organizations, election processes, and legal systems and institutions. Similarly, Fukuyama (2013) also links governance to the state's capacity to formulate and enforce regulations and deliver public services. In a different context, Fukuyama defines governance as the capacity to take action toward goals that stem from the dynamic interactions and power struggles between state and civil society actors. In addition to emphasizing the capacity to formulate and enforce policies, Grindle and Fukuyama's definition also underscores the importance of intense interaction between the bureaucracy and citizens, where state agents work with non-state actors (private and non-profit) to contribute to the delivery of public services more effectively and efficiently. This shift in the way government works simultaneously encompasses institutional and managerial aspects, requiring the government to undertake managerial innovation to increase the involvement of non-government actors. Consequently, coordination and cooperation must also be enhanced (Frederickson, 2004; Hill, 2004).

Still related to interaction, the World Bank defines governance as the process of interaction between state and non-state actors to design and implement policies, within a set of formal and informal rules that shape and are shaped by power (World Bank, 2017). This definition reinforces the impression that governance is about “how” a policy is



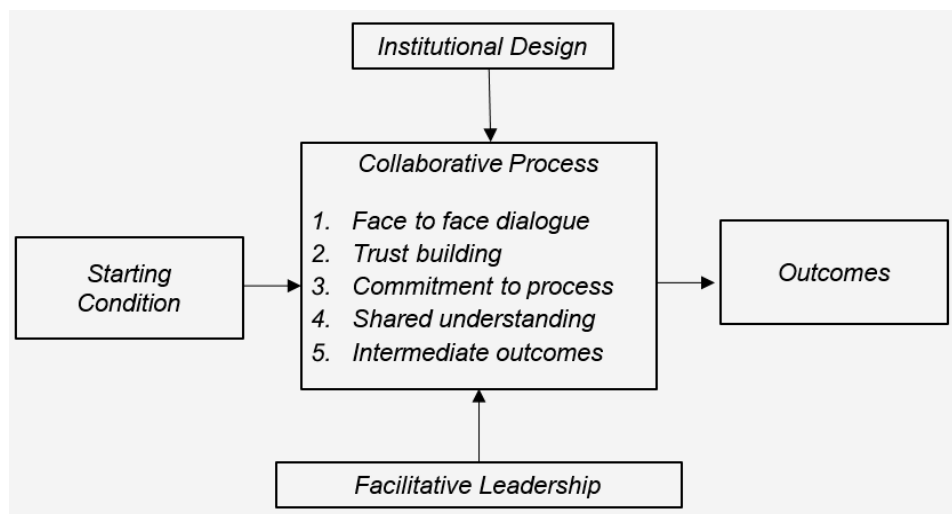
implemented (or questioning how decisions are made to implement it) rather than about “what” has been and is being done. Adhering to the definition of Grindle and the World Bank, (OECD, 2020) then synthesizes that governance is a dynamic concept that is positioned at the core of the relationship between state and society, which consists of all processes and interactions that regulate social systems whether carried out by the state, market, social groups and networks, or a combination of all. Governance is also interpreted as a different idea, even more than (more than) government (OECD, 2020; Rhodes, 1996b). Rhodes (1996b) emphasizes six points that then differentiate governance and government: (1) governance as the minimal state; (2) governance as corporate governance; (3) governance as the new public management; (4) governance as "good governance"; (5) governance as a socio-cybernetic system; and (6) governance as self-organizing networks. Ison & Wallis (2017) cynically responded to Rhodes' governance categorization because the categories were not clearly separated and the debates did not provide a real contribution to the practice of public administration. These two figures prefer to interpret governance as a steering process. He illustrated that in the governance process, a steersperson controls a rowing boat. The steersperson not only controls the direction of the boat but also responds to the complexity of the interdependence between wind, water currents, and the people in the boat. In other words, governance is the process of running public life systematically and sensitively to the core actors of the governance process itself. Furthermore, in the direction of repositioning public administration, Frederickson, (1997) provides an interpretation of governance in four terms.

1. Governance unites a number of organizations, both government and private, linked to manage public activities. They can work together in a network. Therefore, in this terminology, governance is synonymous with networking a number of sets of entities that independently possess autonomous powers. In terminology, it is often referred to as a shift from a centralized organization to a delegative and decentralized one.
2. Governance is a place where various pluralistic actors gather, often referred to as hyperpluralism. Important in this context is the loss of control functions between organizations and the spread of various centers of power in various decision-making processes.
3. Governance relates to current trends in public sector management literature, particularly in the public policy arena, where multi-organizational relationships among key actors are involved in policy implementation. This involves more politically motivated cooperation between actors, shared risk-taking, and a less hierarchical approach. Broadly speaking, governance is a network of performance across vertical and horizontal organizations to achieve public goals.
4. Governance in the context of public administration is deeply entrenched in public values. Governance implies something important, something legitimate, something more dignified, something positive for achieving public goals. Governance is something that is expectable, legitimate, creative, responsive, and better.

Based on the terminology above, it can be concluded and understood that governance in the context of public administration is the process of formulating and implementing policies to achieve public goals carried out by actors, which consists of a pluralistic organization, more flexible nature and relationships at the vertical and horizontal levels in which there are values related to public administration and carried out with a spirit of equality and strong networking to achieve accountable public goals. In addition, governance is a concept of governance that can create a network. The network referred to in this concept is a network of cooperation between government and non-government actors. The implementation of the roles played by each actor in the governance network is expected to be able to improve the quality of public services.

## 2.2. Calibration and Re-calibration of Governances

This discussion details the theoretical framework of governance that will be used as the basis for this research. In general, many studies and models of the development of modes of government have been described by experts. Generally, governance changes initially always revolve around the discourse of the state's role in society (Pierre, 2000). However, this has not been the case in recent years. Some experts are more interested in the relationship between state intervention and community autonomy (Sartori, 1970). Therefore, the design of governance changes concerning the role of the state should be excluded from the discussion of the theoretical framework in this subchapter. More significantly, the theoretical framework is built on the debate surrounding the second aspect, namely the calibration of state interests and local community autonomy. Therefore, some governance designs regarding the quality of transparency and accountability (Héritier & Lehmkuhl, 2011), administration, and policy outcomes (Walker, 2005a), are less important in describing the changes in important conceptualizations of governance theory.



**Figure 1: Collaboration Process Model Ansell and Gash.**

(Ansell and Gas, 2009)

This change is ultimately referred to as the never-ending phenomenon of governance calibration. The basis of the sub-governance process never reaches objective standards. It is constantly debated. Its principles, such as transparency standards, are still debated. Some believe that transparency, as a governance principle, must have standards and limits to ensure the confidentiality of an organization's internal strategies is maintained and safeguarded. On the other hand, others disagree with its limitations, as they hinder good work morale. Regarding this issue, Hansen & Flyverbom (2015) propose that transparency must be supported by a knowledge calibration process that connects actor performance and technology. The same applies to strengthening participation. Governance models cannot be easily established. Many parties disagree with the liberalization of participation per se. Participation within government bodies requires considering several factors. For example, Tzanaki (2022) explains that participation cannot be carried out without considering multiple analyses. In other words, it is necessary to calibrate considerations of the important sectors required for good governance. So, the most important thing about modes of governance itself is the extent to which the calibration process of development work is carried out. The significance of this calibration concept has actually been explained by several experts. Hansen & Flyverbom (2015), for example, discuss calibration in strengthening governance transparency, Schillemans (2016) discusses it as a path to public accountability, Gomme & Rupert (2007) makes it an effort to develop governance to improve macroeconomics, Oliva (2003) considers it as the basis for the process of formulating strategies in the dynamics of the governance system, Tzanaki (2022) becomes the basis for the formation of public ownership of organizations, Kolagani et al. (2015) makes it the basis of the village management system, and Dawkins et al. (2001) discusses it as the most appropriate method in policy formulation.

The calibration process of modes of governance occurs not just once but repeatedly. In other words, there is a phenomenon of "recalibration" due to the ongoing changes (Carver & Scheier, 2000). It is not surprising that some experts say that modes of governance are constantly being updated according to the prevailing situation, conditions, and interests. Recalibration in governance development becomes inevitable when several countries face crises. The weakening economy following liberalization and decentralization is thought to be caused by a disorientation in the direction of economic improvement governance. Ronchi (2018) explains that the first calibration was conducted solely on financial investments. As a result, the target was only material. Matters related to social dynamics were not considered. Recognizing this, the idea of recalibration emerged, integrating social investment as a foundation that can serve as the basis for the work and direction of good governance. Starting from the discourse, the idea of recalibration has been widely proposed (Ferrera, 2005; Wai, 2017; Waring, 2014). All of these efforts indicate that the discourse on developing modes of governance is continuously recalibrating in accordance with ongoing changes in space and time.



The recalibration of governance involves three entities: politikcs, polity, and policy. Modes of governance in the political aspect are linked to several factors, including the intersection of government power and community autonomy. Adrienne H  ritier explains that in the political dimension, governance design is generally approached within the theoretical framework of political transaction cost theory, principal-agent theory, and political science policy analysis (H  ritier, 2002). In the polity aspect, the governance development process is linked to the role of government. This means it relates to several discourses on the forms, levels, and models of functional relations between various actors. Governance cannot be separated from the networks and levels of its development. Experts generally refer to such issues as "policy networks." The networks in question, of course, refer to the positions and levels of actors in the process of developing organizational policies and programs (Rhodes, 2007). Pollack explains that one of the concepts discussed in governance in polity is the relationship between divisions and the structural work hierarchy of the organization. For example, the relationship between the legislative, judiciary, and executive branches (Pollack, 2005).

Discussions about governance in policymaking are also closely related to the relationship between actors' roles. However, the discussion is less about the hierarchy of actors and their relationship patterns per se, but rather about the policymaking process itself. For example, Lyall and Tait describe policy management as not only related to actor considerations but also to science, technology, risk, and the environment in an integrated manner (Lyall & Tait, 2005). Smismans calls participation considerations a myth of good governance standards (Smismans, 2008). Thus, much debate remains about the relationship between good governance and policy formulation.

### 3. METHODS

The method used in this study is qualitative. The primary data base is words. Therefore, interview results are the basic data examined in this study (Creswell, 2014). However, this does not mean that word data is the only data used. There are two approaches in this study because the method used is qualitative. Creswell's method is touted as a suitable technique for describing the details of phenomena (Creswell, 2014).

The qualitative approach in the context of this study is used to analyze the issue of calibrating local government governance models. As explained earlier, this study is an attempt to rediscover the calibration of values theoretically before much discussion has occurred. Therefore, the qualitative method is very suitable for detailing the issues of this study, because that is indeed its role (Korstjens & Moser, 2018). At least three types of strategies were used to collect data. These three are:

1. Interviews. The process involved communicating with the research subjects. In this aspect, all data consisted of voices related to the recalibration of village government governance models in developing the local economy. These voices were interpreted before being inductively connected to the existing theoretical framework.

2. Focus Group Discussions (FGDs). This strategy is implemented as a causal step toward choosing a constructive approach. The FGD process invites several key informants, even bringing them together with experts. Researchers jointly analyze all the data from these interviews.
3. Observation. This strategy involves going directly into the field and directly observing the phenomena being studied (Creswell, 2014). This strategic process is carried out to supplement incomplete or questionable data. The observational data in this study relates to organizational behaviors related to local economic development governance.
4. Documentation. This strategy seeks data in written and pictorial form. The results can serve to corroborate or even disprove the validity of other data. In the context of this study, documentation is used to verify the legal and historical validity of previously recorded actions.

The informants in this study were a number of village practitioners related to the phenomenon under study. The selection was based on proximity to the research focus. A total of 45 informants were interviewed, representing three main segments: village government, local economic practitioners, and professionals. The collected data was then analyzed through three stages;

1. Open coding is the process of categorizing information. At this stage, interview results are broken down into separate sections, carefully examined, and their similarities and differences compared. Through this process, assumptions about the phenomenon begin to be directed into new findings. Nvivo software was used to conduct open coding. Before the coding process, several codes (referred to in Nvivo as nodes) were prepared based on the research questions and possible answers. This method aligns with the coding process using template analysis as described by (Doyle et al., 2019), in which researchers first prepare a coding template. Next, each informant's expression is culturalized based on the prepared template.
2. Stage is axial coding. At this stage, the data is organized by creating a logic diagram (visual model). This visual model contains the central phenomenon (the core theme of the research) and causal conditions (categories that accommodate conditions that influence the central phenomenon). While open coding classifies data and identifies several categories, axial coding treats data by looking for relationships between categories and between categories and their subcategories. Substantive theory emerges through examining similarities and differences in the relationships between categories or subcategories.
3. Selective coding, which is the process of writing a "storyline" description of the relationships between categories and conclusions in the form of proportions (statements of predictable relationships). However, the steps of open coding, axial coding, and selective coding do not always follow the order, because according to Roman et al. (2017), in most studies, these steps are carried out simultaneously.

In this study, the data analysis approach aligns with the framework proposed by Miles, Huberman, and Saldana (2014) in their work. This framework, often referred to as the interactive model, involves three core components: data reduction, data display, and conclusion drawing/verification. This approach emphasizes a dynamic, iterative process of analyzing qualitative data. To achieve validity and objectivity, three methods were applied: data triangulation, comparing semiotic analysis against deliberative democracy literature in digital media (Gunawan, 2017); contextual analysis of audience responses from social media comments; and member checking with digital media experts and academics for analysis review (Creswell & Poth, 2018).

## 4. DISCUSSION

### 4.1. Recalibration of Panggungharjo Village

Panggungharjo Village in Yogyakarta exhibits a unique and complex model of village governance, particularly in the provision of public services. The village is under two power structures: the state government and the Pakualaman Sultanate-Duchy. The Village Head of Panggungharjo, Wahyudi Anggoro Hadi, explained that structurally, the village has five main responsibilities under the Village Law: governance, development, empowerment, development, and disaster management.



**Figure 2: The Panggungharjo Village Hall in Sewon Subdistrict, Bantul Regency, was packed with hundreds of residents on Tuesday evening (April 15) for the Village-level Development Planning Meeting (Musrenbang). This annual meeting, part of the development planning process, was lively and enthusiastic, with various proposals raised by the residents in attendance.**

(<https://www.panggungharjo.desa.id/musrenbang-kalurahan-panggungharjo-warga-ramaikan-forum-usulkan-pembangunan-jalan-irigasi-dan-umkm/>)

However, due to Yogyakarta's special status, there are five special affairs that are also the village's responsibility: the election of the governor by the palace, locality-based institutions, cultural preservation, management of the Sultanate (SG) and Pakualaman (PAG) lands, and spatial planning (geo- and socio-spatial). Implementing clean, transparent, and accountable governance, Wahyu emphasized the importance of building public trust through a sound political agenda. This serves as the foundation for establishing democratic, independent, and environmentally conscious supporting institutions. Institutions such as the Bapel JPS play a strategic role in managing the Family Hope Program (PKH) and providing community assistance.

*The Village Administrator, Yuli Triniati, stated that the main strength of public services in Panggungharjo lies in the "massive and integrated village institutions that have been established." She emphasized that these institutions are working well within their established tasks and scope (Interview, Yuli Trianiati, 12/09/2023).*

*Interestingly, these institutional actors are not part of the core structure of the village government, but rather an extension of the village government's responsibilities. Wahyu outlined four core village duties: first, organizing government with a complete structure and the existence of a Village Consultative Body (BPD). Kuat Sejati, Head of Village Administration, explained that the core structure of the village government must be complete before services can run smoothly (Interview, Kuat Sejati, November 21, 2023).*

*Wahyu also emphasized the importance of participatory village deliberations as a multi-sectoral recalibration space that brings together ideas from diverse communities. "Service governance also cannot ignore the relationship with authority structures, which villages outside Yogyakarta may not have," he emphasized (Interview, Wahyudi Anggoro Hadi, November 21, 2023).*

*The stage in public service is development. Wahyu stated that development services not only target the geographic (geo-spatial) aspects, but also the social (socio-spatial) aspects of society (Interview, Wahyudi Anggoro Hadi, 11/21/2023).*

*The Head of Ulu-ulu Kalurahan, Agung Prananto, explained that development tasks cover 21 sectors ranging from agriculture to libraries (Interview, Agung Prananto, 11/21/2023).*

Its implementation is supported by institutions such as Bapel JPS, Sadepa, Bumi Panggung, Bumdes Panggung Lestari, PSID, and LMD. Community empowerment services are delivered through a community-based approach, through groups such as Karang Taruna (Youth Organization) and the Family Welfare Movement (PKK). They not only implement problem-solving programs but also implement preventative measures, such as music training. Wahyu noted that collaborations with leading universities like Gadjah Mada University (UGM) have empowered youth, even creating a "one book a month" program unheard of in other villages in Indonesia.



*Community development services are implemented based on community and religion. There are three development sectors: knowledge, attitudes, and skills. Uniquely, religious communities play a crucial role in conflict resolution and community moral development. Wahyu stated that active religious groups "can often resolve conflicts and guide community actions deemed deviant" (Interview, Wahyudi Anggoro Hadi, November 21, 2023).*

*Information technology systems serve as the backbone for integrating services. Wahyu stated that "public services are concrete, so of course we still need tools that can facilitate integrated service coordination" (Interview, Wahyudi Anggoro Hadi, November 21, 2023).*

This technology was developed by the TPID Team and serves as an integrated administration system that records community activities and innovations. This overall approach—institutional reform, technology integration, and community empowerment—makes Panggungharjo Village a successful example of recalibrating public service governance. This process allows the village to bridge its obligations as both a part of the central government and a subject under the Sultanate and Pakualaman, resulting in adaptive public services and significantly driving local economic growth.

#### **4.2. Recalibration of Kutuh Village**

Kutuh Village in Bali demonstrates a unique form of governance through dual leadership: a traditional village and an official village. Both play a crucial role in local economic development, with unique relationships and divisions of authority based on history, culture, and formal legal regulations. Kutuh Traditional Village enjoys strong legitimacy rooted in the long history of Balinese society. Historically, the Kutuh community lived in extreme poverty, dependent on agriculture on barren land. In the 1990s, the arid geography forced the community to rely on seasonal farming and small-scale animal husbandry. Efforts to change began with seaweed cultivation, which initially boosted the economy, but later failed due to marine pests. A turning point occurred when the village government developed the tourism sector, particularly through the development of Pandawa Beach, which has become a successful national and international tourist destination. This initiative was first initiated by traditional leader I Wayan Mesir, who installed statues on the cliffs as a tourist attraction.

Customary power, derived from spiritual beliefs and historical legitimacy, is legalized through Bali Provincial Regulations No. 3 of 2001 and No. 4 of 2019. Customary governance is based on the Hindu and local legal systems outlined in Awig-awig and Pararem. This governance is run by the Bendesa, who is elected by the indigenous community every five years. The customary leader (Bendesa) serves not only as head of government but also as a spiritual and social figure. The Kutuh customary village adheres to the concept of Tri Hita Karana—a harmonious relationship between humans, God, and nature. The decision-making forum is known as Paruman Adat, with participation based on representatives from each Banjar recognized as krama ngarep. On the other hand, the Kutuh administrative village was established as a representation of formal



governance based on the Village Law. This government is led by the Perbekel and operates a modern bureaucratic structure such as a village secretary, head of affairs, and head of section. This structure refers to Regulation of the Minister of Home Affairs No. 84 of 2015 concerning the SOTK of villages.



**Figure 3: The Ministry of Villages, Development of Disadvantaged Regions, and Transmigration of the Republic of Indonesia, along with 10 delegates from various ASEAN member countries, visited Kutuh Traditional Village, South Kuta District. This visit was part of the 2022 Senior Official Meeting on Rural Development and Poverty Eradication (SOMRDPE) Indonesia, which aimed to discuss rural development and poverty alleviation.**

(<https://badungkab.go.id/kab/berita/43086-kunjungan-somrdpe-ke-desa-kutuh-kuta-selatan-sekda-adi-arnawa-harapkan-desa-kutuh-mampu-dongkrak-sektor-umkm>)

The village administration is the result of a long struggle, beginning as the Kutuh Preparatory Village in 1999 and becoming a definitive village in 2002. Despite its administrative structure, the village administration's position is often considered complementary to the customary village, as it lacks land ownership and many policies are driven by customary initiatives. Two powers operate side by side: the customary village with its deep-rooted symbolic and spiritual power, and the village administration with its administrative functions. Governance recalibration is achieved through collaboration and a division of roles. The village administration plays a role in legal and administrative aspects, as well as human resource capacity development, while the customary village takes the lead in managing the community's social, cultural, and economic affairs.

According to Bendesa I Wayan Mesir and Perbekel I Wayan Mudana, synergy is achieved by making the village administration a supporter of the customary government. The village administration is responsible for training, skills development, administrative document processing such as ID cards and family cards, and institutional support. Conversely, the customary village manages assets, natural resources, religious activities, and social welfare.

Political participation in traditional villages is not open, but rather through representation by traditional leaders. Their legitimacy is transcendental, based on spirituality and loyalty to tradition. Therefore, village policies are often formulated by those deemed "customarily entitled," rather than solely based on formal elections as in official villages. Instead, official villages carry out government functions based on national laws and regulations. While seemingly subordinate, their role is crucial in aligning national programs with local needs. In fact, village leaders are often recommended by traditional leaders, demonstrating the strong influence of traditional customs in the formal governance system.

Not all residents of the administrative village are members of the traditional village. Of the 1,175 families, approximately 975 are indigenous people, while the rest are migrants. Administratively, the Kutuh traditional village and the administrative village are located in the same area, but their legal and social jurisdictions are different. The administrative village office is also built on land owned by the traditional village, symbolically and materially indicating that the traditional village's power remains dominant. Regionally, in the South Kuta District, there are 9 customary villages and 3 administrative villages, indicating that one administrative village can be located within the territory of more than one traditional village, or vice versa. Kutuh Village is a typical example of a form of local political governance that combines formal and traditional power. In the context of local economic development, the recalibration of political governance is carried out by dividing the roles between the traditional village and the administrative village synergistically. The customary government leads in social, cultural, and natural resource management, while the administrative government supports administrative aspects and community capacity development. This success hinges on the recognition of local authority, adaptation of government structures to local customs, and collaboration based on the principles of recognition and subsidiarity. Kutuh Village is proof that dual-authority governance can be effective if managed wisely and participatively.

### **4.3. Recalibration of Waturaka Village**

The recalibration of political governance in Waturaka Village reflects changes in sectors, structures, power, and distribution of authority. Waturaka Village, which was split off from Woloara Village in 2011, has a formal government structure consisting of a village head, village officials, RW (Community Units), RT (Neighborhood Association), BPD (Regional Development Planning Agency), LPM (Land-Owned Enterprises), BUMDes (Village-Owned Enterprises), and Pokdarwis (Tourism Group). This government seeks to develop local potential such as drinking water and community-based tourism homestays. In terms of leadership, the village has a dual system of government: an official system led by the

village head and a customary system led by traditional elders, called Mosalaki . These two systems have their own channels and authorities, although in practice they synergize with each other, especially in the development of village tourism based on culture and local wisdom. The village head is administratively responsible for public services and development programs, while the Mosalaki regulates social and cultural life, as well as the control and distribution of customary land. Even the land used for the village office is determined by the Mosalaki. Customary authority is strong, including in determining land distribution, holding traditional ceremonies, and imposing sanctions for violations of customary norms. This indicates that in the local power structure, Mosalaki has a higher position than the village head.



**Figure 4: Waturaka Village in Kelimutu District, Ende Regency, NTT is one of the ecotourism villages that received an award from the Ministry of PDT as the best national natural tourism village.**

([https://www.booking.com/hotel/id/waturaka-tourism-village.id.html?chal\\_t=1754079266960&force\\_referer=https%3A%2F%2Fwww.google.com%2F&activeTab=photosGallery](https://www.booking.com/hotel/id/waturaka-tourism-village.id.html?chal_t=1754079266960&force_referer=https%3A%2F%2Fwww.google.com%2F&activeTab=photosGallery))

Customary traditions in Waturaka, part of the Lio tribal community in Ende, remain strong. Various traditional rituals, such as Pati Ka and Kuwi Roe, are routinely performed as a form of respect for ancestors. The community believes that ancestors still live-in spirit and



can provide blessings in daily life. These traditions are not merely cultural ceremonies, but rather an integral part of the spiritual communication system between the community and their ancestors. The structure of customary institutions is also well-organized. Above the village Mosalaki is the Mosalaki Pu'u, who coordinates the implementation of major rituals. Customary officials have specific duties, such as measuring customary land and summoning residents for customary activities. The election of the Mosalaki is carried out through an inviolable hereditary line, unlike the village head, who is elected through elections and can be held by anyone from the village.

It's important to note that the influence of custom does not undermine the village development agenda; instead, it becomes a key force in community-based development. When the tourism village initiative emerged around 2013, initiators such as Ignatius and Gregorius Manau first sought Mosalaki's blessing. This demonstrates Mosalaki's key role in the village's strategic decision-making.

Mosalaki's central role revolves not only around spiritual and cultural aspects, but also in natural resource management and community welfare. When agricultural yields are poor, villagers are not subject to tribute. Instead, a good harvest encourages residents to give a portion to Mosalaki as a token of gratitude. These proceeds are then used to finance traditional ceremonies.

From a local political perspective, this village presents a dualist leadership model that does not negate each other but rather synergizes. The traditional village and the official village operate side by side, demonstrating that custom and bureaucracy can coexist in development. Even when foreign tourists arrive, Mosalaki is not concerned about cultural clashes.

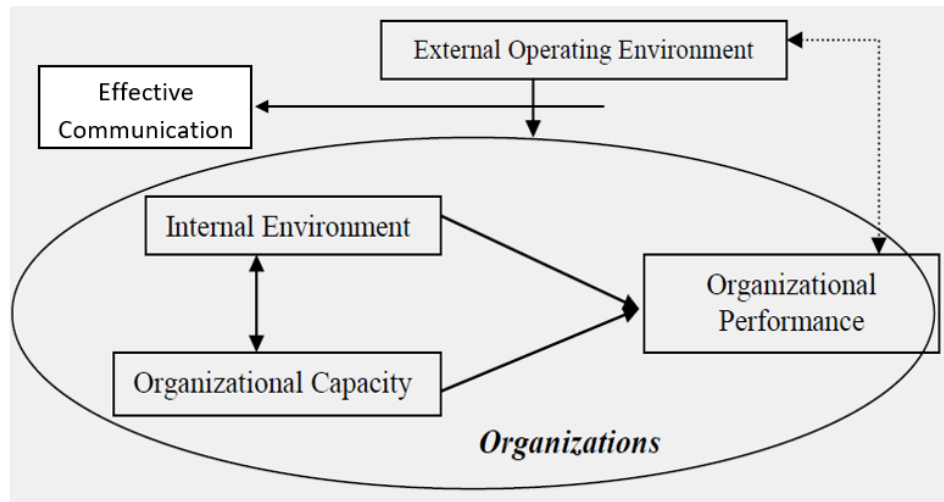
The community continues to perform traditional rituals with full faith, and tourists are welcomed with the typical Lio hospitality. Overall, political governance in Waturaka Village represents a recalibration of modernity and tradition.

The strengthening of bureaucratic structures through the village head and village institutions is complemented by strong customary legitimacy through the Mosalaki. These two systems operate in harmony, serving as the foundation for maintaining social harmony, economic development, and cultural preservation amidst changing times.

## 5. IMPLEMENTATION

Recalibration of village governance, in this context, refers to efforts to refresh or readjust existing systems, procedures, or policies within village governance to make them more effective and in line with current developments and community needs.

This can encompass various aspects, from increasing the capacity of village officials, improving oversight systems, to adjusting village development programs. To provide solutions to the various problems faced, capacity development must be considered, based on the thinking of Douglas Norton, et al. (2003) as presented in the following figure.



**Figure 5: Frame Work for Organizotinal Assesment**

(Doglas Norton, et. al. 2003: 20)

Capacity development refers to the process by which individuals, groups, organizations, institutions, and communities develop their abilities, both individually and collectively, to carry out their functions, solve their problems, and achieve their goals independently. Thus, village government capacity development here refers to the process of developing the capacity of village government organizations to carry out their functions, solve problems, and achieve their goals.

Effective communication is the process of conveying a message from the communicator to the recipient in such a way that the message is received, understood, and responded to appropriately by the recipient. This involves the ability to convey ideas, thoughts, or information clearly and concisely, as well as the ability to listen and understand the other person's perspective.

Recalibration in village governance could include several things:

1. Increasing the Capacity of Village Apparatus:

Conducting training and continuing education for village heads, village officials, and members of the Village Consultative Body (BPD) to improve their understanding and skills in carrying out the duties and functions of village government.

Organizing outreach programs related to village financial management, village development planning, and public services.

2. Improvement of the Supervision System:

Improving the accountability of village heads in managing village finances and development programs.



Strengthening the role of the BPD in supervising the performance of village heads and the implementation of village programs.

Encourage community participation in the decision-making process and monitoring of village development.

3. Adjustment of Village Development Programs:

Adapting village development programs to better suit the potential and needs of village communities.

Ensuring that village development programs are well planned, implemented effectively, and have a positive impact on the welfare of village communities.

Improve coordination between relevant institutions and agencies in planning and implementing village development programs.

4. Utilization of Information Technology:

Encourage the use of information technology in various aspects of village governance, such as village information systems, online-based public services, and transparency in village financial management.

Ensuring the availability of internet access and training in the use of information technology for village communities.

**Recalibration Objectives:**

The primary goal of village government recalibration is to improve the quality of village governance, enabling villages to become more independent, prosperous, and capable of providing excellent public services to their communities. Recalibration also aims to ensure that village government operates in accordance with the principles of democracy, accountability, and community participation.

**Application Examples:**

Training on the use of village information systems for village officials to make village data management more efficient and transparent.

Preparation of village development plans that involve active community participation.

Implementation of a strict monitoring system for the use of village funds.

Increasing the capacity of village officials in managing village finances and preparing accountability reports.

Furthermore, recalibration of village communities refers to the process of adjusting or updating the direction and strategy of village development to better align with current developments and community needs. This encompasses various aspects, from improving the quality of human resources and developing the local economy to sustainable environmental management.

## **The Importance of Recalibrating Village Communities:**

### **Development of Technology and Information:**

Villages need to adapt to technological and information developments to increase the efficiency of various sectors, such as agriculture, education, and public services.

### **Social and Economic Change:**

The social and economic dynamics of the village also need to be taken into account in the recalibration, including the emergence of a younger generation with new preferences and hopes.

### **Environmental Challenges:**

Climate change and natural disasters are real challenges for villages, so mitigation and adaptation efforts are needed.

### **Quality of Life Improvement:**

Recalibration aims to improve the welfare of village communities through various relevant programs and activities.

## **Examples of Recalibration Activities:**

### **Education and training:**

Providing skills training needed by the job market, digital literacy, and entrepreneurship education.

### **Economic Development:**

Supporting the development of micro, small and medium enterprises (MSMEs), as well as village potential such as tourism.

### **Natural Resource Management:**

Managing natural resources sustainably, including water, land and forests.

### **Strengthening Village Institutions:**

Increasing the role and capacity of village institutions, such as Village-Owned Enterprises (BUMDes) and farmer groups.

### **Increasing Community Participation:**

Involving the community in planning, implementing and monitoring village development.

## **Recalibration Objectives:**

### **Realizing Independent Villages:**

A village that is able to manage its own potential and resources to achieve community welfare.

### **Building Sustainable Villages:**

A village that is able to maintain environmental sustainability and natural resources for future generations.

Improving the Quality of Life of the Community:

Villages that provide better access to education, health and employment.

Encouraging Innovation and Creativity:

A village that is able to create creative solutions to the various challenges it faces.

Recalibrating village communities is not solely the responsibility of the government, but also of all elements of the village community. With a spirit of mutual cooperation and collaboration, villages can transform into centers of inclusive and sustainable growth.

## 6. CONCLUSION

Recalibrating village governance politics to boost local economic growth can be achieved through a series of strategic steps. First, villages need to transform core values such as recognition and subsidiarity inherent in local identity. This means that villages must be politically capable of identifying and reaffirming the authentic characteristics of local culture, social structure, and values as the foundation of leadership exercised by the village head. Second, strengthening the capacity of village officials must be carried out through a culture-based approach, namely by building an organizational culture that stems from the local value system that has grown and developed within the community. Third, villages also need to understand and adapt to the formal scenarios and standards that apply within the global framework, in order to be able to meet the established principles of good governance. Fourth, all implemented governance values and principles must be able to build public trust and strengthen the image of village government as an institution that serves, is transparent, accountable, and responsive to various community issues. Fifth, it is crucial to build a village political system that can consolidate the economic values of the local community, while simultaneously making village governance a productive political arena. In this context, village governance not only contributes to increasing Village Original Income (PAD), but also provides tangible benefits to the community in the form of promoting local products, strengthening capacity, and increasing the added value of village production. All of these stages are clearly reflected in governance practices and economic development in the three villages studied, demonstrating that local politics rooted in values and culture can be a driving force for sustainable economic development.

The key is effective communication, as it can build better relationships; improve productivity and performance; avoid misunderstandings and conflict; create a harmonious work environment; boost employee confidence; and facilitate problem-solving and decision-making. By applying the principles of effective communication and applying the tips above, you can improve your communication skills to build better relationships, namely to recalibrate political governance in village government to encourage local economic growth. Because, recalibration of rural communities refers to the process of

readjusting or renewing the values, norms, and ways of life of rural communities. This involves shifting from traditional ways of life to more modern ones, including economic, social, and cultural aspects.

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