

Development Model of Village in Padangsidempuan City through Local Wisdom Perspective According to Law No 6 of 2014

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Abstract: Efforts to equate development in villages have become one of the main focuses of the government since the onset of reform. One such effort is shown by the issuance of Law No. 6 of 2014. Through this law, villages are given broad freedom and authority to be able to develop villages in accordance with the characteristics and character of the village, which is referred to as local wisdom. The purpose of this study is to explain how the village development model in Padangsidempuan City is based on the perspective of local wisdom. Padangsidempuan City, is the only urban area in North Sumatra Province that still has a village government structure. This study uses a qualitative approach with an approach that is directed at the background and the whole individual. Data obtained through in-depth interviews with key informants who have been determined and data collection through literature studies. This study draws the conclusion that the village development model based on local wisdom in the City of Padangsidempuan cannot be imposed and more precisely uses the Basic needs model, collaborating in village management involving local values of the Padangsidempuan City community, customs, as well as community norms prevailing in the village of Padangsidempuan City.

1 INTRODUCTION

Efforts in realizing development that is equitable and can be felt not only by the people who live in the core of the city but also people who are in the demographic periphery is increasingly becoming a serious concern of the government. Through local democracy that continues to be consolidated, the government is increasingly expanding the space of regional government authority in implementing development programs oriented to local interests. In Law Number 23 Year 2014 concerning Regional Government, there is a clear meaning that development which is oriented to the needs and abilities of the region becomes a right as well as an obligation at the regional government level.

The poverty rate in rural areas has soared far beyond the poverty rate in cities. The distribution of poverty rates on Indonesian islands as of March 2018 shows the deterioration of rural communities. On average, the poverty rate in urban areas is 6.64 percent, while in rural areas it is 15.45 percent. The reality shows its own irony. First, the village is a place of production of community food ingredients. Rice fields and gardens are generally located in the village. The village provides natural resources to meet the

basic needs of the community. Second, in the last four years the village administration based on Law Number 6 of 2014 concerning Villages was granted local-scale village authority. Not only that, the village also received a transfer fund from the center in the form of a Village Fund, in addition to the Village Fund Allocation. The accumulative amount ranges from Rp 1.2 billion to Rp 2 billion each village in accordance with conditions of poverty, area, infrastructure, and the level of difficulty of the village terrain. Third, the allocation of Village Funds nationally always increases significantly every year. In 2015 it was allocated IDR 20.77 trillion, increasing to IDR 46.98 trillion in 2016, and in 2017 and 2018 the allocation has again increased to IDR 60 trillion, and in 2019 it is planned to increase to IDR 80 trillion. Fourth, in accordance with Nawacita number three of the Jokowi-JK administration, namely building from the periphery, many programs targeting rural areas, starting with infrastructure, education, health, economic development, and other programs. The existence of which is attached to Law Number 6 of 2014 concerning Villages.

At present, locality development is carried out through the implementation of regional autonomy. Through regional autonomy, the community can

obtain facilities in all matters in the field of community service (Parjoko, 2002). Autonomy at the local level is essentially to minimize central government intervention in the regions. In the context of Indonesia as a unitary state (unitarism), local governments only accept surrenders from the central government (Sarundajang, 1999). The authority possessed by the region is not something that was born from the region, but is granted by the central government as part of equitable development at the local level.

Law No. 6 of 2014 on Article 1 paragraph 1 confirms that the village as a legal community unit has territorial boundaries that are authorized to regulate and manage government affairs, the interests of the local community based on community initiatives, original rights, and / or recognized traditional rights and respected in the government system of the Unitary Republic of Indonesia. The village has the right of origin and traditional rights to regulate and manage the interests of the local community and play a role in realizing community members in order to prosper. In the constitutional journey of the Republic of Indonesia, villages have developed in various forms so that they need to be protected and empowered to be strong, advanced, independent, and democratic so that they can create a strong foundation in carrying out governance and development towards a just, prosperous, and prosperous society. As the lowest layer of the government structure, community activities in the village should have the opportunity to develop their potential.

According to Susmanto, through Law Number 5 of 1979, there was an unfair treatment of villages (Susmanto, 2001). This law is considered to disregard the political rights of indigenous communities, as well as the uniformity that results in customary communities in villages having to adjust to existing rules with the consequences of losing economic, political, legal and socio-cultural sovereignty inherent in their community's living systems.

Law Number 6 of 2014 at least wants to answer two issues, namely restoring original village autonomy as it had been lost during the new order due to uniformity of nomenclature, and at the same time developing village autonomy to limit interventions of post-reform regional autonomy with the aim of village development originating from the village community itself (local wisdom). With regard to the uniformity of village nomenclature that was carried out previously, in Law Number 6 of 2014 it was conveyed that villages and or other names have the right to regulate and manage their respective affairs

based on the origin rights recognized and respected by the state based on the mandate of article 18B of the paragraph (paragraph 2) the 1945 Constitution.

Related to local wisdom, Law No. 6 of 2014 also includes it as one of the principles in the administration of village governance organized by the village government. This enables the village government to carry out development with a local wisdom approach that is accepted by all village communities so that it can accelerate development planned.

To support the implementation of Law Number 6 of 2014 concerning Village Autonomy, the government issued Government Regulation Number 47 of 2015 concerning Amendment to Government Regulation No. 43 of 2014 concerning Regulations for Implementation of Law Number 6 of 2014 concerning villages. Various matters are regulated in the Government Regulation regarding this village. Comprehensive understanding of all stakeholders of Government Regulation Number 47 in the framework of implementing Law Number 6 of 2014 with the aim that all authority held by the village will facilitate village development with the aim of prosperity for the village community itself.

Government Regulation Number 47 of 2015 concerning Implementation Regulations of Law Number 6 of 2014 concerning villages generally contains

1. This regulation regulates village planning,
2. Authority,
3. Village government,
4. Procedure for drafting village regulations,
5. Village Finance and Wealth,
6. Village Development and Rural Area Development,
7. Village-Owned Enterprises,
8. Village Cooperation,
9. Village Community Institutions and Village Customary Institutions, and
10. Village Development and Supervision by the Camat or other designation.

In Government Regulation Number 47 in 2015, it stated that village authority included:

1. Authority based on original rights;
2. Local authority on a village scale;
3. Authority assigned by the Government, provincial regional government, or district / city regional government; and
4. Other authorities assigned by the government, provincial regional government, or district / city regional government in accordance with the provisions of the existing laws and regulations also indicate the government's desire and respect

for the village's local wisdom in managing the village itself.

2 METHOD

This study uses a qualitative approach with case studies as a research strategy. This approach is directed at the background and the individual as a whole. The use of each research method depends on three things, namely: first, the type of research question; second, the control the researcher has over the behavioral event that will be examined; and thirdly focus on the phenomenon of his research concerning current phenomena or historical phenomena. Case studies are more suitable if the research question concerns how or why.

The research questions raised in this study use "how", so the choice of case studies as research strategies becomes relevant. The choice of a qualitative approach is carried out with the aim of describing and analyzing social phenomena that are happening. Thus, this type of research uses explanatory case study strategies, and access to the events under study is still possible. For example, researchers can directly contact the investigated actors to conduct interviews. Differ from the type of historical research relating to the past, ie if there are no more living witnesses to contact.

The qualitative research steps that researchers use are as follows (Creswell, 2018):

1. First step/preparation: consider the focus and choose a topic, state the problem and formulate an introduction statement, state the problem and formulate an introductory statement.
2. Second step/broad exploration: search for locations/potential subjects, choose locations / subjects deemed suitable, test suitability of locations/broad subjects, explore, develop general plans, conduct trial studies/collect initial data, revise general plans.
3. The third step/focus on the set of focused activities: collecting data, refining the research plan/focus explanation, focused activities, narrowing data collection, data analysis, writing findings in the field notes.

3 STUDY OF LITERATURE

The main theory used in this study is the theory of local wisdom, and the theory of development. The development theory used in this study is the theory of

development presented Peet and Hartwick (2009). According to them, development is an effort to make life better for everyone.

Furthermore, related to the theory of local wisdom, this study raises the theory put forward by several thinkers, one of which is Haryati Soebadio who explains in detail related to local wisdom, both conceptually and practically.

In addition to these two main theories, this study also uses other supporting theories, namely public policy theory, village theory and autonomy theory that emphasizes local government and self governing Community. The use of supporting theories is intended so that the discussion in the following chapters can be presented with more clear and able to be explained in detail.

3.1 Local Wisdom Theory

Local wisdom (local wisdom) in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales. Anthropologists discuss at length this local understanding of genius. Among others Haryati Soebadio said that local genius is also a cultural identity, national cultural identity / personality that causes the nation to be able to absorb and process foreign cultures according to their own character and abilities. While Moendardjito said that the element of regional culture potential as a local genius because it has proven its ability to survive until now. The characteristics of local wisdom are as follows:

1. Able to withstand external culture,
2. Having the ability to accommodate elements of outside culture,
3. Having the ability to integrate elements of outside culture into native culture,
4. Have the ability to control,
5. Able to give direction to the development of culture.

It is also explained that local wisdom is the original wisdom or knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. Local wisdom can also be defined as local cultural values that can be utilized to regulate the order of life society wisely or wisely.

So, it can be said that local wisdom is formed as the cultural superiority of the local community with regard to geographical conditions in a broad sense. Local wisdom is a cultural product of the past that deserves to be constantly held on to life. Although it has local value, the value contained therein is considered to be very universal. Local wisdom is explicit knowledge that arises from a long period that

evolved together with the community and its environment in a local system that has been shared together.

3.2 Development Theory

Development theory is a set of theories that are used as a reference for ways to build a society. The idea of the importance of attention to development theory initially arose when the desire of developed countries to change the conditions of a newly independent third-world society. In its development the theory of development develops and has various approaches that give criticism to one another. By experts, the diversity of these approaches is labeled modernization development theory, structural development theory, poststructural, postdevelopment, postcolonial, feminism and so on.

In general, many people assume that development is a neutral noun which means that it is a word used to describe processes and efforts to improve economic life, politics, culture, community infrastructure and so on (Fakih, 2001). With such understanding, development is aligned with the word social change. An attempt to advance economic life, politics, and facilities and infrastructure to facilitate social life. Development as a theory of social change is an extraordinary phenomenon, because an idea and theory so dominate and affect the minds of humankind globally, especially in the part of the world referred to as the 'third world'.

3.3 Public Policy Theory

Public policy as Dye has stated that public policy is what the government chooses to do or not do. Meanwhile according to Carl Friedrich in interpreting public policy as a series of actions/activities proposed by a person, group, or government in a particular environment. Public policy in the opinion of Carl Friedrich quoted by Wahab that: "Policy is an action that aims at the goals of a person, group or government in a particular environment in connection with certain obstacles while looking for opportunities to achieve goals or realize desired goals".

The concept or definition of public policy is abundantly found in various literatures. For the purposes of this study, the writer will try to mention some conceptual constraints regarding public policy. Dye (1997: 1) says that public policy is whatever the choice of government to do or not do something.

Whereas Easton, defines public policy as an authoritative allocation of values for the whole society, but only the government can do

authoritatively for the whole society, and everything that the government chooses to do or does not do is the result of the allocation of those values. Correspondingly, Lasswell and Kaplan have suggested that public policy as a program is projected from goals, values, and practices. This definition implies a difference between specific government actions and overall actions in achieving specified goals. However a problem that requires strict government action, must have goals (goals) in order to be called a "policy", but we can never be certain whether or not certain actions have a goal (goals).

According to Peters (1982: 4-5) public policy is a number of government activities, both carried out directly or through representatives / agents, which activities have an influence on the lives of citizens, from this definition Peters divides the policy into three policy levels, wherein describe the degree / level of policy that makes a real change in the lives of citizens.

At the first level, namely policy choices. Decisions are made by politicians, civil servants or others and lead to the use of public power to influence the lives of citizens. At the second level, it is policy outputs. Policy choices are passed into action. At this level the government does things including: spending money (spending money), recruiting or using people, imposing certain regulations that will affect the economy and society. In the end, at the third level, namely policy impacts. The effects of policy choices and policy outcomes for citizens, are in a relatively narrow policy. Examples are policy choices in the field of taxation made by the government. the laws on taxation produce a policy effect that takes more from the rich than the weak.

From the overall definition of public policy it can be seen that public policy is a policy developed by government institutions and government officials, non-governmental actors and factors also influence the development of policies. Specific features of public policy stem from the fact that the policy is formulated by the authorities in a particular political system. States that it can be said that alternative public policies in poverty alleviation are closely related to the process stages, actors involved both at the time of policy making and when implementing policies, and the basis for involvement as a principle of legality formal.

3.4 Policy Analysis

The form of government policy intervention in poverty alleviation can be done in various ways. Peters outlines various public policy instruments

namely: a) law, where the government has the power to regulate; b) services, i.e. in some cases directly providing services (production/services); c) money, where the government can subsidize the provision of public needs; d) taxation, as a government tool to distribute wealth and profits in society; e) persuasion (inducement), carried out when all instruments fail the government can implement moral suasi, where actions are taken in the name of the public interest to overcome parties in opposition to the government (Winarno, 2009).

The form of government policy interventions to more precisely evaluate the performance of policies currently being implemented. This step is needed in order to formulate problems correctly and take corrective or policy modification actions. According to Goggin to conduct an analysis of policy performance must be distinguished between the process and the results of implementation. Furthermore, to state the results of Goggin's policy implementation separating in two ways, namely "output" and "outcome". Policy output is known by referring to the extent to which program objectives have been achieved, while the outcome is measured from changes felt by the public at large which is the scope of handling of the applied policies.

Evaluation at the new level of output can be assessed the efficiency of the policy, namely by comparing the "input" against "output" in the implementation system. While at the level of outcomes, the effectiveness of policies can be measured, by assessing the suitability of the impact of policies with policy objectives.

In the realization of public policy needs to be analyzed carefully in order to know how far the impact on the public. Policy analysis relates to the investigation and description of the causes and consequences of public policy, where the analysis can be about the formation, substance or impact of public policy without agreeing or rejecting the policy (Winarno, 1989). In contrast to the definition of Winarno, Wibawa for example said that policy analysis is understood as an academic activity that is cognitive rather than political. The policy analysis process aims to provide recommendations that are beneficial to an existing policy or policy plan. These recommendations can be either supporting or rejecting policies, so that sometimes this is often referred to as something that is political (Wibawa, 1994).

Whereas Dunn defines policy analysis as the activity of creating knowledge about and in the policy making process. Dunn further defines public policy analysis as one of the many other actors in the policy system. A policy system (policy system) or the whole

institutional pattern in which policy is made, includes the interrelationships between three elements, namely public policy, policy actors, and policy environment. The definition of policy issues depends on the pattern of involvement of specific policy stakeholders, namely individuals or groups of individuals who have a stake in the policy because they influence and are influenced by government decisions. The policy environment is the context specifically where events around policy issues occur, influence and are influenced by policy makers and public policies (Dunn, 1998).

There are several important stages of public policy in order to solve the problem, including the following:

a. Agenda Setting

At the stage of setting the policy agenda, it is determined what are the public problems that need to be solved, usually in the form of policy issues. Peters (1982: 49-55) says that a policy issue can turn into a policy agenda if the issue: 1) Has a very broad impact (The Effects of the Problem); 2) There are analogous to other issues that have become the agenda (Analogous and Spillover Agenda Setting); 3) Associated with political symbols (Relationships to Symbols); 4) Private Parties do not want or are unable to handle problems/issues (The Absence of Private Means); 5) The existence of technological and management capabilities for solving the problem/issue (The Availability of Technology).

In essence, public problems are found through a process known as problem structuring, which is based on several phases of problem search, dividing these phases into 4 phases, namely: problem search, problem definition, problem specification, and recognition of problems (problem sensing).

b. Policy Formulation (Policy Formulation)

At the policy formulation stage, analysts identify possible policies that can be used to solve problems. For this reason, a procedure called forecasting is needed, in which the consequences of each policy choice can be disclosed.

According to Peter, policy formulation means the development of a mechanism to solve public problems, at this stage analysts begin to apply several analytical techniques to justify whether a policy choice is better than another, while the tools that can be used for policy formulation are; 1) Benefit cost analysis; 2) Analysis of decisions where a decision must be taken in uncertainty and limited information (Peters, 1982).

c. Policy Adoption

Policy adoption is a stage where policy choices are determined through stakeholder support, this

stage is determined after going through a recommendation process, which results in knowledge relevant to the policy regarding the benefits or costs of various policy alternatives whose consequences in the future have been estimated through forecasting. The recommended steps include:

1. Identification of policy alternatives made by the government to realize the desired future which is the best step in achieving certain goals.
2. Identification of criteria for assessing alternatives to be recommended.
3. Evaluate these alternatives by using relevant criteria so that the positive effect of the alternative policy is greater than the negative effect that will result.

d. Policy Implementation

Policy implementation is a stage where policies that have been adopted are carried out by certain administrative units by mobilizing funding sources and other resources, at this stage monitoring is carried out. According to Gordon the implementation relates to various activities directed at the realization of the program (Keban, 2008).

In this case the administrator arranges ways to organize, interpret, and implement the policies that have been selected. Organizing means managing resources, units and methods for carrying out the program. Performing interpretation is related to translating language or program terms into plans and instructions that are acceptable and feasible. Implementing means using instruments, making routine services, payments or realizing program objectives.

It should be noted here is preparation for implementation, which is to think and calculate carefully the various possibilities of success and failure, including obstacles or opportunities that exist and the ability of the organization entrusted with the task of implementing the program.

e. Policy Assessment (Policy Assessment)

Policy evaluation is the final stage of the public policy making stage, where an assessment is made whether all the implementation processes are in accordance with what was predetermined or not, at this stage the evaluation is applied.

According to Wibawa (1994), policy evaluation would be aimed at knowing 4 aspects, namely:

1. The policy making process;
2. Implementation process;
3. Consequences of the policy;
4. Effectiveness of policy impacts.

Evaluation of the first aspects above can be done before or after the policy is implemented, both are referred to as summative and formative evaluations,

while Dunn states that while evaluations of the second aspect are referred to as implementation evaluations, while evaluations of the third and fourth aspects are called evaluation of policy impacts (Dunn, 1998).

Winarno concluded that there were three main points that needed to be considered in policy analysis. First, the main focus was on policy explanation rather than on appropriate policy recommendations. Second, the causes and consequences of public policy were thoroughly investigated using scientific methodologies. Third, an attempt was made to develop general, reliable theories of public policy and their formation which could be applied to different institutions and policy fields. So that it can be said that policy analysis can be scientific and relevant to current political and social problems.

4 RESULTS AND DISCUSSION

Geographically, the city of Padangsidimpuan is located as a whole surrounded by South Tapanuli Regency which was once its parent district. This city is a crossing of the land route to the cities of Medan, Sibolga, and Padang (West Sumatra) on the western crossing route of Sumatra. Padangsidimpuan City was previously part of the South Tapanuli area which then blossomed into a municipality on October 17, 2016 through Law Number 4 of 2001. Padangsidimpuan City now consists of 6 Subdistricts namely; Padangsidimpuan Angkola Julu, Padangsidimpuan Batunadua, North Padangsidimpuan, Padangsidimpuan Hutaimbaru, Southeast Padangsidimpuan, and South Padangsidimpuan. Even though it is a municipal city, in Padangsidimpuan there are still many villages, 42 villages from 4 sub-districts. Southeast Padangsidimpuan consists of 16 Villages, Padangsidimpuan Batunadua consists of 13 Villages, Padangsidimpuan Hutaimbaru consists of 5 Villages, and Padangsidimpuan Angkola Julu consists of 8 Villages.

The majority of the livelihoods of the people of Padangsidimpuan are trading and farming. Paddy production in 2016 in Padangsidimpuan City was 67,468.50 tons. If detailed according to the district, the largest rice production is in the District of Padangsidimpuan Hutaimbaru amounting to 17,371 tons or 25.75 percent of the total production of Padangsidimpuan City.

Regarding local wisdom, things that become obstacles that we often face in the field, the first: The community thinks that we can make government

funds / we manage at will, for example if someone wants to build our land then the party will ask for compensation, which second: Our society today, the level of legal knowledge is very low, because our cultural mutual cooperation system is gone. Besides that, in managing village funds to build village infrastructure, there are often differences of opinion between the village government and community leaders, which creates a gap between the village community and the village government. One more thing that is missing from the culture of the community is the loss of the culture of the Natolu transition, if it still exists in the culture of the community, I am sure there is no problem in terms of development in Padang Sidempuan City. Actually, it is very good if we apply local wisdom in village development, but sometimes this local wisdom is actually opposed to government regulations so that it cannot be implemented, often problems occur first and then the legal regulations come out later. Our hope is that in the future the level of understanding and legal awareness of the community can be better going forward, because if the community is aware of eating, trust will grow. Today's people know more about their rights, but their obligations are they don't know, for example in terms of tax collection, the community is still very difficult to pay taxes to the government. Now there is a need for cohesiveness in society to create changes, from small changes to changes in the upper In terms of development, there is also a need for synergy of all elements in society.

4.1 The Concept of Local Wisdom Applied in Law Number 6 Of 2014

After the GR PP No. 72 of 2005 concerning Villages became Law No. 6 of 2014, the existence of the village seemed to have gained a degree of resemblance to the regional government entities. Historically, the position of the village has actually been equal through Law 5 of 1979, even Law 19 of 1965 which soon withered before developing. After the 1998 reforms, the regulation of villages seemed to go down through Government Regulation No. 72/2005 which was followed up through respective regional regulations. With great expectations based on Law No. 22/1999 on Regional Government, village autonomy was envisioned to grow back as it was before 1979. Unfortunately, village autonomy actually experienced a shrinkage due to the expansion of regional autonomy. The wider the rights to regulate and administer the regional government developed in the name of the rights and obligations of autonomy, at the same time the meaning of village autonomy has

also diminished. The village became powerless, losing authority even though it was said to have genuine autonomy.

Village autonomy which was originally original at that time turned into a fake. It must be recognized that the falsification of village autonomy has actually taken place since the enactment of Law 5/1979 (Zainal and Alam, 2013). The New Order practically falsified all groups of citizens in any form into the identity of the village. The uniformity policy resulted in the destruction of the micro social system which became a support for the efforts to solve social problems functionally. The village and all its instruments are transformed into bureaucratic machines that are effective in carrying out all policies of the ruling regime top down. The village's role and position naturally experienced a shift from a social entity based on the will of the smallest natural basis of society to a micro-government unit that relied on government interests (Wasistiono, 2012).

Now the village seems to regain consciousness after a long sleep (1979-1999), as well as disarming most of its original autonomy after the reform (1999-2013). Law No. 6 of 2014 at least wants to answer two main problems, namely restoring original village autonomy as deprived of the new order, and at the same time developing village autonomy to limit post-reform regional autonomy interventions.

If you study the substance of the regulation of the village in the body, it seems that the village regime this time clearly answers the first problem, which is to reaffirm the diversity of villages as earlier corrected by Law 22/1999 and Law 32/2004. Villages and or other names have the right to regulate and manage their respective affairs based on the origin rights which are recognized and respected by the state based on the mandate of article 18B paragraph (2) of the 1945 Constitution. Even more than that this regime gives a place for the growth of customary villages outside of administrative villages. The second problem appears that the village is expected to be able to develop its original autonomy to limit the power of regional autonomy which threatens to the pores of the village.

4.2 The Concept of Local Wisdom in Padangsidempuan City

If the spirit of development so far has only placed villages as tendencies only as an extension of the central and regional governments in carrying out their programs, then in the view of some informants the conditions will change. For them, the spirit of development in the new law clearly opens up

opportunities for villages to create as initiators, planners and even implementers of development independently. In this context, the majority of informants said the good thing contained through this condition was that the development process in each village would be very different in patterns and models. This then forces the central and district governments to be in the right position.

District and central government can no longer interfere with existing village development patterns. The central and district governments in terms of implementing the Village Law No. 6 of 2014 are required to be able to create policies that can accommodate and support all development patterns implemented by the village, meaning that the presence of the central and regional governments in the aspects of village development is not in the context of direct intervention in development efforts villages but in the level of providing regulations that can encourage village development efforts. This will make the village's position as the subject of development stronger so that village independence will be more quickly obtained.

At the community level, the understanding process is important to do. This is done to create synergy between the village government and the village community in the context of village development by applying the principle of accountability (Suhartini, 2009). The results of field observations conducted by researchers showed that the bad image of the village government apparatus is always triggered by two things including; funding programs with unclear sources, closed and inaccessible financial management patterns and misuse of financial power.

Behind the excitement with the opening of the village opportunity to explore the potential of independent development funding, the village apparatus also still feels there are some problems that must be resolved. The problem is mainly related to the quality that is owned by village officials is relatively unequal. If this is allowed, it is not impossible that the spirit of the Village Law, which initially wanted to create equitable development at the village level, instead created new development gaps to the village's memory.

How do people already have considerable expectations regarding the application of the Village Law. The Village Law is considered as a way to achieve village independence and increase the welfare of the village community. However, it can be seen from the several quotations from the interview above that there are still some village officials who

claim that they still do not have a maximum understanding of the application of the Village Law.

As a policy implementer, the village government should have an understanding of all aspects contained in the Village Law. In fact, as found in traditional villages in the City of Padangsidempuan there are still many village officials who do not understand the meaning of Village Law No. 6 of 2014 and its maximum implementation. Lack of understanding of village officials as stakeholders in the implementation of the Village Law will adversely affect the implementation of the Village Law, based on the results of interviews this is due to the lack of socialization from the Central Government and Padangsidempuan Regency Government regarding Law Number 6 of 2014 concerning villages and their implementation, coupled with the lack of Human Resources in the traditional village so that the message in the Village Law cannot be realized properly.

Intensive communication between local government and village government is important. According to Edward II, communication is defined as "the process of delivering communicator information to the communicant". Information regarding public policy according to Edward III needs to be conveyed to policy actors so that policy makers can know what they must prepare and do to carry out the policy so that the goals and objectives of the policy can be achieved as expected.

4.3 Village Development Model based on Local Wisdom in Padangsidempuan City

The village is a central point of development in Indonesia. After the Passing of Law No 6 of 2014 or better known as village law, the authority and budget of the village will be added. The additional authority and village budget must be followed by an increase in program and budget management capacity. Without this, the authority-giving initiative will not produce good results.

In principle, autonomy is the freedom of the region to exercise governmental authority in certain fields that actually exists and is needed and grows, lives and develops in the region. Regional government in addition to having the role of protecting the community and absorbing the aspirations of the community must also be able to manage various authorities given by the central government to him. the management of this broad authority remains limited by important signs within the framework of the Unitary Republic of Indonesia.

In this case, autonomy is not merely using an administrative approach or merely increasing work efficiency and effectiveness, but also an approach in the political dimension. Thus, the meaning of authority in the field of government that is directly related to the interests of the community as far as possible should be able to be served closely and quickly.

Responsible autonomy is in the form of the realization of accountability as a consequence of granting rights and authority to the regions in the form of duties and obligations that must be borne by the region in achieving the goal of providing autonomy, in the form of improving services and better public welfare, developing democratic life, justice and equity and maintenance of harmonious relations between the center and the regions and between regions in the context of maintaining the integrity of the Unitary Republic of Indonesia.

The concept of village independence in this study itself refers to Law No. 6 of 2014 where the concept of village independence includes efforts to develop the empowerment and development of village communities in the economic, social and cultural fields. The concept is known as "Village Economic Reservoir, Village Cultural Circle, and Village Wira Net". How the management system, community quality, and village apparatus in general determine the level of success of a village towards independence.

The model of village development based on modernization theory is the Functionalist Theory that is rural development by combining the concepts of modernity and traditional concepts. The initial capital of Dalihan Na Tolu as a traditional concept of the community in 42 villages in Padangsidempuan City and the modernization that has taken place and has eroded the customs and culture of most people of Padangsidempuan City.

Law Number 6 of 2014 concerning Villages can also be seen as one of the regulations which is quite complex / complex in seeing the real condition of villages in Indonesia. This can be seen in the articles in it which place culture and values others in the village so that it has a clear legal. (Zanibar, Z.,2012). Culture and other values are also placed as entities that must be developed in the village development effort so that it is clear how Law No. 6 of 2014 wants every village to develop in accordance with its culture and values.

At the village level, local institutions which previously did not have a large role and tended to be passive in village development efforts received a greater portion in Law Number. 6 in 2014. Through

strengthening the function of the Village Penitentiary Agency (BPD) the community increasingly has a large role in the framework of controlling the implementation of development carried out in the village. In addition to having a control function through the right to obtain information, the village community is also entitled to empowerment by the village government such as the formation of BUM Desa, cooperatives and other institutions that have the function of strengthening the economic, social, and environmental of the people in it.

Referring to Law Number 6 of 2014 concerning villages, researchers see that economic growth from below (the village) rests on 2 (two) main points, namely providing the widest opportunity for local economic actors to utilize locally owned resources in the context of joint welfare and multiplying economic actors to reduce unused production factors by promoting the principle of kinship and mutual cooperation as a joint work system.

5 CONCLUSION

Based on the results of research, discussion and analysis of researchers, the conclusions in this study are as follows:

1. The concept of local wisdom applied in Law Number 6 of 2014 requires village customary institutions to have a legal umbrella, while the implementation of Village Law Number 6 of 2014 has not been carried out optimally, despite the lack of Human Resources in the traditional village of Padangsidempuan City.
2. Local wisdom of indigenous villages in Padangsidempuan City has its own characteristics or uniqueness in running, managing traditional village government so that the model of traditional village development in Padangsidempuan City cannot be imposed in accordance with Law No. 6 of 2014 concerning Villages and continues to run village government with the Dalihan Na Tolu concept.
3. The model of village development based on local wisdom in the City of Padangsidempuan cannot be forced and more precisely uses the Basic needs model (a model of basic needs / welfare development), collaborating in village management that involves local values of the Padangsidempuan City community, customs, and norms prevailing community in the village of Padangsidempuan City.

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