

The Energy in the Context of Social

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Abstract

Kalesang Desa is a community development program carried out by the Buru Regency government in the context of community welfare. This paper aims to explain the function of Kalesang Desa which is carried out as an effort to develop the community and to map the potential of social energy contained in the implementation of Kalesang Desa. The results of the study show that the Kalesang Desa program as a development effort is able to become a medium for raising of social energy where locality, kinship and local leadership are positive signals of community development. The elements for the development of social energy are very strong because they are supported by the order of local values in the form of kinship, cultural values and local leadership owned by the community in Buru Regency. Thus, very interesting from this study is the existence of synchronization between the implementation of Kalesang Desa with the potential of social energy which drives the dynamics of rural community development.

Keywords: kalesang, village, community, buru, maluku

1. Introduction

In general, the aim of Kalesang Desa is to improve the welfare of rural communities and the quality of human life in rural areas through the provision of meeting basic needs, construction of village facilities and infrastructure, development of local economic potential, sustainable use of natural resources and the environment (Rodríguez-Pose and von Berlepsch 2014; M. C. B. Umanailo and Ali 2019). Villages have become very important for the central and regional governments but they cannot always be in line with the reality on the ground.

The context of Kalesang Desa in Buru Regency is interesting because its geography indicates the wide availability of rural areas with all the resources contained therein including potential sources of labour. The efforts of the Buru Regency Government to continue to spur growth and village development can be seen with various programs that have been carried out over the past few years, such as the harvest, tourism promotion and fisheries resource development. In reality, the infrastructure development that is carried out often left behind horizontal problems and conflicts that change the meaning of the development being carried out (Pieniazek 2016). When the Kalesang Desa program was prepared, the Buru Regency Government program was more focused on education and health issues and the village's mainstay products in accordance with local wisdom in each of the villages. Based on locality ownership due to differences in the structure and local wisdom of each village, it is expected that with the Kalesang Desa program (M. C. B. Umanailo 2013), all of these problems can be fixed, and if the Kalesang Desa program can be developed, the aim of making the village as the axis of development more tangible will be realized.

The specifications of the Kalesang Desa program in Buru Regency are a breakthrough program that is more focused on issues of education, health and the potential of the village's mainstay including forms of local wisdom in each village that need to be preserved. According to the Buru Regent, Ramly Umasugi, this program will not be the same in all villages because each village has its own local structure and wisdom. For this reason, the program will be adapted to the culture in each village (Tahir and Umanailo 2019). In addition, this program also aims to maintain the

developing village through the participation of village communities for the progress of the village. The program has been supported from all regional work units including the clean, beautiful and healthy village program.

This paper wants to initiate the birth of a meaning for village development, where Kalesang Desa has been considered as an independent community movement in Buru Regency, with the aim and orientation of work focused on village communities, meaning that the community which is the motivator of the development of their own village is associated with the movement to build villages by the local community. Besides, Kalesang Desa is able to become social energy for achieving people's welfare through attachment, empowerment and strengthening of identity. In this paper, the writer tries to raise the issue of Kalesang Desa which is associated with the movement to build villages to see the relevance between the both of them. Based on writer point of view, Kalesang Desa has a segmentation that can produce social energy as needed in a development process. One definition of social energy is emotional warmth and support for the development of self-identity. Therefore, this social energy is different from the physical energy that comes from food and other energy sources utilized by people to do their activities in their environment (McDonald and Crandall 2015).

Social energy can be called as the energy that causes the ego structure to grow. This ego structure must be understood as social energy that results from group contact, dynamic processes, and conflict. An important feature of this dynamic group relationship is that it makes others more attentive, both in terms of acceptance and rejection. Thus social energy is a motivating factor for the development process of each individual. Identity is the total amount of social energy that has been received to date, both quantitatively and qualitatively (Wood, E., Tappan, G., Hadj, A., 2004. Understanding the drivers of agricultural land use change in south-central Senegal. *J. Arid Environ.* 59 et al. 2008).

The social energy of rural communities is identified in four main aspects, namely: kinship, locality, cultural values and local leadership. First, kinship: concerning family support systems and kinship ties that exist in each social environment in dealing with and overcoming a problem/need (M. C. B. Umanailo et al. 2019). Second, locality: forms of cooperation in local communities outside the family and kinship system, such as social gathering, and other forms of cooperation. Third, cultural values: the extent to which local cultural patterns are rooted in institutions that are guaranteed social welfare and security. Fourth, local leadership: the extent to which local leadership has the potential as social energy that serves to direct the community towards the achievement of shared prosperity.

Meanwhile, the Kalesang Desa is essential as a sign of courage to think beyond the shell, the spirit out of the shackles of the safe zone and the spirit to break old habits, the formation of the Kalesang Desa culture is the attitude. Adaptive, positive, optimistic, appreciative and democratic attitude. The Kalesang Desa program in Buru Regency is a breakthrough program that is more focused on issues of education, health and the potential of the village's mainstay including forms of local wisdom in each village that need to be preserved (M. C. B. U. Umanailo 2019).

The purpose of the Kalesang Desa program is to facilitate and encourage the community in the village to build and organize their villages to become an independent, prosperous village in accordance with the vision and mission of Buru Regency.

In a number of previous studies conducted by Lisa Lindawati, the problem of the village development Movement was an illustration that in the village development Movement, development communication achieved village independence using the open-source operating system which became the identity of technological independence. In addition, this movement also uses the Village Partner System which supports villages in building good governance. The village also manages a portal to increase its bargaining power in front of stakeholders (Khoirriini and Kartika 2018). With these various technological applications, the village was able to show that it was able to become an independent entity.

In another section, Sahid Ridwan Background (2015), conducted research on how to implement the Kalesang Desa program by the Buru Regent Government based on the Buru Regency Decree No. 140/172 of 2014 by taking samples in two villages namely Lala and Karang Jaya. What is obtained in the study is an evaluation of the implementation of the program with the results of the implementation of the initial a phase which is still more or less in the form of a trial of program implementation?

2. Research Methods

In this study, the authors used a qualitative-critical descriptive research method. The research process begins by developing basic assumptions and rules of thinking that will be used in research. The assumptions and rules of thinking are then applied systematically in the collection and processing of data to provide explanations and arguments in the form of data collection and compilation, as well as analysis and interpretation of these data to explain phenomena with scientific thinking rules that are applied systematically [8]. In its explanation, it emphasizes

the power of data analysis on existing data sources. These sources are obtained from various books and other writings by relying on existing theories to be interpreted clearly and deeply to produce theses and antitheses. Furthermore, this study used library research. This study is based on library research. Library research is a series of activities relating to library data collection methods, reading and recording and processing research material. It is a study that utilizes library resources to obtain research data [9].

3. Results and Discussion

In some observations and studies on the implementation of Kalesang Desa program is understood as a regional ceremonial to simply clean up or maintain village infrastructure as described by the Government program, so that the participation that occurs is the initial framework for the implementation of village structuring. Meanwhile, according to the representative of the Buru Regency Government, the Kalesang Desa program is the same as a clean, beautiful and healthy village program. In essence, the Buru Regency Government wants all villages in Buru Regency were able to show their personalities through village structuring such as infrastructure.

The big framework is expected, in one public discussion, the program can also be used as a reference material in the village competition which is held annually by the Buru District Government, the government hopes that the community members in each village can seriously understand and interpret this program. The Kalesang Desa indirectly teaches mutual respect, courtesy, both to fellow villagers and other village or village residents.

Kalesang Desa consists of 2 (two) syllables namely Kalesang and Desa, etymologically the word kalesang comes from the Ambonese language which is classified as a family or dialect from the standard Malay language intended in the Maluku Province region which means to care, preserve, care for, improve, maintain, organize, foster or improve, where in principle these meanings have the same goal, namely efforts to build towards a better state. Meanwhile, according to Law number 32 of 2004 in the Village regarding Regional Government, there is "a legal community unit that has jurisdictional boundaries, has the authority to regulate and manage the interests of the local community based on recognized local customs and customs in the form of a national government system and located in the Regency/City, as referred to in the 1945 Constitution of the Republic of Indonesia. Villages or what is referred to by other names existed before the Unitary State of the Republic of Indonesia was formed. The diversity of characteristics and types of villages, or what is referred to by other names, does not become a barrier for the founding fathers of this nation to make their choices in the form of a unitary state. Although it is realized that in a unitary state there needs to be homogeneity, the unitary state of the Republic of Indonesia continues to provide recognition and guarantees for the existence of a legal community unit and traditional law community unit and their traditional rights.

Buru Regency is one of the districts that experienced the impact of the enactment of Law Number 32 of 2004, in which the implementation of rural development involving each level of government starts from the district, sub-district and village governments. Related to the role of the government in rural development, Buru Regency itself has done a lot of development activities, especially in agriculture and rural infrastructure, development in agriculture and infrastructure. The funding for the Kalesang Desa program is divided into 2 (two) parts, namely the first is the funding of the Kalesang Desa coordination team and the second is funding in the context of implementing village Kalesang. The Kalesang Desa program funding is carried out with an integrated and systemic system involving all SKPDs in Buru Regency with funding from the National Budget, Provincial Budget and Regency Budget. The stages of the implementation of the Kalesang Desa program are the stages that determine the success or failure of the Kalesang Desa program, at this stage all components responsible for the implementation of the village Kalesang program are required to work in earnest in accordance with their duties and functions.

At the end of 2015, the Kalesang Desa Program was then reconstructed and recycled with a slightly different implementation pattern, in which there was an involvement of the Regional Apparatus Unit (SKPD) to foster each village specifically assigned. This is also a trial in which the budget for the implementation of this program is still charged and adjusted by the SKPD given the responsibility of fostering the village. The SKPD's participation in assisting villages is an inseparable part of the participation in the implementation of regional development, however, the community still considers this as a ceremonial initiation of development in development.

In several cases, the community prefer to wait for what was done by the SKPD and the development of the program was considered to be the task of the SKPD who was assigned rather than vice versa jointly participating in the planned development. This condition can be found in several villages namely; in coastal villages and most villages in the mountainous terrain.

With the involvement of elements of the Regional Government from each SKPD in each village, the interactions that occur are more intense with visits and mentoring. The initial activities carried out were deliberations and joint

discussions which involved the government as well as local villagers. The purpose of the discussion is to gather and also together to plan assistance.

The concept of empowerment in the discourse of development is usually always associated with the concepts of independence, participation, networking and justice. According to Rapaport (Allcott 2011), empowerment is a psychological understanding of the influence of individuals on social conditions, political power and their rights according to the law. Meanwhile, McArdle defines empowerment as the decision making the process by those who consequently carry out the decision. People who have achieved collective goals are empowered through their independence, even it is a "necessity" to be more empowered through their own efforts and accumulation of knowledge, skills and other resources in order to achieve their goals without relying on outside help. McArdle stressed the importance of the process in decision making (Timasheff 1950). Conditions like this have not been able to be developed through an ordinary accompaniment, Kalesang Desa which was built on the initiative of regional executives will create its own dependencies as we can find in several locations in Buru Regency; that the community and the Village Government are waiting for their arrival even to start activities related to the Kalesang Desa program.

In the context of the participation of regional government, Law No. 23 of 2014 concerning Regional Government was issued, based on legal and political developments to realize better and more accountable regional governance in accordance with the aspirations of the people. Furthermore, the village as the spearhead of the government which is an acronym of the central government were directly affiliated with the community is expected to be able to effectively carry out the tasks of the government as the government in the village in order to realize development in all fields (Fuchs 1998).

The administration of village governance is a subsystem of the national governance system so that the village has the authority to regulate and manage the interests of its people. According to Law Number 6 the Year 2014 Article 23, it is stressed that the village administration is organized by the village government. Article 25 "The village government as referred to in Article 23 is the Village Head or referred to by another name and assisted by the Village Official or referred to by another name". Furthermore Article 48 "The village apparatus consists of the village secretariat, regional executors and technical implementers". The village head is tasked with organizing the village administration, carrying out village development, village community development and village community empowerment. Village Government is one of the elements of governance in the village has a big responsibility, good and bad governance will be very dependent on the performance of the village officials as the organizing element. The implementation of village governance will be better organized and even more advanced if the performance of village officials in providing services is in accordance with the principles of village governance that are accountable, transparent, professional, effective and efficient, clean and free from collusion, corruption and nepotism (Gramski 2005; M. C. B. Umanailo 2019). One of the functions of government administration is community service performed by government officials. Village officials are part of the government apparatus which is one component that has the role of implementing government duties. Village officials are employees who are appointed by authorized officials to carry out governmental tasks related to service to the community. The village apparatus has a role as an element of the government apparatus to organize the government in order to achieve the State's goal of protecting the entire nation, promoting public welfare, educating the nation's life and carrying out world order.

The Village Government under the leadership of the Village Head has the following tasks: 1) to carry out government affairs, development and society in an efficient and accountable manner, 2) to carry out government affairs delegated by the Regent. Thus, the Village Government carries out the functions of government administration, community empowerment, community services, the administration of public order and order, maintenance of public infrastructure and facilities, and the development of community institutions. However, what happens at the lowest level of government, that is, the village, there are many occurrences involving the low quality of government services to the community both in quality and quantity.

According to the Indonesian Wikipedia dictionary, the etymology comes from the word "command", which means an individual who has the duty to give orders. The definition of government is an institution that consists of a group of people who govern a society that has different ways and strategies with the aim that the community can be well ordered.

The social energy created by the Kalesang Desa is identified in four main aspects: Social energy in kinship in their environment is intertwined in two forms, namely nuclear family and extended family (Miller, Iles, and Jones 2013). Customary institutions in the form of clans are known in the community and have a strong influence on the sustainability of community life. A kinship which derived from Kalesang Desa was able to support in the form of social energy capital assistance in locality among the community generally occurs in the form of mutual cooperation at work.

In its achievement, local traditions become one of the instruments of success in giving birth to social energy (M. C. B. Umanailo 2020). The habit of the community to be involved in village affairs, cleaning the village becomes a value of its own locality in problem-solving efforts. This condition is also supported by the cultural values of the people in Buru Regency who generally want to wait and assume that the natural plan does not need to be resisted but it is already a life value where humans are expected to always endeavour even in difficult conditions (poor). The implementation of the Kalesang Desa is able to synergize with local leadership patterns, the Kalesang Desa accommodates local leadership and eliminates the domination of influential people or elite groups in each village so that the participants created is a desire born of awareness to help each other work in developing the village.

4. Conclusion.

Community empowerment is a series of systematic actions and involves various components of formal and informal organizations. Kalesang Desa as an initiative to build a village is a movement to gather the strengths and abilities of the community and their environment. Social energy in rural areas whose existence is part of the inherent of village community life has a strategic potential in driving the empowerment of rural communities. This energy is in the form of a solid blend of all potential elements of society, ranging from groups of educators, entrepreneurs, farmers, students, religious leaders, traditional leaders; which are all available in people's lives. The elements of Kalesang Desa, if compiled, consolidated, and utilized will produce social energy that can be utilized for the benefit of rural community development. Thus, it can be said that in the implementation of the Kalesang Desa there is the potential to develop social energy within the community in Buru district.

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Biography

M Chairul Basrun Umanailo is a lecturer at the Faculty of Agriculture at Iqra Buru University with specifications of rural sociology and research methodology. It has an M.Si degree in sociology Obtained from the March University. In 2016 Began doctoral education at the University of Brawijaya. Currently still completing a dissertation on the issue of urbanization because of village development that is focused on the Central Java region