

UDC 332

COUNTRY'S HEGEMONY AND PEOPLE'S MUTUAL ASSISTANCE IN A VILLAGE'S DEVELOPMENT: A CASE STUDY IN KAIRANE VILLAGE, KUPANG

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ABSTRACT

This research aims to describe and explain about; (1) People's mutual assistance in Kairane Village; (2) Country's hegemony toward the development of Kairane Village; (3) The impact of country's hegemony that causes the weakness or the strength of mutual assistance spirit in the development of the Kairane Village's people. The focuses of this research are; (1) People's mutual assistance in Kairane Village; (2) Country's hegemony in Kairane Village; (3) The impact of country's hegemony toward mutual assistance spirit of the Kairane Village's people. This research used qualitative approach. Data collecting techniques used in this research were interview, documentation, and observation. The result of this research shows that the spirit of mutual assistance of Kairane Village's people starts to fade. The mutual assistance value which starts to fade is caused by country's hegemony that is massively spread in the village. Hegemony here is from the higher government toward the village government such as program/activity, fund flow, and program responsibility mechanism. On the other side, development and law factor is also included in the hegemony of the higher government that debilitates the value of mutual assistance.

KEY WORDS

Hegemony, Mutual Assistance, Village's Development

The value of togetherness in a form of a spirit of mutual assistance in a community becomes one of village's characteristics and is one of the conditions for developing a customary village as it is explained in paragraph 97 verse 2 (a) as a community with feeling of togetherness in a group. The example of community with feeling of togetherness in a group is mutual assistance. Mutual assistance has been existed and widely spread in Indonesia for long time and not only in one area. The continuity of mutual assistance is not easy and becomes moral responsibility of the people and government. Mutual assistance will fade away if the feeling of togetherness is lost, and every work or activity does not have voluntary element and even being materially counted. Mutual assistance can be regarded as a value system that becomes a background of a certain habit to help each other (Brahmana; Rochayanti; Susilo, 2009).

The change of mutual assistance spirit which is one of the culture and tradition values owned by villagers is also caused by several governments' policies upon the village and its people. The policy which is in the form of program and/or project with materialistic value (money value) make the tradition of mutual assistance changes from voluntarily becomes paid work. It is proven in a study by Syukur M. A. Djaha (2017) entitled Development Planning Decentralization, Study Case in Pulau Buaya and Lendola Villages. The research found that the spirit of mutual assistance in both village is weakened and faded because the people who previously work voluntarily based on the spirit of togetherness system is changed by commissioning system (through government project/program). That is why today's people are willing to work if only they get paid first. This condition later said by Bryant and White (1989) as central domination. This type of domination is said as hegemony by Gramsci (1891-1937 in Sulasman and Gumilar, 2013). In the end, country's hegemony has weakened the value of mutual assistance which is actually a local wisdom of villagers.

LITERATURE REVIEW

Country's Hegemony. The theory of hegemony cannot be separated from Antonio Gramsci. He is the patent holder of the concept of hegemony. The starting point of Gramsci's concept about hegemony is that there is a class in which the members run power upon the lower class using two ways, violence (repressively) and persuasion. Repressive way used by the upper class toward the lower class is called domination, while the persuasive way is called hegemony. The agent of domination act is the apparatus of the state such as the police, army, and judge. Meanwhile, hegemony is run persuasively by instilling ideology to control over people's mind without any force. Hegemony is reached politically through moral and intellectual efforts to create uniformity of point of view among the people (Hefni, 2011).

Hegemony (hegemonia, Greek) previously refers to the domination (leadership) a country of Greece toward other country and it is developed become the domination of a country toward others. Today, that leadership refers to a leadership of a certain country which not only a city-country toward other countries that loosely or tightly connected integrated in the 'leader' country. The concept of hegemony for Gramsci means something that is more complex. Gramsci used this concept to examine certain political, cultural, and ideological shapes in a community that possibly support a fundamental class to build its leadership as something compulsive (Hefni, 2011).

Gramsci developed hegemony concept by stepping on 'intellectual and moral' characterized leadership. This type of leadership happens as the result of voluntarily agreement from the lower class or the people toward the higher class that leads, especially the agreement from main group in the community. Since hegemony is reached from the agreement of main groups in the community, the agreement does not mean negatively. Any action, rule, or policy taken from an agreement means it is good. The lower class agreement happens because the higher class has succeeded to instill their group's ideology. Ideology internalization is conducted by building systems and institutions such as a country, common sense, culture, organization, education, etc. that is able to strengthen the hegemony (Hefni, 2011).

Mutual Assistance. Mutual assistance can be regarded as a value system that stimulates the habit of helping each other. The spirit of mutual assistance is based by a point of view that human cannot live individually but they live together in a social environment. Human is basically depended on each other and that is why human needs to maintain good relationship with their surroundings in brotherhood atmosphere (Brahmana; Rochayanti; Susilo, 2009). Mutual assistance is an activity that is done together and voluntarily in order to make sure that the activity runs well, easy, and light. According to Koentjoroningrat (Rary, 2012 in Rahman, 2016) mutual assistance or helping each other in a small community is only motivated by spontaneous willingness to devote to each other, but also the feeling of need for each other in the soul of the people.

Mutual assistance has been existed and widely spread in Indonesia for long time and not only in one area. The continuity of mutual assistance is not easy and becomes moral responsibility of the people and government. Mutual assistance will fade away if the feeling of togetherness is lost, and every work or activity does not have voluntary element and even being materially counted. Mutual assistance is one of Indonesian cultures that is full of noble value so it needs to be accustomed in our lives (Angorowati and Sarmini, 2015 in Nurlatifah 2006).

Traditional People. Tradition or custom is people's habit, and several group of people start to make the custom as general custom for everyone in the system and it becomes "custom law". Custom law is rules of people's habit in a society living, or in other word custom law is the law that has to be accepted and implemented in among the people. To maintain the implementation of custom law to avoid any deviation or violation toward the law, there should be a part of the society that responsible to control. Thus, these custom functionaries will slowly become the head of the custom (Hadikusuma, 2003).

The shape and structure of traditional people which is an alliance of custom laws, the member is bounded by territorial and genealogic factors. However, after the independence of

Republik Indonesia, those groups of people are mostly disappear. The group of trader with their custom law has no more influence. However, most traditional society or custom law alliance still live with their custom law based on the territorial or genealogical binding, and/or the mixture of both (Hadikusuma 2003).

METHODS OF RESEARCH

This research used qualitative method. The location of this research was Kairane Village which is one of the villages in Kupang that was set-up for traditional village. The focus of this research was (1) Mutual Assistance of the people in Kairane Village; (2) the effect of hegemony toward the spirit of mutual assistance of the people in Kairane Village. Resource person in this research was determined by purposive sampling that is sampling with certain considerations. The consideration used in this research was Kairane Village's Government, indigenous elders of Kairane Village, the people of Kairane Village, and public figures of Kairane Village. Data collection techniques used in this research was interview, documentation, and observation. Data analysis used in this research was the one proposed by Miles and Huberman. According to Miles and Huberman (2014), qualitative data analysis consists of three simultaneous activity grooves that are: data reduction, data representation, and conclusion drawing/verification.

RESULTS AND DISCUSSION

Kairane Village was using *kevetoran* system in the beginning, in this system the people of in the village help each other based on the value of mutual assistance. And so in its government, the spirit of mutual assistance was strictly hold. The process of village development also used mutual assistance system in the society. It is proven by several public buildings of that era in 1953 where the people of Kairane Village and the *vetor* built a church together. The church as built because Kairane Village did not have church and the people of Kairane Village had to walk far enough to another village for praying. That problem then became mutual problem that lead the idea to build a church. The church building was done together with the spirit of mutual assistance to be used together. The process of church building was conducted together by preparing local material such as wood and coarse grass, and was built by the people of Kairane Village and its result was a church which was built in 1953. The cooperation is so much related to the nature of human as social creature that cannot live individually but depended on their surroundings. Mutual assistance is also regarded as a value system that stimulates the habit of helping each other. The spirit of mutual assistance is based by a point of view that human cannot live individually but they live together in a social environment. Human is basically depended on each other and that is why human needs to maintain good relationship with their surroundings in brotherhood atmosphere (Brahmana; Rochayanti; Susilo, 2009).

Mutual assistance is an activity that is done together and voluntarily in order to make sure that the activity runs well, easy, and light. According to Koentjoroningrat (Rary, 2012 in Rahman, 2016) mutual assistance or helping each other in a small community is only motivated by spontaneous willingness to devote to each other, but also the feeling of need for each other in the soul of the people. As it happens in Kairane Village while building a church, another activity that illustrates the value of mutual assistance is the opening of Gmit Council School (Sekolah Rakyat Gmit) which was firstly opened in Kairane Village. The school was opened by spontaneous willingness to devote for each other. The feeling of devotion was shown by an evangelist in Kairane, Mr. Melki Sedek at that time in his effort to develop education in Kairane Village (still called *ketemungkungan* Kairane at that time) by gathering and accommodating first class children of the council school to educate them. This condition was triggered by the reason that children could not go to school to the next village (Noekele) because the distance was too far which was 18 km. By the initiative and extraordinary effort in the education field to help others especially the children of Kairane

Village, in 1954 a school was established under the upbringing of five *temukung* and Gmit Council School was official in 1956.

All the program or activity in Kairane Village as mentioned before are the program or activity motored or run by the spirit of mutual assistance, voluntarily without the expectation of commission. Each activity mentioned before is done together stimulated by the feeling of mutual interest and brotherhood. In socio cultural perspective, the value of mutual assistance is a spirit in a form of behavior or action of an individual which is conducted with no expectation of return to do something together for mutual interest or certain individual (Rochmadi, 2012). Several program or activity that remains run with the value and spirit of mutual assistance so far are cleaning activity (month events, opening of a new road, sewer cleaning, etc.), activity of the farmers, and separation and misery hedge program.

Country's hegemony toward a village that eclipses the value of mutual assistance in Kairane Village can be seen from the programs and activities that were previously held with the spirit of mutual assistance starts to disappear and replaced with commissioning system. Several programs and activities that have been mentioned before was previously motored by the spirit of mutual assistance slowly fades away. This condition is related with how a country is instilling its value and ideology through system mechanism and program/activity of the upper level government into a village which is known in this research as a concept of hegemony.

A country's hegemony that weakens the value of mutual assistance of villagers is started on the building of new style village in 1969. In the beginning of the building new style village, the country gives financial fund to the village in order to help the development of the village. The financial fund was used to buy raw materials such as non-local materials and plant seeds without any fee for the worker because the activity or program at that time was still holding the spirit of mutual assistance (voluntary) supported with the feeling of togetherness.

After that in 1998, there were more programs from the third party that came into the village to help the development of Kairane Village such as International Plan, PNMP, and PTIP program. The program from the third party was accompanied with financial fund and the work mechanism. Commission system had been introduced to the people who took part in that program or activity. The result is, the activity which is previously motored by the value of mutual assistance is replaced with material or commissioning system.

In 2007 financial fund from the upper level government (kabupaten) was relegated in a form of Village Fund Allocation which comes from outcome sharing of regional tax and central and regional balancing funds. When Village Fund Allocation was given, it was accompanied with estimation report mechanism for the commission giving to the worker from the villager that is included in operational budget. It causes the value of mutual assistance disappears and replaced with worker commissioning system.

When the financial fund for the village is high enough there will be change of the program and activity in the village started from the more programs and activity followed by the bigger volume of the program. The more development program and activity also the bigger volume of the program, the commissioning system of the worker will be described more clearly in which the commission is counted using HOK (Hari Orang Kerja/work days) formula and included in the report. The involvement of HOK in the report causes every work that is conducted in the village need more workers from the villagers itself and the have to be paid.

The bigger number of financial fund was flowed after 2015 which was about one billion rupiahs and received by every village, also by Kairane village. This bigger number of fund makes the program and activity in the village becomes more complex together with the change of mechanism and system of fund management. Every report requires the detail payment for the workers. Nowadays, village fund and the report mechanism is supported by labor intensive program which clearly requires every village to fund the operational of each development program in the village, and it causes the value of mutual assistance disappear faster and only remains in small scale program.

The value of mutual assistance in Kairane Village which is quite high still cannot beat the power of country's hegemony which is supported by mechanism and financial fund for the village. The example is when workers' commission budget in the program of livable houses building program is returned by the villagers to be used for buying the material while they are willing to work unpaid with the spirit of mutual assistance. However, the responsibility mechanism requires the budget to be included in operational budget for the livable house building so the value of mutual assistance becomes more invisible because it does not appear in the report. Responsibility report only accommodates the realization detail of the budget toward the program or activity conducted in the village.

CONCLUSION

Spirit of mutual assistance in Kairane Village has been existed since the beginning of this village (known as Kairaen at that time), started from government system that was led by "Usif" in 1850, and then changed into government system led by "Temukung/Kevetoran" in 1930, until 1969 where government system of villages in Indonesia started using new style village system. When the village is still traditional, the social life and government in Kairane was run by strong value of mutual assistance.

Country's hegemony that weakens the value of mutual assistance in Kairane Village is started when new style village system appears. In this system, Kairane Village is given financial fund which previously was in a form of subsidy and only used to buy non-local material need and was not used for operational budget. Furthermore, the assistance from the government keeps coming into the village in various forms. This bigger number of the fund makes more programs/activities in the village with bigger volume. It is supported with intensive labor system that requires the villagers to be paid for their work and put it in the village's budgeting report.

Country's hegemony that weakens the value of mutual assistance in Kairane Village is started when new style village was developed when Kairane Village is given financial fund which previously was in a form of subsidy. After that, there are programs or activities from the third party also come into the village accompanied with budget and commissioning mechanism for the workers who are from the villagers.

SUGGESTIONS

The influx of financial fund from the central government to the village government is not something wrong. But it is better if the budget is used to fund productive business developed by the people, or used as business finance and not as an obligation to pay for the workers. If there is any financial fund used not as it should be, it is not the system that is wrong. It is the early comprehension of the fund receiver that is mistaken. That is why every budget or village financial which is aimed for financing productive business and business finance needs well socialization about its usage and its target.

If there is a need to pay for the worker, then it also needs a certain mapping between the activities or programs which is possible to be financed and the one that can be done with mutual assistance. This mapping is aimed to give space for the spirit of mutual assistance to survive and develop. If this effort is not done, it can be ensured that it does not need long time until the spirit of mutual assistance does not become our characteristic any longer.

All development activity/program conducted in the village needs to be reviewed in certain period to find out whether the activity/program gives more benefit or harm for the people of the village. If the program/activity gives more harm to the village, such kind of development program should not be recommended its implementation. However, if there is more benefit from the program for the village, such kind of program is exemplary and should be developed.

The village government together with the regency has to seriously and immediately discuss about which authority that is already capable to run by the village to be given, and which authority that is not capable yet to be run. The clarity of village's authority is needed to

be given so the program designed by its government does not always need to ask for regency's government agreement. A clear mapping about village's authority will later help the village not to worry or hesitate in determining the village's activity or program since they already have a clear base authority.

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