

Analysis Of Institution Political Culture And Local Democracy Through in Village Meeting (Musyawarah Desa)

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Abstract—This study focuses on analyzing the institutionalization of local political culture and democracy through village meeting. The area of this research is in the context of village autonomy. By taking a scheme of village consultation in the village of Gunung Meriah, Gunung Meriah Subdistrict of Deli Serdang Regency, this study specifically addresses the political culture of village communities in governance of strategic decision-making processes in village government. So it is parsing an innovative way the village deliberations are oriented towards vulnerable groups in the village. The purpose of this study is to analyze and optimize the potential of village resources and community participation in rural development; to analyze and review the village consultation procedures and methods in discussing the strategic issues of the development as well as to parse innovative ways in which the village-based village-oriented group is vulnerable; and to know the institutional form of local political culture and democracy through village meetings. The institutionalization of political culture and local democracy through village meeting still not optimal, it's why this research becomes important and interesting to be studied. The reason, firstly, the Village Law is a legal product created to trigger a structural change of villages in Indonesia. The Village Law is a new direction in poverty alleviation efforts in the village as well as making it the basis for national development. *Second*, village deliberations will accent the local political culture and democracy as a basis for substantial democratic practice. Local democracy in the village consultation scheme provides room for wider aspirations for the community. *Third*, a government not give a focus attention to integrated socialization and education related to the importance of village consultation in the ability to manage and run the village government as well as possible. To answer the problems, this research uses descriptive qualitative research approach. The result of this research is the synergistic and sustainable political awareness has been institutionalized both of village government, elite and society. Which in turn is a pillar of strengthening the principle of good local democracy at the village level. So it can be ascertained that the institutionalization of democratic culture is able to create a governmental performance that meets the principles of participation, transparency, rule of law, responsive, oriented to broader public interests, efficiency and effectiveness, accountable and has strategic vision. In addition, the roots of local political culture are able to contribute positively to democratization efforts, it is advisable that the government should provide a broader role for the community to build itself, become a strong civil society, and local elites provide examples of behaviors that lead to the strengthening of life practices democratic.

Keywords: *Political Culture, Local Democracy, Village Deliberation*

INTRODUCTION

The Dynamics of Political Culture and Local Democracy

Discourse of democracy through village meetings in Indonesia, explicitly began to emerge after the New Order era passed. It may be due to the conditions of openness and freedom (both in terms of thought and practice) not found during the New Order. The following research will explore the idea of institutional analysis of local political culture and democracy through village meetings (*musdes*). The area of this research is in the context of village autonomy. By taking a village consultation scheme in the village of Gunung Meriah, Gunung Meriah Subdistrict of Deli Serdang Regency, this study specifically addresses the political culture of village communities in governance of strategic decision-

making processes in village government. So that will parse an innovative way so that village deliberations oriented to vulnerable groups in the village.

The background of this research begins with the momentum of democracy that puts the public as the holder of the highest mandate. This democratic model requires elements of civil society that actively control the administration of government. This means in harmony with the republicanism perspective that views individuals as active actors that encourage useful change collectively. The collectivity within the framework of democracy in Indonesia lies in all citizens and it is implemented in Law no. 6/2014 on the Village.

The law no. 6th 2014 about Village has a mission and spirit to encourage democratic village governance. This can be seen from the existence

of a number of articles that provide access to the community to participate in the implementation of village governance. Villagers have the right to participate, and village governments have an obligation to ensure transparency, accountability, and encourage community participation.

One of the spaces village democratic provided by the Village Law is village deliberation (*Musdes*). *Musdes* is the highest forum in the village that has the role and strategic function in discussing, formulating and deciding various matters related to the vision, mission, and village policy in responding to the challenges it faces. Described village deliberation or called by another name is a deliberation between the Village Deliberation Agency, Village Government, and community elements organized by Village Consultative to agree on strategic matters (Village Minister Decree No.3 Year 2015 About Village Assistant).

The various components of community, directly or through representatives such as groups of farmers, fishermen, laborers, teachers, religious leaders, youth, elderly, poor women and other vulnerable groups in the village should have access and attend the *musdes*. Their presence, especially vulnerable groups, can be a source of inspiration to strengthen village programs to better empower vulnerable groups who have been subjected to various life pressures.

Thus, the village consultative forum is actually a place for the village community to actively communicate with each other whose results are used as the basis for policy making by the village administration. The advantages and the excellence of decision making in the *musdes* is not necessarily solve all problems in the village. Its success depends, of course, on the commitment of the villagers themselves. Commitment to active participation in village management and commitment to radical change follows the spirit of the Village Law.

On the other side in general in the data, the problem of inequality in 2005 to 2015, village gini ratio on average increased. In 2005, the village gini ratio was initially at 0.26, but by 2015 it had reached 0.32. The problem of poverty also continues to be attached to the villagers, in March 2016, the number of poor people in rural areas reached 17.67 million people (14.11%), greater than the urban poor number of 10.34 million people (7.79 %) (in the Directorate General of Development and Empowerment of Village Communities Ministry of Village, Development of Disadvantaged Regions and Transmigration RI).

This means that in the initial explorations reveal many basic problems in the village. In addition to the problems of poverty and inequality, the various problems include; about job access, lack of the facilities public, still and difficult to get involved in the development planning process in the village. The minimal community involvement and apathetic political culture in the village consultative process gave a negative signal for village development efforts. So what about the Village of Mount Meriah as the location of the study sample?

Based on statistical data, Gunung Meriah District is one of the subdistricts in Deli Serdang Regency which is located in the southern part of the subdistrict in Deli Serdang Regency. The number of residents of Gunung Meriah sub-district in 2015 is smallest in Deli Serdang Regency which is 0.14 percent of the total population of Deli Serdang Regency. In addition, Gunung Meriah Village, Gunung Meriah District is the most Targeted Household (RTS) area (BPS Deli Serdang District 2016).

Comparing the performance the development of Gunung Meriah District, reflected in the achievement of several social and economic indicators, Gunung Meriah District shows a less encouraging development. Compared with 22 (twenty two) other sub-districts located in Deli Serdang District (BPS: Statistics of Gunung Meriah District 2016).

Another problem, administratively, that the implementation of development activities in Gunung Meriah Village, Gunung Meriah Subdistrict, Deli Serdang Regency by the village government goes without guidance or model of a planning document that discuss together between the community and the government through village meeting. This problem is increasingly doubled because in reality, almost all villages in Gunung Meriah Subdistrict that are the target of this research do not have a planning document and based on the needs of citizens. If there are development programs that enter the village of Mount Meriah Gunung Meriah District Deli Serdang District, the program can be said as the executor of local government programs Deli Serdang District or the results of lobbying and communication of certain parties who have access to certain political elites, so is not based on the development planning document of Gunung Meriah Village, Gunung Meriah District, Deli Serdang Regency.

As a result, the dynamics of village deliberations during this run in a minimalist manner without using a measured direction waveguide and

contained in the master document planning Village Mount Meriah District Mount Meriah Deli Serdang District. This fact is identified in the middle of discussions that researchers have conducted with some local communities who claim to be rarely involved in the village strategic decision-making process. As a result, the development goes the way it is. So the process cultural politics and democracy (substantially) experienced a dynamic that undermined the essence of democracy itself.

In many areas Democracy is caught in a mere procedural meaning (formality). In its application is constrained by many issues. *First*, the democratization of the village still faces the obstacles of administrative practice. The village community considers deliberation as merely ceremonial because the proposals have been compiled by the village government elite. So that the influence of the lack of participation and community presence in village meetings is also the intensity of the implementation of village meetings are minimal.

Second, the local government apparatus tends to take "topdown" actions to control the Village Government. On the other hand, the democratization of the village is also constrained by the political culture of the village community which shows the weakness of substantive and constructive participation level of the village community. *Third*, the socialization of the Village Law still minim to the village government institution as the executing party. So that the faded understanding of society to the spirit of village autonomy. This resulted in the lack of participation of the community to take an active role in the development planning process, both in the initial process of village deliberation until the end of the village meeting which resulted in priority proposals in each village.

This condition ultimately leads to inadequate governance. It can be known by an inability to provide optimal public services. The dynamics of democracy in the era of reforms filled with various forms of this issue ultimately drowned the public's optimism of the democratic system itself.

From reading the issues that described above, the researcher realizes that the institutionalization of local political culture and democracy through village meetings (*musdes*) in governance of the strategic decision-making process in village government is not optimal. By taking the research area of Gunung Meriah Village, Gunung Meriah Subdistrict, Deli Serdang Regency, this research becomes important and

interesting to be studied. The reason, *first*, the Village Law is a legal product created to trigger a structural change of villages in Indonesia. With this new regulation, the village now stands as the subject of autonomous development. The Village Law is a new direction in alleviating poverty in the village as well as making it the basis for national development. *Second*, village deliberations will accent the local political culture and democracy as a basis for substantial democratic practice. Local democracy in the village consultation scheme provides room for wider aspirations for the community. *Third*, the lack of village government's attention to integrated socialization and education is linked to the importance of village consultation in the ability to manage and run the village government as well as possible.

Based on the above descriptions, this research will answer the question that will be proposed as problem formulation is how to institutionalize the local political culture and democracy through village meeting (*musdes*) in Gunung Meriah Village, Gunung Meriah District, Deli Serdang Regency?

MATERIALS AND METHODS

A. Types of Research

This study was conducted with qualitative techniques. The methods of data collection are by library and document study techniques, also internet search. Data collection was also conducted with Focus Group Discussion technique that conducted with stakeholders in research village. And also interview techniques with respondents. Data analysis technique is done by qualitative analysis technique

B. Place of Research

The area of this research is in the context of village autonomy. By taking a scheme of village consultation in the village of Gunung Meriah, Gunung Meriah Subdistrict of Deli Serdang Regency

B. Processing and Data Analysis

Processing data is done manually by interview. The data were analyzed descriptive perspective.

RESULT AND DISCUSSION

A. Urgency to Institutionalize Local Democracy through Village Deliberations

Conceptual grounding to address this research problem, we need to understand substantially from democracy itself and why the village needs democratization. The current discussion and democratization drive is also linked to strengthening citizen access and participation, which includes: citizen involvement in strategic decision-making, the fulfillment of civil, political, economic and cultural rights, as well as opportunities for involvement in formulating development programs to be implemented by the government at all levels so that the welfare distribution is more evenly distributed.

For society, democracy is a matter of justice. For the village government, democracy is regarded as the involvement of all elements of society in governance as well as in the development process. In the end, the village government becomes increasingly rich in perspective (see point) in looking at the problems and choosing an alternative way out of the problems and challenges facing the village.

Democracy teaches equal deliberation, participation and access for all citizens to better discuss and determine the future direction of their village (Budi, 2009). Fellow citizens in the village can dialogue with each other, and discuss the direction of policies, development programs and community empowerment in the village, whether in the field of education, health, employment, housing, customs and other facilities and infrastructure that can be a boost to the quality of citizen welfare.

In this case the village meeting can be a space to answer challenges and various problems in the village in a dialogical and participative way. Village deliberations also become arenas in spawning consensus (consensus) for strong village planning, growing serenity, assets and village potentials bringing prosperity to all citizens in a sustainable manner.

On the other hand, the discourse on the power of civil society awakens the state organizers to find a new approach in development policy that favors the people by promoting the democratization of the villagers. Because to realize a democratic nation, must be started from the grass root community (grass root).

Village deliberations are viewed as an answer to the government's negligence to provide a wider space of democracy to the people as end users of public policy resulting in innovation and creation of the people to understand their own needs. Because the centralized, non-participatory development process will tend to forget the needs of the people at the grass root level. It will

be aware that the concept of empowerment is able to bridge the participation of the people with other stakeholders in the development process.

In article 54 of Law no. 6 Year 2014 on the mentioned Villages, village deliberation is a democratic mechanism in institutionalizing village democracy. Deliberation Village or called by another name is a deliberation between the Village Consultative Board (BPD), Village Government, and community elements organized by BPD to agree on matters of a strategic nature (Paragraph (1) of Article 2 Permendesa No. 2 / 2015).

The strategic items referred to in paragraph (1) include:

- a. Village Arrangement;
- b. Village Planning;
- c. Village Cooperation;
- d. Investment plan coming into the Village;
- e. BUM Village Formation;
- f. Addition and disposal of village assets; and
- g. Extraordinary event.

Strategic village decisions include: village mid-term development plans; investments entering the village; development of rural areas; formation, incorporation, division or change of village status. Village deliberations in this case are not the holders of the sovereignty of the village people, nor are they permanent institutions, but as a binding strategic decision-making forum for the government and villagers.

The implementation of village deliberations for strategic decision-making is intended to avoid the elite bias by the Village Head, as well as the involvement of the community to provide protection for the village's strategic assets. Ultimately, as a model of local dimensioned development, research on the topic of institutionalizing local political culture and democracy through village consultation (musdes) in the context of village autonomy becomes interesting and important to study with local political discipline and regional autonomy. Studies with constructivist paradigms that researchers do this can complement and refine the results of previous research and enrich the treasures of science.

In addition, through village consultations that are expected to create an empowered and self-reliant society capable of addressing various poverty issues, improving village government capacity in applying participatory development models based on community democratic

institutions in order to improve the achievements of village government programs to target groups.

B.Strengthening Local Democracy: Village Deliberations and Maintaining Wisdom Values

Borrowing the term Danish political expert George Sorensen, this is the present term that frozen democracy era. Democracy is a pseudo democracy. Fake and frozen. Those who enjoy this democracy are the elites only. In the midst of such conditions, it does not apply everywhere. Villagers are able to provide deep colors democracy. The process is well groomed in the life of the villagers of Mount Meriah. The citizens of Mount Meriah are able to interpret their own village interests, without harming the village development policies issued at the District, Provincial and even Central levels.

Democratization of the village of Mount Meriah has been awakened through the closeness of kinship (one tribe "karo"). The social relationships that exist in the village of Mount Meriah are built from social interaction personally among fellow villagers that have lasted long. Feelings as fellow countrymen grow empirically and personally, that is the result of daily interactions including from kinship. These relationships have established patterns of attitude and social intercourse. In general, for example in the Karo tribe that which the relationship between the older and the younger, the close relatives of distant relatives, kinship or unrelated have long-lasting features. In such a form of solidarity, the people of Gunung Meriah Village become a separate subjective category that is bound by a sense of togetherness and mutual support.

In addition, one of the press points of the reality of Mount Meriah villagers to be considered in village democracy is the collectivity nature of the village community. In the nature of the collectivity, the people of Gunung Meriah Village have a general tendency to prioritize deliberations of "annual village rembug".

Customary institutions can play a similar role. The institute reflects the original structure of the village that grows and develops on the initiative of the village community. Thus, as part of the village community's initiative, Democracy principles can also be developed from the institution. As a partner of the Village Government, both (Adat) are responsible for the implementation of democracy in the village,

while as part of the Village, they are also responsible for developing democratic life.

These deliberative institutions are in fact the basic social capital for democracy, as well as the entrance for the democratization of the village without injuring the village tradition.

C.The Mechanism Councils of Meriah Village

The *Musdes* Committee was established and established by BPD, through a decree from the chairman of the BPD. The decree is valid for 1 (one) year or as needed. Membership of the village meeting Committee is voluntary. While the composition of the committee is make from the condition of socio-cultural the local communities. Nevertheless, because BPD as the organizer of *village meeting*, the Secretary of BPD acts as Chairman of the *Musdes* Committee. In *Musdes*, the Secretary of BPD will be assisted by members of BPD, Village Community Empowerment Cadres (KPM), community elements, and village apparatus. Who can be involved as a participant of Gunung Meriah Village? Village Deliberations are followed by Village Governments, Village Consultative Bodies, and all elements of society. The *Musdes* committee invites them officially the elements of the community.

The elements of society that are invited in the *village meeting* are not only prioritized with direct interest in the *Musdes* material. In addition to the elements of society as mentioned above, *Musdes* also involves other elements of society in accordance with socio-cultural conditions of society. In addition, the Chairperson of BPD may invite counselors from SKPD Kabupaten/ Kota, sub-district head, professional assistants, and / or third parties.

In the context of implementation, villages recognize 3 (three) large-scale democratic mechanisms that directly involve the village community, namely the election of members of the BPD, the election of the Village Head, and the Village Deliberation.

Through the process of habituating everyday actions and in village activities, the principles of democracy have come to life and grow. Developing a democratic culture takes place in a simple way. The principle refers to the interests of the village community, tolerance, gender justice, volunteerism, humanism, and other principles above have been applied not only in the context of democracy but also in daily life.

Tolerance by villagers is shown in dealing with neighbors. Humanity or humanist principles

should even remain manifested in the face of problems, for example, in the case of crime in the village though. Likewise, in relation to the elements of Village Government, transparent and accountable principles have been applied in the form of public information services.

The above examples can be interpreted as cultivating a democratic culture. Such growth, one of them, is sown through a very subtle medium, namely the habituation or habituation of democratic principles in simple daily actions and in village activities.

D.The Collective Action of Society in Influencing Village Policy

Participation means the participation of village communities in every activity and strategic decision making of the Village. The Village Law places a participatory nature as the regulatory principle, which means it desires to sustain the democratization process in the Village.

The village meeting of Mount Meriah is the same as in other villages. Differentiated into two kinds; namely *Musdes Terencana* and *Sudden Musdes* (unplanned). The planned *Musdes* is prepared by BPD and Pemdes Gunung Meriah in the previous budget year, whose planning includes the activity plan along with the budget plan (RAB). While *Musdes* is suddenly done when the village is about to discuss strategic matters that are not planned before.

The village of Mount Meriah usually conduct village deliberation when there are things that are very important to be discussed by all citizens example gotong royong (doing something together) due to landslides, traditional festivals, harvest highway and others. Village deliberation for the residents is already familiar. Seen from the various cultural heritage of citizens (Karo) in the form of jambur which is often used as a meeting room to the place of the local customs. And it lasted from generation to age until now maintained.

There was no change in the village deliberations. Village deliberations are organized by involving all citizens. All involved, village government, RT, LPMD management, BPD officials, community leaders, youth, ordinary citizens, both men and women joined the formal invitation from BPD and village government to attend village meetings at Balai Desa (Jambur).

Villagers follow the way of deliberation. Many of the participants of the deliberations proposed the needs of the people and argued in the forum of deliberation. This is to ensure that village

development planning is not dominated by the idea of a group of people. And also to avoid any horizontal conflict within the village community. This means that participation takes place regardless of gender differences (male / female), economic level (poor / rich), social status (figure / common person), and so on. As the principle of village regulation and democratic principles, participation is a necessity as the realization of democratic rights owned by every citizen of Gunung Meriah village as the holder of power. Involving all villagers indirectly build awareness of citizens to jointly fight for their fate in decision making in the village.

Democracy of Mount Meriah village also requires a voluntary participation process. Voluntary can be interpreted as (1) personal awareness to do or participate in a Village activity. The purpose of personal awareness is that everyone optimizes his common sense judgment in deciding or acting on something. The next meaning, (2) voluntary it means free from threats or intimidation in determining an attitude. This includes the threat of violence and money politics. Every villager of Mount Meriah has the right to be free from threats or pressure from others. In the village community, this principle is one of the important aspects that must be developed to achieve the democratic village life.

The understanding of Mount Meriah villagers in tolerating is also very good. This principle continues to hold them as an attitude of respect for different attitudes or opinions, without reproach, degrading, or belittling. Tolerance here also means non-discrimination for minority residents ie other than the Karo tribe. In deliberation, for citizens to excommunicate a person or group of persons because of their identity or circumstances (gender, religion, ethnicity, family, economic level and so on) is an unjustifiable act. Instead village democracy is manifested as an empirical space to embrace every element of difference or plurality (plurality) contained in the village community of Mount Meriah

Local Culture Strengthening Democratization: A CONCLUSION

Some of the above aspects provide a synergistic conclusion of political awareness and sustainable for all parties, both state, private sector and civil society. The partnership is clearly a pillar of strengthening the application of the principle of good local democracy at the village level that almost certainly ensures the institutionalization

of democratic culture is able to create governmental performance that meets the principles of participation, transparency, rule of law, responsive, broader public interest orientation, and effectiveness, accountable.

Democracy as a counterweight and complements the principle of sovereignty, affirming power in the hands of the people. This means that through village democracy is expected to develop dynamically in strengthening its capacity as a self-governing community. In the mechanism, the Village Musyawarah is a media of village democratization process that seeks to consolidate democracy in rural development (village building) and rural development (village building).

The local political culture has been able to contribute positively to democratization efforts. It should be remembered, however, that the village democratization process should be viewed thoroughly. Democratization is not merely a democratic procedure, but also the growth of democratic values and culture in the village community. Regardless of the development of democratic values and culture at the community level, the whole mechanism of democracy will be entangled again as a procedural mechanism. It is here that the government is advised to provide a broader role for the community to build itself into a strong civil society, and local elites provide examples of behaviors that lead to the strengthening of democratic practices of life

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Lembar Negara

UU No. 6 Tahun 2014 tentang Desa

Peraturan menteri desa, pembangunan daerah tertinggal, dan transmigrasi Republik Indonesia Nomor 2 tahun 2015 Tentang Pedoman tata tertib dan mekanisme Pengambilan keputusan musyawarah desa.

Peraturan Pemerintah Republik Indonesia No. 43 Tahun 2014 tentang Peraturan Pelaksanaan Undang-Undang No. 6