

Organizational Communication Model of The Village Fund Governance (Case Study on Corruption of Village Funds in Dasok Village, East Java)

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ABSTRACT

This study aims to determine the organizational communication of the Dasok Village Head in East Java regarding the management of the Village Fund. This research method uses a case study with a qualitative approach. Data collection techniques were carried out through in-depth interviews, observations, and literature studies. The results showed that the Dasok Village Head violated the authority given by the state by not involving the Village Consultative Body (BPD) as a representation of the community, thus causing the Village Fund to be prone to corruption. The communication carried out by the Village Head takes place in a linear (one-way) manner. On that basis, the government should encourage village heads to build intensive communication and dialogue with the BPD and village communities. As a solution to minimize cases of corruption in the Village Fund, the application of local wisdom values and a cultural value system is a necessity that is carried out by the government so that the objectives of the Undang-Undang Desa No. 6 Tahun 2014 namely villages to become advanced, independent, democratic, and have prosperous citizens can be achieved.

Keywords: Corruption, local wisdom, organizational communications, village fund

ABSTRAK

Penelitian ini bertujuan untuk mengetahui komunikasi organisasi Kepala Desa Dasok Jawa Timur terkait pengelolaan Dana Desa. Metode penelitian ini menggunakan studi kasus dengan pendekatan kualitatif. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi dan studi pustaka. Hasil penelitian menunjukkan Kepala Desa Dasok menyalahi kewenangan yang diberikan negara dengan tidak melibatkan Badan Permusyawaratan Desa (BPD) sebagai representasi masyarakat, sehingga menyebabkan Dana Desa rawan korupsi. Komunikasi yang dilakukan Kepala Desa berlangsung secara linier (satu arah). Atas dasar itu, pemerintah harus lebih mendorong kepala desa untuk membangun komunikasi dan dialog intensif dengan BPD maupun masyarakat desa. Sebagai solusi meminimalisasi kasus-kasus korupsi Dana Desa, penerapan nilai-nilai kearifan lokal dan sistem nilai budaya menjadi suatu keniscayaan yang dilakukan pemerintah agar tujuan Undang-Undang Desa No. 6 Tahun 2014 yakni desa menjadi maju, mandiri, demokratis, dan warganya sejahtera dapat tercapai.

Kata Kunci: Dana desa, kearifan lokal, komunikasi organisasi, korupsi

INTRODUCTION

Corruption is a universal and serious problem in the world. It damages political,

social, economic, and cultural sectors of a country (Addo, 2019:404; Othman, Shafie, & Hamid, 2014). In 2003, The United Nations (UN) opposed corruption and designated corruption as an extraordinary crime that endangers the stability of the country and affects sustainable development (Santoso, 2012:341). World Bank President, Jim Young Kim (2014) emphasized that corruption is a crime against humanity that is more dangerous than terrorists (Kapeli & Mohamed, 2015). Corruption hampered national development which triggered an increase in poverty, widening the gap of separators between the middle class and poor classes, and weakening of legal supremacy (Prateppornnarong, 2021: 320). Corruption cases are increasingly widespread in the central government and local governments (Masters & Graycar, 2015:1). But people are reluctant to report it to the authorities.

In Indonesia, bribery practice is like a pandemic that has penetrated all levels of government, starting from the executive, legislative, and judicial ranks (U. I. Indonesia, 2021). Corruption in Indonesia accelerates in three stages, namely elitist, endemic, and systemic (Bidari, 2017:3). Post-Reformation, the government issued Law no. 31 of 1999 concerning the Eradication of Criminal Acts of Corruption (Tipikor) and establishes anti-corruption as a national agenda in the National Mid-Term Development Plan (U. Indonesia, 2015). Hundreds of suspects have been involved in legal cases due to misuse of state money. The Indonesian Corruption Watch (ICW) report noted that until semester 1 of 2021, the state suffered a loss of Rp. 26.83 trillion due to corruption from 209 cases with 482 suspects being prosecuted. In 2020, in the same period, state losses due to corrupt practices were Rp. 18.17 trillion, an increase of 47.63%. (Annur, 2021). Indonesia's position is getting worse at 102 out of 85, according to the Transparency International (TI) version of corruption eradication. Indonesia's score on the Corruption Perceptions Index drops from 40 to 37 (U. I. Indonesia, 2021).

The Corruption Eradication Commission (KPK) reported that from 2003-2020 based on the origin of the agency there were 409 cases of corruption that occurred at the Regency Government (Pemkab)/City Government (Pemkot) level. Bribery cases in regional government are highest compared to Ministries/Institutions (382 cases), Provincial Government (152 cases), BUMN/BUMD (86 cases), DPR/DPRD (74 cases), and 20 corruption cases at the Commission level (Mutia, 2021). Indonesia Corruption Watch (ICW) stated that in semester 1 of 2021, the most corruption at the local government level occurred in village administrations involving actors (village officials) with 62 cases. At the district government there were 60 cases and at the

city government level 17 cases (Wel & Dal, 2021). A total of 676 village officials were accused of corruption cases for the 2015-2020 period with state losses of Rp.111 billion originating from the misappropriation of the Village Fund. The biggest state loss from political clusters is Rp. 115 billion and the BUMN/BUMD cluster Rp. 38 billion (Guritno, 2021). The rampant misappropriation of Village Funds by village officials is contrary to the policy of President Joko Widodo-Jusuf Kalla (2014-2019) through the Nawacita Program which aims to prosper the village following Law No. 6 of 2014 on Villages. The village is the spearhead of development (Sorong, 2019). On that basis, Jokowi continues to increase the Village Fund budget which was originally Rp. 20 trillion in 2015 to around Rp. 120 trillion in 2018. Through the Village Fund, it is hoped that the income of rural communities will increase, in addition to the quality of life (Kemenkominfo, 2017). In practice, the Village Funds disbursed by the central government to villages are prone to corruption (Zakariya, 2020).

As known, the Village according to Law Number 6 of 2014 concerning Villages is a legal community unit that has territorial boundaries and is authorized to administer village government through village establishment, development, and empowerment of village communities based on community initiatives, origin rights, and village customs. (P. R. Indonesia, 2014). Law Number 6 of 2014 concerning Villages regulates the management of Village Funds in a transparent and accountable manner. Transparency of development programs, government actions, and related to the use of the budget by opening the widest access to the public, is one of the instruments in supporting the success of democracy. The implementation of accountability, transparency, and openness of broad access to information to the public by the state is absolute (Martinez, Rodriguez, & Aranda, 2019). Implementation of accountability, transparency, ICT-based through e-government is very important as part of efforts to eradicate corruption (Lyrio, Lunkes, & Talliani, 2018; A. Sari, 2017).

The government allocates a special budget for the Village Fund sourced from the State Revenue and Expenditure Budget (APBN). Based on Permendes PDTT No. 22/2016 concerning the Determination of Priority for Village Funds in 2017 regulates this grant fund for governance, implementation of development, community development, and community empowerment. (P. R. Indonesia, 2016). The four main aspects aimed at making rural communities more prosperous according to Law no. 6 of 2014 concerning Villages, namely meeting basic needs, developing facilities and infrastructure, developing local economic potential, and utilizing natural resources and the environment. (R, Sadono, & Wibowo, 2017). On the

other hand, communication plays an important role in supporting daily human activities by using appropriate communication strategies (Genç, 2017). Communication is an important element of every organization (Turkalj & Fosic, n.d.).

In the communication process, there are five elements, namely communicator, message, media, communicant, and effect (Laswell dikutip Afdjani, 2014:5). In the process of delivering messages by communicators to communicants, there are three approaches including one-way (linear) communication, communication as interaction, and communication as transactional. (West & Turner, 2017:11-13). The communication process in a dialogical and dynamic manner takes place in a transactional communication pattern (Purwanto dkk, 2020).

Individuals involved in the communication process start from the individual, group, organizational, and community levels. The formation of the organization begins with the communication and reciprocal interaction of the individuals involved in it. Organizing involves communication (Keyton, 2017). Communication is needed in the organizing process that lasts as long as the organization exists. Poole (2014:1) reveals that communication plays an important role in activating organizational elements. So the science of communication is closely related to the organization through the involvement of individuals to achieve organizational goals.

While organizational communication is a collection of individuals who work in an organized manner through communication activities in a structured system to achieve organizational goals (Kapur, 2018). Through organizational communication, there is a decision-making process and a process of information transformation between the sender and the recipient, to increase the efficiency of organizational performance. (Kenan, 2012).

One of the theories of organizational communication is Max Weber's theory of Bureaucracy (1864-1920) which is the originator of the theory of national bureaucracy. This theory assumes that humans with certain motivations act rationally through social processes to achieve common goals. Individuals act as actors in controlling actions causally and rationally. Weber in his theory emphasizes the hierarchy of organizational structures/bureaucracies that are governed by rules (Littlejohn & Foss, 2011:362). This assumption is finally able to convince communication theorists about aspects of communication within the organization itself. In Weber's view, bureaucracy is interpreted as the result of a national product aimed at preventing the practice of corruption, injustice, and nepotism (Morissan, 2015:392). Organization according to Weber is a system of interpersonal activities that are tailored to individual tasks based on organizational goals. To achieve organizational goals, authority, specialization, and regulation are needed (Littlejohn & Foss,

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country has rules for good governance. The characteristic of bureaucracy is *esprit de corps*, namely doing what is best for the public for the good of the institution. The main function of the bureaucracy is to realize government policies honestly and sincerely on behalf of the people (Shaikh et al., 2018:251).

In its development, Weber's theory of bureaucracy was criticized by several experts who argued that not all the basic principles of the theory could be applied. Weber's assumptions about the national bureaucracy are seen as irrelevant to the bureaucratic model of modern capitalism and contrary to democracy (Suleiman, n.d:3). Weber's bureaucratic organization is often opposed because the implementation of a rational bureaucracy strengthened by regulation does not materialize (Stojanovski, Denkova, & Trajkov, 2014: 876).

Regarding the phenomenon of rampant cases of Village Fund corruption, one of which occurred in Dasok Village, Pamekasan Regency, East Java. The practice of bribery and corruption shocked the public because it involved local officials ranging from village heads, regents, inspectors to the Head of the Pamekasan District Attorney (Kajari). This corruption case began with information from the people of Dasok Village to the Pamekasan Kajari regarding irregularities in the infrastructure development project amounting to Rp. 100 million. Pamekasan Kajari agreed to accept Rp 250 million as a commitment fee from the Pamekasan Regency Government so that the case was 'closed'. However, the Corruption Eradication Commission (KPK) managed to secure five suspects in the Hand Catching Operation (OTT), namely the Head of Pamekasan Kajari-RU, Pamekasan Regent-AS, Dasok Village Head-AM, Pamekasan Regency Government Inspectorate Inspector, SU, and NS. (Tari & Agus, 2021).

Based on the Dasok Village Fund corruption case, researchers are interested in studying the communication of the Village Fund management organization in terms of Weber's organizational communication theory approach. Researchers consider this important so that this research can make a positive contribution in preventing and even eradicating corruption cases in the Village Fund. So far, researchers have searched the internet and there has been no research related to the misuse of Village Funds using Weber's Bureaucratic organizational communication theory. Other research that contributes to this research is from (Sihabuddin, Muktiyo, & Sudarmo, 2018) with a focus on the implementation of organizational communication in government ranks using Weber's bureaucratic organizational communication theory. Other studies with the same subject as this research are (Sari & Basit, 2018),

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using Weber's bureaucratic organizational communication theory. Other studies with the same subject as this research are (Sari & Basit, 2018), and (Minngkid & Harilama, 2018) which focus on organizational communication in village government.

RESEARCH METHOD

This research uses a qualitative approach with a case study method. This research was conducted in Dasok Village and the ranks of the Pamekasan Regency Government of East Java with data collection techniques, in-depth interviews, observation, and documentation studies. In this research, the researcher interviewed several informants, namely the Regent of Pamekasan (2018-2023) Baddrut Tamam, a member of the Dasok Village Consultative Body (BPD), Muh. Nasir, Head of BPD Dasok, H. Hasan, and Inspector of Pamekasan Regency Government, Moch. Alvi. The analysis technique of this research uses the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing/verification. As for the data validity technique, the researcher used triangulation of data sources.

RESULTS

Organizing organizational communication in Dasok Village, Pamekasan related to the management of Village Funds were studied based on the basic principles of Weber's bureaucratic organizational communication theory, namely authority, specialization, and rules by the Dasok Village Head, AM. As is known, AM was proven to have corrupted state funds of around Rp. 100 million which was originally allocated for village infrastructure development in the Village Fund project for the Fiscal Year 2017.

Based on his authority, the Village Head of Dasok, AM does not involve the Village Consultative Body (BPD) in preparing village development programs including for the use of Village Funds as outlined in the Draft Village Revenue and Expenditure Budget (R-APBDes) to be determined as the Village Revenue and Expenditure Budget (APBDes). This occurred in two periods of AM's leadership as Head of Dasok (Nasir, Muh. 09 September 2019). The Head of BPD Dasok Village, Hasan, also expressed his disappointment with AM's leadership. The village head did not involve the BPD in the preparation of the R-APBDes, so Hasan and 9 other BPD members agreed not to sign the draft. In addition, the BPD was not able to monitor the performance of the village head optimally according to the rules.

Referring to the narrative of the Head and Members of the Dasok Village BPD, there

was no intensive communication or dialogue process between the Village Head, AM, and the BPD. Communication by AM is linear (one-way). The BPD is not involved in decision-making in the village administration. The process of intense communication and dialogue is the main capital to achieve common goals (Wahyono, 2018:113). Building communication between the community and the government requires three elements, namely credibility, the level of confidence in someone (Morden, 2016), and welfare values (Gusfa dkk, 2021).

Poor communication by village officials, especially by village heads to the community, is one of the factors in managing village funds that have not been well received by the community. (Saragih & Agung, 2017:61). Therefore, the village head must be able to establish good communication with all stakeholders to support village development so that its citizens prosper (Arumsari dkk, 2017:86).

With the Village Law no. 6/2014 and the Village Fund Program, village heads can no longer top-down through their policies, including making policies without deliberation or approval from residents/BPD (Adji, 2018). As a logical consequence, policymaking should not be top-down but should adopt a consultative and participatory approach to strengthen accountability and transparency. (Ajulor, 2018). Meanwhile, if the village head does not collaborate with the BPD in making village development decisions, it violates the principles of democracy. Huang & Feeney (2016:188) emphasized that in a democratic society, the government must involve the public in decision-making so that it can build public trust and the public will comply with the policies taken.

Herdiana's (2019) research concludes that the behavior of village heads tends to be corrupt and looks down on the BPD, thus prioritizing accountability reports to the regent/ mayor. On the other hand, the BPD has less role in controlling the performance of the village head.

The Deputy Coordinator of ICW, Sunaryanto (1 October 2019) explained that the absence of BPD involvement from the village head showed the arrogance and extraordinary authority of the village head. ICW's field findings in some villages show the BPD as a 'stamp tool' by the village head. This condition triggers a gap between the village head, village government, and village communities (BPD). The central government, especially the regional government, tends to prioritize village officials so that the BPD and village communities are rarely touched. To note, Village Law No. 6/2014 regulates village governance with the principle of balance between institutions,

representative democracy, and deliberation. The participatory decision-making process through village deliberations is the highest decision-making forum in planning, implementing, monitoring, and accountability for village development (Korupsi, 2015).

In the field, researchers had difficulty confirming with AM because at that time the former Head of Dasok Village was serving a criminal sentence of 18 months in prison at the Class II-A Pamekasan Prison according to the decision of the Surabaya of the Corruption Eradication Law Number 20 of 2001 and proven to have given bribes to the former Head of the Pamekasan District Attorney-RUD to stop the investigation into the Village Fund corruption case. When AM was in the legal process, the administration of Dasok Village was carried out by the Village Secretary but had been delegated to another place. For the last 5 months, Dasok Village has been led by F. Hermawan as Acting Village Head. The sub-district head who was in charge when the Dasok Village Fund corruption case occurred has resigned. While the Regent of Pamekasan, AS was also sentenced, then the government in the Pamekasan Regency was led by the Regent, Baddrut Tamam who won in the 2018-2023 Pamekasan Pilkada.

On the other hand, aspects of specialization according to Weber's theory of bureaucracy (W.Littlejohn & Foss, 2011) that managers are given tasks according to their qualifications, but this requirement is not widely applied. Related to this research, the Dasok Village Head does not have special expertise in managing Village Funds. Although previously the village head was given training or socialization so that the management of the Village Fund was under the mandate of the Village Law. In response to this, the government mobilized village assistants simultaneously throughout Indonesia. The village assistant functions as a facilitator to assist the village head in developing the village, but the assistant's duties are temporary. For field technical activities, each village, kelurahan, and sub-district is escorted by an infrastructure engineering village assistant (Alwi, 2019).

However, experience in the field speaks otherwise. The village assistants who were expected to help the village head turned out to be not optimal because they were constrained by chaotic village government regulations, weak village management, and the lack of qualified cadres. (Triyanto, 2018:56). The ability of the village head to manage the Village Fund independently, which amounts to around Rp. 1 billion per year per village, is still minimal so prone to corruption (Saragih & Agung, 2017). One of the reasons for the proliferation of Village Fund corruption cases is the limited capacity of the village

head and village officials in managing the Village Fund (LIPI, 2020; Kadir & Moonti, 2018).

Meanwhile, the third aspect of Weber's theory of bureaucracy is the rule (W.Littlejohn & Foss, 2011). To achieve organizational goals, organizational rules must be rational. Organizational coordination can only work if it is supported by the implementation of regulations that aim to regulate the behavior of every individual in the organization. Regarding this research, AM-Head of Dasok Village, who received a mandate from the state to develop villages through the disbursement of

Village Funds, actually violated Law no. 6 of 2014 concerning Villages. Grant funds aimed at the welfare of rural communities were corrupted. AM also did not coordinate with the BPD. This act of enriching oneself should be punished to the maximum. (Bunga dkk, 2018:448) emphasized that perpetrators of corruption in the Village Fund must be subject to strict sanctions so that they do not set a bad precedent.

In practice, according to the Deputy Coordinator of ICW, Sunaryanto (2019), the Village Fund is prone to corruption by the village head, village officials, and the wife of the village head, including the sub-district head and other high-ranking officials due to the lack of participation and supervision by the village community and the BPD. The use of village budgets is not transparent, so it does not run in an accountable manner, because the village head does not open wide access to information and socialization to village communities regarding the use of Village Funds and other village income. Sunaryanto (2019) explained that the 'budget game' occurred from the planning process to disbursement. The most common modes of corruption in the village sector are budget abuse (39%), embezzlement (25%), fictitious reports (13%), fictitious projects, (12%), and budgetary inflation (11%).

DISCUSSION AND ANALYSIS

Researchers had difficulty interviewing the former Head of Dasok Village, AM, and former Regent of Pamekasan, AS. Both are languishing in Class II-A penitentiary Pamekasan. For this reason, the researcher interviewed several sources, including the Regent of Pamekasan for the 2018-2023 period, Baddrut Tamam, and his staff. Baddrut Tamam, (9 September 2019) admitted that the Dasok Village Fund corruption case was an 'iceberg phenomenon' that was also rife in other local governments. He instructed the Inspectorate to be extra vigilant in supervising all Regional Apparatus Organizations (OPD), sub-district heads, and village heads, including managing

Village Funds according to regulations to suppress and even prevent potential irregularities or corruption cases. Baddrut mobilized the Team for Formation of Guards and Security for Regional Government and Development (TP4D) as the realization of Presidential Instruction No. 7/2015 concerning Actions for Prevention and Eradication of Corruption to prevent corruption in government agencies.

Responding to irregularities in his ranks, Baddrut requires: 1) Leaders must live a simple life according to local wisdom and cultural values so that they can become role models for the community so that they can carry out their duties (government) in a clean manner, transparent, does not commit gratification or corruption; 2) Government Internal Supervisory Apparatus (APIP) must be more extra in supervising the governance of Village Fund Allocation/ Village Fund; 3) The use of Village Fund Allocation/Village Fund is prioritized on activities to strengthen the productive and creative economy to encourage the circulation of money in the village so that the village community more prosperous.

Judging from organizational communication in the management of the Village Fund, the regent according to Regent Regulation Number 12 of 2017 is tasked with fostering and supervising the implementation of the Village Fund, which then delegates his authority to the sub-district head and inspectorate. Furthermore, the sub-district head, inspectorate, and Village Community Empowerment (PMD) provide socialization and dialogue to village heads to carry out their duties, including the use of Village Funds according to the rules, namely Law no. 6 of 2014 concerning Villages. In this case, organizational communication takes place from top to bottom.

The researcher argues that the communication model of the Village Fund governance organization based on Weber's Bureaucratic Theory with components of authority, specialization and regulation should ideally be strengthened by aspects of local wisdom values and cultural value systems as a way of life in people's lives, including within the scope of government. It is undeniable that the impact of globalization has triggered the erosion of local wisdom values and local traditions or culture (Gentz & Kramer, 2006: 26). Geertz (2007) (Sugianto, Ariani, & Santosa, 2015) mentions local wisdom as a human entity in a community based on its dignity. These values become guidelines in society and take place from generation to generation. Local wisdom is a truth that has become a tradition in an area (Gobyah, 2003) and encourages the development of the nation's character. National character-based development is very important considering that the Indonesian nation faces six problems

related to the nation's character, namely: 1) the disorientation of Pancasila values; 2) the limitations of policy instruments in implementing the values of Pancasila; 3) the weakening of ethical values in the life of the nation and state; 4) the waning of the nation's cultural values in society; 5) the threat of national disintegration, and 6) the nation is becoming less independent. (Indonesia, 2010)

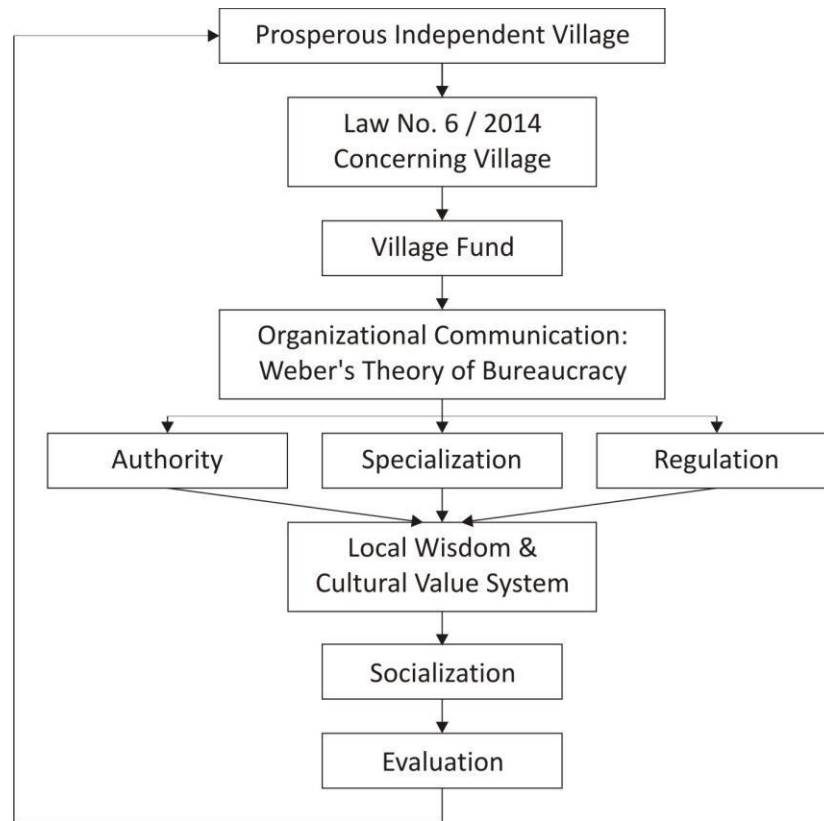
Koentjaraningrat (2009) mentioned that cultural value is something that is considered worthed, valuable, and important for most people so that it becomes a guide that gives direction and orientation to life. This cultural value has been rooted since childhood in the soul of society. Kluckhohn in (Koentjaraningrat, 2009) revealed that the cultural value system in society has five parts including 1) problems regarding the nature of human life; 2) problems regarding the nature of human work; 3) problems regarding the nature of the human position in space and time; 4) problems regarding the nature of human relations with the natural surroundings, and 5) problems regarding the nature of human relations with others.

Referring to Kluckhohn's opinion, the cultural value system and local wisdom must also be a guide in carrying out organizational communication for the Village Fund management.

Local wisdom and cultural value systems are a necessity to minimize cases of Village Fund corruption. Because if we only rely on rules, legal sanctions, transparency, IT-based systems will not mean much without the support of strengthening character, mental character accompanied by the essence of cultural values.

The Deputy Coordinator of ICW, Sunaryanto agrees, that local wisdom values and cultural value systems are applied in government, including eradicating massive corruption in society, including in local government, especially in villages. Surono (2018:1) menyatakan salah satu bentuk dari penerapan nilai-nilai kearifan lokal yakni memperkuat partisipasi masyarakat desa untuk mencegah korupsi di desa. The values of local wisdom in each village must be understood and must be explored further because it is possible to contain anti-corruption values which have indirectly been carried out for generations in village communities.

Researchers create a communication model for the Village Fund governance organization by developing from Weber's Bureaucratic Theory as follows:

Figure 1. Village Fund Governance Organizational Communication Model

Source: Rachmi Kurnia Siregar

CONCLUSION

Communication is an important element of every organization that is carried out by several individuals and takes place in a linear, interaction, or transactional manner. This linear communication process was found in the Village Fund corruption case in the Dasok Village. As the village head, AS does not establish communication or open a space for dialogue with the Village Consultative Body (BPD). Community participation is minimal. This condition is prone to triggering the abuse of authority and power which in the end the Village Fund is used for personal interests.

In the implementation of organizational communication related to the management of the Village Fund, AS also does not apply authority, specialization, and regulations according to Weber's bureaucratic theory. This has caused AS to become an actor in misappropriating state money which also involves several village officials up to the

regency level.

To minimize cases of misuse of Village Funds, stakeholders must actively encourage village community participation to be more intensely involved starting from the budget planning process to supervision so that the use of Village Funds can be right on target. The village head and village officials must open broad access to village communities regarding Village Fund information.

Equally important, the government from the central to the regional and village levels should strengthen aspects of local wisdom values and cultural values as a way of life to erode the 'moral disease' of society and eradicate corruption in all lines of government.