

Cultural-Independent Village: Towards Village Autonomy in A Cultural and Tourism Village in Yogyakarta

Supardal¹, Widodo Triputro¹, Anggarani Pribudi²

Associate Professor in Public Administration, Sekolah Tinggi Pembangunan Masyarakat Desa APMD, Yogyakarta, Indonesia.

Lecturer in Tourism and Hospitalitay, Sekolah Tinggi Ilmu Pariwisata Ambarukmo, Yogyakarta, Indonesia.

Abstract

In the context of implementing the privileges of Yogyakarta, Governor Regulation 93 of 2020 concerning Cultural-Independent Villages is stipulated in village development. The concept of a cultural-independent village is described as a village with the characteristics of independence/freedom, sovereignty, integrity, and innovation. The cultural-independent village is a complete and independent model or the political language of an autonomous village. Cultural-independent villages are supported by 4 pillars of independence in the fields of cultural villages, tourism villages, preneur villages, and women's empowering roles. Thus, it is hoped that the culturally independent village will experience economic growth and independence, so that community members can develop their potential, without intervention by the supra-village government. In practice, culturally independent villages are not yet fully independent, because managing the village economy must follow the provisions of the Regional Government Organization (OPD) 4 fields, as well as the budget also depends on privileged funds, the management is facilitated by 2 assistants from the cultural service of the Special Region of Yogyakarta. The problem is that such a development process eliminates a culturally independent village's principle of sovereignty and independence. For this reason, this research will examine the implementation of the principles of a culturally independent village related to developing cultural and tourism villages.

To examine these problems, a qualitative approach was used, to obtain an in-depth picture of the data obtained through in-depth interviews and focus group discussions (FGD) with all culturally independent village stakeholders. For this reason, this research will be located in one of the villages with the title of a culturally independent village. The data is collected, then reduced, and interpreted various phenomena found in-depth so that comprehensive knowledge is obtained on the problems studied.

The results of the study indicate that village autonomy in the context of a culturally independent village within the framework of privileges has not been appropriately implemented, meaning that a culturally independent village has not met the requirements of an autonomous village. This can be seen from the principles of a culturally independent village, namely: sovereignty, freedom, integrity, and innovation which have not been appropriately implemented. In the implementation of the pillars of independent villages, namely cultural villages, tourism villages, preneur villages, and gender roles, the role of the related OPD and cultural village assistants is very dominant, both in budget management and program management. Thus, culturally independent villages do not have the freedom to manage cultural and tourist villages for the community's welfare, because everything has been scheduled by each OPD, especially *Kundho Kabudayan* in The Special Region of Yogyakarta (DIY).

Keywords: *village autonomy, cultural-independent village, management, policy.*

Introduction

The implementation of the Special Privileges of Yogyakarta, namely Constitution No. 13 Yr. 2012 concerning the Privileges of Yogyakarta, pointed out that the aggregate of the region is distinctive, (in particular, the regional regulations and funds). In the Special Region of Yogyakarta, there are Villages and Kelurahan, and the term Village in 2018 has changed to Kalurahan with the mandate of the Special Region

of Yogyakarta Regulation No. 1 Yr. 2018 concerning Institutional Government of the Special Region of Yogyakarta. This has consequences for governance and village development in the Special Region of Yogyakarta. Likewise, in the village management, according to the governor's regulation, it is known that cultural villages stipulate Governor Regulation No. 36 Yr. 2014 concerning Cultural Villages/Kelurahan, and culturally independent villages following Governor's Regulation No. 93 Yr. 2020 concerning Cultural Independent Villages/Kalurahan. The cultural-independent village is a model which is already independent and marked by the development of 4 pillars, namely the fields of cultural village, tourism village, preneur village, and strong women's role village.

Decree of the Governor of the Special Region of Yogyakarta No. 325/KPTS/1995 was stipulated regarding Guidelines for the Establishment of a Cultural Development Village in the Province of the Special Region of Yogyakarta. Based on this decision, since November 24, 1995, 32 villages have been designated as cultural villages. After the Specialization Law of DIY came into effect, the Governor of DIY Regulation No. 36 of 2014 concerning Cultural Villages/Kelurahan was stipulated. The Governor's Regulation is a guide not only in determining cultural villages/sub-districts but also in developing, empowering, and preserving all cultural wealth owned by cultural villages/kelurahan. The existence of the cultural villages continues to grow, and until 2016, the villages have increased to fifty-six cultural villages/kelurahan based on the Decree of the Governor of the Special Region of Yogyakarta No. 262/KEP/2016 concerning the Determination of Cultural Villages/Kelurahan (Kedaulatan Rakyat, April 6, 2017).

Regarding the Privileges of DIY, there is an institution called Paniradya, which is chaired by Paniradya Pati, an auxiliary institution to the Governor of DIY who is in charge of the Privilege status of DIY. This institution is under the DIY Regional Planning Agency. One of his fields of work is dealing with the Cultural Village. In accordance with the Regional Medium-Term Development Plan Target in 2022, it is targeting twenty-two Cultural Villages to scale up to become Cultural Independent Villages, out of a total of 56 Cultural Villages. In the implementation of cultural-independent villages, village activities receive an allocation from privileged funds. On the other hand, privilege funds sourced from the National Revenue and Expenditure Budget (APBN) from year by year is experiencing fluctuative amount. Consequently, the fund allocations to various agencies and assistance to villages also experience the dynamics in the amount and utilization.

The following table showed the Privilege Fund (Danais) received by the Provincial Government in the past ten years:

Table.1 DIY Privilege Fund

No.	Year	Allocation (Rupiah)
1.	2013	231.392.653.500
2.	2014	523.874.719.000
3.	2015	547.450.000.000
4.	2016	547.450.000.000
5.	2017	800.000.000.000
6.	2018	1.000.000.000.000
7.	2019	1.200.000.000.000
8.	2020	1.320.000.000.000
9.	2021	1.320.000.000.000
10	2022	1.320.000.000.000

Source: Department of Culture (*Kundho Kabudayan*) DIY 2022

The table showed that the privilege funds obtained by the DIY Regional Government have consistently increased from time to time, even in the past three years, the government has received quite large special funds, Although, in practice, the fund cannot be absorbed on the whole. According to Governor Regulation No. 36 Yr. 2014 concerning Cultural Villages/Kelurahan, the authority has to deal with eleven matters related to cultural issues, such as Customs; Arts; Traditional Games; Language: Javanese; Literature; Characters; Crafts; Culinary; Traditional Medicine; Spatial Planning, Buildings, and Local Environment; Cultural Heritage. Thus, to have the status of a cultural village, the kelurahan must meet these eleven requirements and must be proven by supporting documents presented to the assessment team. From a cultural village perspective, the mandatory requirements are occasionally arduous. However, in terms of special budget assistance from the special funds, the amount is smaller than a cultural-independent village, that received one billion of allocation. In order to be a culturally-independent village, the village must meet the compulsory four pillars namely, cultural villages, tourism villages, Prima villages (Women empowerment), and preneur villages. According to the Governor's Regulation No. 93 Yr. 2020 concerning Cultural-Independent Villages/Kalurahan, a culturally-independent village is a village with sovereignty, integrity, and innovation in actualizing distinct values through the utilization of the whole of natural resources and cultures. Hence, a culturally-independent village must be fully independent in serving and meeting the community's needs and is no longer relying on local/regional and central governments.

In the initial development of cultural villages and culturally-independent villages in 2020, the government targeted to develop ten Cultural-Independent Villages, and in the next year, it increased to eighteen villages. By the end of 2021, seventy-six cultural villages and culturally-independent villages have been formed. While the other 362 villages/kelurahan have not yet accomplished as cultural villages/kelurahan. These figures evidently showed that the strict requirements made by the government regarding the criteria led many villages not to have status. As a result, they do not receive special funding assistance. In fact, every village must have the slightest distinctive cultural values, but they are not entitled to the privilege funds because they do not meet the eligibility. Another problem is that the development of culturally-independent villages has not yet shown significant progress, particularly in terms of independence. Based on the issues, this study would like to investigate the significance of culturally-independent villages, especially in terms of village autonomy and welfare improvement. And what needs to be done to assist the rest of the villages that have not been awarded as cultural-independent villages and not granted access to the privilege funds.

Conceptual Framework

Village Autonomy

Village autonomy can be defined as the original authority, where the village autonomy existed before the formation of the state and was then recognized by the state. According to Widjaja (2003), village autonomy is genuine, unanimous, and complete autonomy and is not a gift from the government. On the other hand, the government is obliged to respect the original autonomy of the village. Village autonomy is different from regional autonomy, where the autonomy occurs as a result of decentralization, or in another word, the process of handing over authority from the central government to autonomous regions (Supardal, 2021). As a legal community unit that has an original structure based on privileges, the village can carry out legal actions, both public law and civil law, own wealth, and property, and can be prosecuted and sued in court.

Etymologically, the word village comes from the Sanskrit language, which means homeland, land of origin, or land of birth. From a geographical perspective, a village is "a group of houses or shops in a country area, smaller than a town". The village is a legal community unit that has the authority to manage its household based on the rights of origin and customs that are recognized by the National Government and are located in the Regency Area. Widjaja (2004) in his book entitled "Village Autonomy" states that: "The village is a legal community unit that has an original structure based on special origin rights. The rationale for village governance is diversity, participation, genuine autonomy, democratization and community empowerment" (Widjaja, 2004). In brief, village autonomy is an autonomy acknowledgment based on the origin of the village. Taliziduhu Ndraha (1997) explains as follows:

- a. Village autonomy is classified, recognized, fulfilled, trusted, and protected by the government. Hence, the dependency of rural communities on the government can be reduced.

- b. The position and role of the village government are restored and returned to their initial existence and developed over time in the future.

Village autonomy is interpreted as genuine autonomy, not a gift from the provincial government, as a consequence, the village has an honorable, independent, and sovereign position. Therefore village autonomy must be carried out independently and without intervention from the central and regional governments. The village community is allowed to grow and develop their village. This is in line with the implementation of Law No. 6 Yr. 2014, which stated all the original village authority which was taken over by the supra-village government must be returned unconditionally.

Based on the opinion of Ateng Safrudin (1985: 23), Autonomy is defined as a government of freedom over independence (*zelfstandigheid*), not independence (*onafhankelijkheid*). Regional autonomy according to Ateng Safrudin (1998,), has several meanings as follows:

1. Freedom to maintain and promote the special interests of the region with its finances, and determine its own laws and self-government.
2. The political maturation of the local people and the process of people's welfare.
3. There is a higher government that gives or surrenders part of its household affairs to its subordinate government. On the other hand, in the subordinate government, the person who receives the business has been able to carry out the business.
4. Granting rights, powers, and obligations to regions that enable the region to regulate and manage its own household to increase the efficiency and results for the administration of government in the context of service to the community and implementation of development.

The difference in understanding between regional and village autonomy is regional autonomy is the granting of central authority to autonomous regions to regulate and manage their regions. Whereas, village autonomy is the recognition of the village's original right by the central government. Consequently, in regional autonomy, the central government has the right to intervene in the management of local government, since the rights and authority are given by the central government. But in the village, the supra-village government cannot intervene, because of the initial recognition of village origins and rights.

According to Latifah (2016), the enactment of Law Number 6/2014 concerning Villages has opened opportunities for villages to become independent and autonomous. The village autonomy in question is the autonomy of the village government in managing village finances. One of the programs provided by the government at this time is the provision of village funds with a proportion of 90:10. This means that village autonomy and independence are highly upheld by this new village law. The success of implementing Village Autonomy is marked by the ability to carry out village government governance and provide good services to the community and bring people's conditions towards a better life. (Zulman Barniat, 2019). In other words, village autonomy is a village that can run its government to provide the best service to all village communities, based on all the potential that exists in the village. In the context of the special region of Yogyakarta, the development of cultural villages and tourism villages must be based on village independence.

Methodology

This study utilizes a qualitative research model with a case study approach to identify, describe and explain various phenomena that occur in the implementation of culturally-independent village policies as an effort to actualize village autonomy, and cultural and tourism villages. Qualitative research aims to understand the condition of the context of village independence, and to be able to describe in detail and depth in a natural context the truth that occurs in the field of study (Nugrahani, 2014). The data collection techniques are in-depth interviews and focus group discussions (FGD). In-depth interviews took place through a focused group discussion between researchers and informants regarding the problems studied (Gunawan, 2016). The informants are provincial and district government officials, cultural independent village administrators, and the Village Government. The analysis begins by reducing the data and processing the data by looking at the interrelationships between data sources, the interrelationships between informant component information,

and the linkage of finding phenomena with notes on past phenomena related to the implementation of village independence in actualizing the village autonomy in cultural and tourism villages.

Analysis and Discussion

In discussing the implementation of a cultural-independent village as a form of village autonomy, a normative and implementation approach will be carried out. In the sense of an independent village, a village, according to normative juridical must have certain principles in carrying out services and development. These principles are independent, sovereign, integrity, and innovative in managing village government. According to Governor Regulation No. 93 of 2020 concerning Cultural Independent Villages/Kelurahan. What is meant by an Independent Cultural Village/Kalurahan is an independent village, sovereign, with integrity, and innovative in living and actualizing particular values through the utilization of all the wealth of resources and culture it has by involving the active participation of citizens in the implementation of development and community empowerment to realize the preservation of the universe of creation, welfare, and tranquility of the citizens in diversity. In the implementation of the culturally-independent village policy, the village must carry out four aspects, as follows, cultural village, tourism village, preneur village, and village/women's roles. This is following article 3 of the Governor's Regulation No. 93 of 2020 concerning Culturally Independent Villages/Kelurahan, which states that Culturally Independent Villages are synergy and harmonization of programs/activities of Villages/Cultural Villages, Tourism Villages, Prima Villages, and Preneur Villages. So a culturally independent village is determined because of the village's success in synergizing 4 cultural activities, tourism, prima (women's roles), and preneur village (developing Small and Micro Enterprises). Whereas in Article 5 paragraph (1) Cultural Independent Villages are formed from Cultural Villages in which there are tourism activities, empowerment of small and medium enterprises, and empowerment of women. The problem is that the implementation of independent village policies carried out by 4 OPDs who oversee and facilitate culturally-independent villages have been able to realize the welfare of villagers independently or autonomously.

Actualizing Village Autonomy in Culture and Tourism in a Cultural-Independent Village

The principles of a cultural-independent village are independence, sovereignty, integrity, and innovation. The purpose of a cultural-independent village is to create a cultivated, sovereign, integrity, and innovative village. These principles contain an understanding that parallels to the principle of village autonomy, in which the village has sovereignty over the authority of origin to meet the needs of community members independently. By regulation, the original autonomy of the village is regulated in Law Number 6 of 2014 concerning Villages, where the village has authority based on the origin and local-scale authority of the village. This means that in principle the concept of a culturally independent village has similarities with the original village autonomy norms and similarities with the regulations in the new village law. The question is how to implement the principles of genuine village autonomy in the context of a culturally independent village policy in the special form of DIY? For this reason, the following analysis of the implementation of the principles of a culturally independent village is as follows:

1. Independent Principle; which means the village is given the freedom to run its government, public services, and development, and empower its community. From the results of the FGD with a number of local village government figures and cultural-independent village administrators, it was stated that the principle of freedom of a cultural-independent village could not be implemented, because the programs have been determined by the DIY local government organization (OPD). Concerning the substance of the program content, the implementation process and finance were given through special funding assistance from the privilege fund (Danais). Villages were not given the freedom to find sources of income to support the program, so they must carry out various programs and manage their budgets
In carrying out various programs and activities, cultural villages must comply with the provisions of the OPD and their assistants, so they do not have the freedom to choose other activities except in the four pillars that have been determined, such as the results of interviews with cultural independent village administrators as follows:

That the Girikerto Village is designated as a cultural-independent village in 2022. Because the village fulfilled the four pillars required as a cultural-independent village, namely, Cultural, Tourism, Preneur, and Prima village (Women Empowerment). In general, the four pillars of supporting cultural-independent villages have been running quite actively, accompanied by two village assistants appointed by Kundo Kabudayan DIY. The management of Girikerto village also has a secretariat as the center for the activities of the administrators. The main potential source of Girikerto Village is milk which is developed in a milk beverage factory. Another potential is clean water which is directed at a mineral water factory. The planning and budgeting of the cultural village are separate from the village government. The village always participates in prospective cultural events. The privilege funds are also utilized to finance the activities of the four pillars, allowing the community groups to submit four pillar-related activities which are then approved by the chairman of the cultural-independent village management along with the village head. (Interview with the Secretary of the cultural independent village administrator of Girikerto Village, April 12, 2022)

It also describes how the village determines that cultural objects must follow certain procedures. In the case of the Girikerto Village, since 1948, the village is a result of the unification of three villages. Merapi is a magical object of the Ngrowot traditional ceremony. There is a dolanan child art group and Merti Dusun in each hamlet. In 2021 it became a cultural-independent village that fulfilled the requirements of four pillars. Tourism Village, Provincial champion, Preneur Village, there are thirty SMEs, and Prima Village where the majority of women have businesses (there are coaching and training), Cultural Village which is used as a cultural activity center (established in 2019 at a cost of 1,542 M) and annually earns 1 billion for fifteen activities in four fields. Even under these conditions, the cultural-independent village has no full autonomy in designing its own cultural and tourism program.

2. Principle of Sovereignty. This principle means that the village has the sovereignty and initiative in planning various cultural-independent village programs and activities, in the sense that the preparation of activity plans through community deliberations is like a Village Development Deliberation (Musrenbangdes). Then, the Culture Service issues its budget ceiling so that the village has initiatives in compiling and carrying out the programs. The preparation of the cultural-independent village program planning has not been based on the previously set vision, mission, and goals. There is a tendency for programs to be submitted based on requests, in the sense that the village submits a budget request for the procurement of certain cultural goods/facilities because the OPD provides information to the village through the cultural village assistant. Even if the assistance is in the form of goods and assets, the village does not know the price, and without an asset grant letter, it is difficult to calculate the value of the assets owned by the village. This series of cultural-independent village program management practices shows that culturally independent villages do not yet have sovereignty, because cultural-independent villages are only objects of various OPD activities, especially the *Kundho Kabudayan* of DIY. Culturally independent villages / sub-districts do not have a bargaining position in program planning, and implementation, until the preparation of accountability reports.
3. Village Principles of Integrity; which according to Supardal et al (2022) is a village where people's actions are in accordance with the values, beliefs, and principles they teach. Simply put, the quality of sincere people is only shown by their words and actions, not by those who cannot keep their words. A sincere person is not a person who has many faces and looks that are adjusted to his personal motivations and interests. Village integrity is an important personality for particularly for village leaders. According to Jacobs (2004), integrity emphasizes moral immutability and honesty. Thus, village integrity will be actualized if village actors, both leaders, and residents, have personal honesty and moral greatness to show the village actors' capabilities in carrying out the mandate given by the supra-village government, particularly in terms of accountable and transparent budget. In the practice of managing programs and activities in cultural-independent villages, there are still attitudes and actions that are not relevant to the values that must be applied. For example, honesty in applying for assistance, in this case, there are still things that are forced, in the event that residents might wish for other programs that are more useful and meaningful.

4. Innovative Village Principles; conceptually, the village can innovate if it is given the freedom of initiative in the form of programs and activities, but the fact remained that various cultural independent village programs must follow the guidelines provided by the regional government organization, in particular in the Special Region of Yogyakarta's Cultural Agency. In the perspective of the Ministry of Villages, innovation, in general, has the purpose to encourage the allocation of Village Funds into qualified, effective, and efficient various development activities and community empowerment which adjusted to the needs of the village community (Decree of the Minister of Villages, Development Disadvantaged Regions and Transmigration No. 48 Yr. 2018). In short, innovativeness shows that villages are able to make breakthroughs and strategies in accelerating development and empowering rural communities. In practice, cultural-independent villages have not been able to create significant improvement in terms of community welfare. Furthermore, cultural-independent village administrators are mostly limited by the programs and funds provided by the regional government.

Thus, the principle of innovating in the context of a cultural village is difficult because the development from an ordinary village to a cultural village and then become a cultural-independent village must follow rigid procedures, where each requirement should be fulfilled accordingly. This fact was also emphasized by the chairman of the cultural village of Sukoreno, which said:

“Since 1995, the Sukoreno Village has become a cultural village, and in 2020 it will become a pilot for a cultural-independent village. The administrators of the village create a policy regarding the status of *Bulak* as a protected culture. In this case, the village government is also involved in making decisions that have legal force. Community members understand that culture is not only related to art. The village's livelihood, customs, and local wisdom are part of the culture. The period of service for the cultural village administrator is six years, the same as the village head. The administrator posts are mostly filled by the younger generation, which made up 60% of the total positions. Also, there are two representative assistants from the regional government of the cultural agency. In terms of coordination, the administrators also regularly have technical guidance from the provincial government. Kalurahan also synergizes with cultural villages, so that they can support each other. In 2022, Sukoreno would become a cultural-independent village and would receive grants up to five hundred million rupiahs and must be utilized in an accountable manner.” (Interview with the Head of Culture of the Sukoreno Village 12 April 2022)

The interview showed that to be a cultural-independent village, an ordinary village must undergo a long process. The mandatory requirements set by the regional cultural office are fairly difficult to fulfill in a short time. The mandatory requirements, however, lacked space for the local community to be fully autonomous in developing their creativity and innovativeness to carry out their cultural development tasks. The village community did not have a choice but to follow the guidelines provided by the *Kundho Kabudayan* in the Special Region of Yogyakarta.

In practice, the implementation of four principles of village autonomy in a cultural-independent village has not yet been implemented properly. The village has not become fully autonomous and needs to follow through with the guidelines set up by the government. The four principles served as a benchmark for the village to be a cultural-independent village. Most of the programs were proposed and encouraged by the OPD. Thus, the activities and programs are still far from sovereignty. The level of participation still depends on the mobilization or encouragement from the government through policy and special grants. As a result, if the grants do not roll out, the programs cannot run, which also leads to a low level of participation. In the long run, this issue could create a village's dependence on the regional government. The village head also mentioned that there is a strong motivation from the local community to make their village a cultural-independent village, in order to have access to the one billion rupiah grants from the privilege funds.

Implementation of the Four Pillars in a Cultural Independent Village

One of the requirements for a cultural-independent village is the existence of four pillars or principles, as follows: cultural, tourism, preneur/business, and prima village (The roles of women empowerment).

Following the Governor's Regulation No. 93 Yr. 2020 concerning Cultural-Independent Villages. Clause three of the regulation stated that Cultural-Independent Village is a synergy and harmonization of four main activities, Cultural, Tourism, Preneur/business, and women empowerment. This means that a village that achieved the status as a cultural-independent village is required to have these four main programs to grow and develop to increase the economic growth which leads to the rise of the village's community income. Purposively, these four pillars aim to enhance and strengthen the village's economy in a sustainable manner, so that the community could become more self-reliant. However, in practice, the programs related are still strongly dependent on the regional government organization and special grants. Furthermore, it also reinforces the existence of the cultural assistants from the regional cultural agency, which acted as the middleman between the village and the *Kundho Kabudayan*. For instance, before submitting the program proposal, the community needs to consult with the assistant first, and any information from the cultural agency would be passed through by the assistant to the village's community.

The implementation of the four pillars in a cultural-independent village aims to improve the welfare of the village's community independently and sustainably. As stated in the Governor's Regulation No. 93 Yr. 2020 concerning Cultural Independent Villages/Kalurahan, in clause one, the four pillars' main objective is to encourage rural economic growth, as follows:

1. A Cultural village is a village that has and preserves its cultural heritage, which can be seen in the form of customs, tradition, art, traditional games, language or dialect, literature, scripts, crafts, culinary, traditional medicine, spatial planning, and cultural heritage. Becoming a cultural village is the most important stage before a village can be nominated as a cultural-independent village. A cultural village must have the eleven main cultural elements mentioned before. To fulfill the elements required, the village should be able to explore its cultural values and practices that have already been cultivated in the past. In this case, it is uncommon for the village to innovate their culture according to the times.

The involvement of various parties from the cultural agency in running prospective programs in the cultural-independent village is central. The main issues for rural community development are the lack of empowerment in participating in the programs, and the dependency on the special budget given by the government since most of the locals' occupations are farmers, laborers, and small merchants. More importantly, the village government does not fully encourage and empower the community in developing BUMDes, as part of the village's autonomy in managing their economy and finance, (Dewi Kirowati et al, 2018). Strengthening economic capacity regarding culture and tourism needs to be properly actualized. Thus, the village could adequately improve the community's welfare. However, this effort must be driven by the local government as an adviser, which is the cultural agency in this case.

Regarding the management of the cultural-independent village, the chairman stated as follows:

"In the Bejiharjo Cultural-Independent Village, there are five important aspects in managing the village:

- 1) Educate the community about culture, arts, and customs.
- 2) Preserve the customs and traditions of the community. For instance, *the wilujengan feast* that still preserves in Bejiharjo village.
- 3) Crafts, culinary, and food by prima villages, as part of women empowerment, is continuing.
- 4) Literary language is developed by young people as cultural practitioners who teach the younger generation, to preserve their knowledge.
- 5) Development of spatial planning and zoning for cultural and tourism areas

In 2020 Kalurahan Bejiharjo had designated as a cultural-independent village. The appointed village administrators include, the chairperson, secretary, treasurer, and members. The administrators have duties to preserve culture and aim to improve the community's welfare. The assistant works to help the village head culture preservation and mediate the village with the cultural agency. Hopefully, the community's welfare is significantly improved by the realization of four pillars. (Chairman of the Bejiharjo cultural-independent village administrator, 12 April 2022)

From the narrative of the cultural-independent village administrator, the village makes efforts to increase the economic level of the community through assistance from the cultural village assistant assigned by the *Kundho Kabudayan* of The Special Region of Yogyakarta.

2. Tourism Village is a community group that engaged in tourism activities, including, attractions, accommodation, and supporting facilities within the village area with the principle of community-based tourism. In its practice, it is impossible for a cultural-independent village to be carried out without involving all stakeholders, namely regional government organization (OPD), Village Government, cultural actors, and village administrators. Even the Tourism Agency plays a big role in mentoring and facilitating the tourism village. As stated by one of the experts that strengthening the role of cultural villages requires the support of all executors. The executors mentioned are technical and non-technical executors who carry out the cultural preservation. In this case, the Kulon Progo Regency Culture Office, Banjarharjo Village Apparatus, Cultural Village Managers, and Village Communities. Synergy among executors is very important to harmonize the implementation of local cultural preservation programs. (Reni Triwardani, 2014). In developing community-based tourism or village tourism, the roles of various parties are required. In particular, the local government facilitates the formation of tourism villages to improve the community's welfare. The cultural-independent village administrators did the same thing as follows:

"Cultural-independent village administrators always socialized about cultural villages in every event, conducted art group coaching, where art groups could submit proposals for activities related to four aspects. Facilitation of the community groups who hold cultural events with tourism village and other pillars are all funded by the special funds through a request system or community group request (Interview with the village head of Mandiri Budaya Kalurahan Wedomartani, 12 April 2022).

In developing the tourism village, the role of the tourism office and privilege funds is also central. It means that the role of the tourism agency in policymaking is significant, in addition to the role of Pokdarwis (tourism awareness group).

3. Prima village is a village that encourages women's participation through increasing economic productivity by utilizing all existing potential and involving all relevant cross-sector roles to create a prosperous family. From a gender perspective, women's roles are neglected in the management of village development. But nowadays many affirmative policies provide opportunities for women in a variety of roles. In the current economic development in the village, the women's roles are seriously taken into account in the implementation of a cultural-independent village. Regarding the role of women in village development, the following research results show that: Women's participation and transparency for the public should be the rise of public trust in the village officials in managing the funds of the village, however, it has never been taken. The role of women in planning the work program of the village called APBDes can filter aspirations by the needs of society based on values, norms, and culture. Optimizing the women's role can capture the aspirations of society and openness in the management of the fund that all can be used as a social capital village to village governance in the management of DD. Social capital will make the villagers and village officials have a strong bond, and mutual trust, to avoid conflict so as a valuable capital to build and boost the economy in the village. (Titi Darmi, 2016). So the role of women in various economic activities tends to be accepted with many advantages, such as tenacity, flexibility, resilience, and economy. This is very important in achieving the goals of village economic development, which requires the vibrant characteristics mentioned above.
4. Preneur Village is a village that can grow village-scale business units (SMEs), which are managed by the villagers themselves through strengthening entrepreneurship knowledge and skills, improving product/service quality, added value, and competitiveness to improve the village economy and achieve the welfare of citizens' lives. So the village must be able to be independent in increasing the economic productivity of the community. The opinion of the independent village management reflects the strong will of the village community to advance, the production of products/works that are proud of, and the ability to meet their needs. the idea, work, and village self-sufficiency cover the economic, cultural, and

social fields which are based on three strengths, namely the development of rural and inter-village economic activities, the strengthening of the village participatory system, and the development of communities in the village who are economically and socio-culturally strong and have a high concern for towards village development and empowerment. (Imadoeddin et al, 2021).

The economic development of the village starts from community participation with the facilitation of the Cooperatives and SMEs Office which helps the business group flourish in the village. The problem arises when SME actors run their enterprise when assistance is available, but become passive in their group when the facilitation is due. It means that there is a high dependency of the enterprise on capital assistance. The capital assistance sourced from privilege funds is the main focus for cultural villages and cultural-independent villages. The allocation of the fund can be described as follows:

Table.2. Allocation of the Privilege Fund (in Rupiah) in Cultural-Independent Village

No.	Divisions/Affairs	2019	2020	2022
1.	Institutional	15.347.553.220	14.554.390.500	39.603.870.500
2.	Land	24.230.505.050	19.469.545.187	25.083.829.948
3.	Spatial Planning	606.319.828.746	541.972.542.398	474.744.173.993
4.	Culture	554.102.132.984	744.003.521.398	780.568.125.599

Source : Paniradya Keistimewaan Tahun 2021

This table showed that each year there was a considerable increase in privilege fund allocation in terms of cultural affairs. However, the increasing number of the cultural village becoming cultural-independent villages causes the increase of villages that received funds, particularly villages that have not accomplished the status.

Conclusion

1. Regarding the implementation of the four pillars of a cultural-independent village (independence, sovereignty, integrity, and innovation), villages have not yet been fully autonomous in determining their own programs. Since most of the programs have been outlined by the related institution (Regional Government Organization and Cultural Agency). Additionally, cultural-independent villages have a strong dependency on the allocation of privileged funds to run their programs. In terms of integrity, there are still elite inconsistencies, particularly in determining suitable programs to improve the community's welfare. On the other hand, the village's innovativeness is lower, because the community only follows the guideline set by the government.
2. In terms of four pillars implementation in improving the local community's welfare, could be described in four points. First, the cultural village pillar encourages the rise of various art and performance events. It encourages the village to dig deeper into its history and preserve its past cultural heritage. Despite that, cultural attractions have not yet maximally increased the village's economic growth. Then, in tourism aspect, community-based tourism emerged as the prime mover, which enables the community to offer an alternative form of tourism, and optimize their potential, such as traditional culinary, and agrotourism. But there is an uneven distribution of advantages in the tourism field, where only a few groups of people have advantages. This goes with the SMEs as well, business sustainability and marketing are the main obstacles. Lastly, the roles of Prima Village which emphasizes women empowerment are very much dependent on the programs with special fund assistance.
3. The four main pillars in a cultural-independent village, despite their advantages in developing the village also have a considerable impact in closing or even limiting other prospective fields. For example, agriculture, plantation, fisheries, forestry, and service sectors tend to be underestimated, which also in reality are the occupation of the community. As a result, the privilege funds are focused on the four designated fields and carried out by a handful of relevant people, even though the funds should be utilized optimally in multi-sectors. In addition, villages in The Special Region of Yogyakarta should be able to receive funding assistance from the state budget (APBN).

4. In terms of village autonomy, the influence of the local government (The Cultural Agencies) is still central, mainly in the decision-making process, in determining the suitable programs to sustain the cultural-independent village. This influence of the government overweighs the community's initiatives in determining the future development of their village.

References:

1. Syafrudin, A., & Na'a, S. (1998). *Republic of the Village: The Struggle of Traditional Law and Modern Law in Autonomous Design*. Jakarta: Rineka Cipta.
2. Barniat, Z. (2019). Village Autonomy: Theoretical and Legal Conceptions. *Journal of Socio-Political Analysis*.
3. Kirowati, D., & et.al. (2018). Independent Village Development Through BUMDes in Improving Village Community Welfare (Case Study of Temboro Village, Karas District, Magetan Regency). *Journal of Aksi*.
4. HAW, W. (2004). *Village Autonomy*. Jakarta: Rajawali Pers.
5. Gunawan, I. (2016). *Qualitative Research Methods: Theory and Practice*. Jakarta: PT. Bumi Aksara.
6. Imadoeddin, & et.al. (2021). Strengthening Independent Villages in The New Normal Era of Covid-19. *Journal of Abdidas*.
7. Ndraha, T. (1997). *Organizational Culture*. Jakarta: Rineka Cipta.
8. Nugrahani, F. (2014). *Qualitative Research Methods in Language Education Research*. Solo: Cakra Books.
9. Azis, N. L. (2016). Village Autonomy and Village Fund Effectiveness. *Journal of Political Science*.
10. Triwardani, R., & Rochayanti, C. (2014). Implementation of Cultural Village Policy in Effort to Preserve Local Culture. *Journal of Reformation*.
11. Supardal. (2021). *Political Decentralization and Local Autonomy in Indonesia*. Yogyakarta: APMD Press.
12. Darmi, T. (2016). Optimizing The Role of Women Based On Social Capital In The Village Government Sector (Study on Village Fund Management). *Journal of Jantro*.
13. Government of Republic Indonesia. (2012). Constitution No. 13 Yr. 2012 concerning of The Privilege of The Special Region of Yogyakarta. Indonesia.
14. Government of The Special Region of Yogyakarta. (2017). Regulation of The Special Region of Yogyakarta No. 3 Yr. 2017 concerning of Culture Preservation and Development. The Special Region of Yogyakarta, Indonesia.
15. Government of The Special Region of Yogyakarta. (2019). The Special Region of Yogyakarta Regulation No. 11 Yr. 2019 concerning of Poverty Alleviation. The Special Region of Yogyakarta, Indonesia.
16. Government of The Special Region of Yogyakarta. (2014). Governor Regulation No. 36 Yr. 2014 concerning of Cultural Village. The Special Region of Yogyakarta, Indonesia.
17. Government of The Special Region of Yogyakarta. (2019). Governor Regulation No. 25 Yr. 2019 concerning of Institutional Guidelines for Privilege Affairs in Regency/Municipal and Kalurahan. The Special Region of Yogyakarta, Indonesia.
18. Government of The Special Region of Yogyakarta. (1995). Governor Decree No. 325/KPTS/1995 concerning of Guidelines for the Establishment of A Cultural Development Village in The Special Region of Yogyakarta. The Special Region of Yogyakarta, Indonesia.
19. Government of The Special Region of Yogyakarta. (2016). Governor Decree No. 262/Kep/2016 concerning of the Appointment of Cultural Village/Kalurahan. The Special Region of Yogyakarta, Indonesia.
20. Government of The Special Region of Yogyakarta. (2021). Governor Decree No. 351/KEP/2021 concerning of the Appointment of Cultural Village/Kalurahan. The Special Region of Yogyakarta, Indonesia.

