

# Sidik, Tilik, and Bidik Model in the Recruitment of Operational Executives at Village-Owned Enterprises (BUMDesa) in Gayo Lues Regency

Sartika Mayasari, R. Hamdani Harahap<sup>2</sup><sup>a</sup>, Badaruddin and Harmona Daulay<sup>4</sup><sup>b</sup>

<sup>1 2 3</sup>Doctoral Program of Development Studies, Faculty of Social Science and Political Science,

Universitas Sumatera Utara, Jl. Prof. Dr. A. Sofyan No. 1 Kampus USU, Medan, Indonesia

<sup>4</sup>Faculty of Social Science and Political Science, Universitas Sumatera Utara, Medan, Indonesia

**Keywords:** recruitment, local wisdom, operational executives, Village Owned Enterprises (BUMDesa).

**Abstract:** The use of funds at Village-Owned Enterprises is often not on target and its usefulness, this of course begins in the recruitment process for Operational Executives of Village-Owned Enterprises (BUMDesa). Likewise in Gayo Lues Regency, recruitment for operational Executives of Village-Owned Enterprises has never been carried out, so most of the operational Executives of Village-Owned Enterprises are those who are close to the village head and some do not understand their duties and functions as operational executives. For this reason, this study aims to link the recruitment of Village-Owned Enterprises, operational executives, with the local wisdom of the Gayo Lues community with the Tilik, Sidik, and Bidik model. This research was also conducted using a qualitative approach where qualitative data were obtained through observation, Forum Group Discussion, and in-depth interviews. The analysis was carried out on two aspects of community empowerment: the economic and socio-cultural aspects. The results of the study indicate that the proper recruitment of operational executives at Village-Owned Enterprises with the Sidik, Tilik, and Bidik models can assist the implementation of improving the economy in the village through Village-Owned Enterprises. The implication of this research on the policy of the Gayo Lues Regency Government Regulation and Village Regulation is that all activities carried out with Village-Owned Enterprise-based funds must refer to the applicable law which begins with proper recruitment for the operational executives of the Village-Owned Enterprise.


## 1 INTRODUCTION


Village-Owned Enterprises are a solution for villages to maintain their village potential in the form of natural resource management and business in the service sector they have. Law Number 11 of 2020 concerning Job Creation has affirmed the position of Village-Owned Enterprises (BUMDesa) as legal entities established by villages and/or with villages to manage businesses, utilize assets, develop investment and productivity, provide services, and or provide other types of business for the maximum welfare of the Village community.

The existence of Village-Owned Enterprises is a form of democracy, namely the participation of the

community in the government system and village development. The existence of BUMDesa also has a very important role, especially in articulating the interests of the people in realizing the economic independence of the community. The birth of the Village-Owned Enterprises as a representative solution to the current economic problems of the community in the village. The establishment and institutionalization of Village Owned Enterprises are also in line with the spirit of 'village building' which is busy being used as a solution to the problem of rural-urban inequality as a result of the development of rural areas that are more physical and full of capitalism (Izzah & Kolopaking, 2020).

Structurally management, BUMDesa consists of 3 (three) important elements, the role of the Village

<sup>a</sup> <https://orcid.org/0000-0001-9035-6729>

<sup>b</sup> <https://orcid.org/0000-0002-1070-447X>

Head as a coach, the Village Consultative Body as Supervisor, and the Operational Executor consisting of the Chairman, Secretary, and Treasurer of the BUMDesa. The management organization in BUMDesa at least consists of advisors and operational executives. The advisor is held *ex-officio* by the Village head who has the task of supervising and providing advice to the Operational Executor in carrying out the management and management of the Village business, as well as requesting the Operational Executive's explanation regarding the management and management of the Village business. The Operational Executor is an individual who is appointed and dismissed by the Village Head and has the task of administering and managing the BUMDesa by the articles of association and by-laws (Rahayu et al., 2015).

From the role carried out by the operational executor, it is hoped that they will be able to become drivers and innovators of the village economy through transparent, innovative, and effective management of BUMDesa.

In practice, Village-Owned Enterprises have been running since 2015, many obstacles and obstacles were found in several regions in Indonesia whose cases are almost the same, these problems certainly require solutions that must be overcome considering that a large amount of the state budget has been given as capital investment to BUMDesa, but development and economic improvement in people's lives are still very low.

The basic problem in the implementation of BUMDesa lies in the management in this case the Operational Executor. The operational executives of BUMDesa which consist of the Director, Secretary, and Treasurer, should be people who have been selected through the right selection, but in reality, many BUMDesa makes unilateral appointments by the Village Head due to kinship and family factors. Then, many operational executives have a low level of education, which will affect their performance and accountability as operational executives.

Furthermore, BUMDesa operational executives also do not understand their duties and functions as business managers in the village which are oriented to business profits, so some of them do not develop village businesses optimally and most suffer losses.

Another problem that causes BUMDesa to not run effectively is due to weak mentoring and good supervision carried out by the Village Consultative Body and also by the sub-district government so that BUMDesa activities are carried out with the understanding of the operational executives themselves.

From some of these problems, this study Bidiks to find the right solution to answer all the problems of BUMDesa so far which focuses on recruitment problems for operational executives.

The locus in this research is located at BUMDesa in Gayo Lues Regency, Aceh Province. The local wisdom of the community is still strong with the Gayo Lues customs, so this research will look at the role of local customs in the BUMDesa recruitment process which has not been fully implemented optimally. In general, Gayo Lues has great potential, which is located at the foot of Mount Leuser, which has abundant natural resources, water resources, and natural potential as superior commodities such as fragrant lemongrass, coffee, patchouli, and sugar palm. It is interesting for researchers to see the role of BUMDesa in managing business units by utilizing this natural potential, which of course begins with the recruitment process for BUMDesa operational executives with the Sidik, Tilik, and Bidik models as local wisdom of the Gayo tribal community).

## 2 RESEARCH METHODS

### 2.1 Research Subjects and Informants

This research was also conducted using a qualitative approach where qualitative data were obtained through observation, Forum Group Discussion, and in-depth interviews. Then, the informants were purposively selected with the criteria needed in this study (Harrison, 2007), which involved the village head (*pengulu*), the head of the village consultative body (*urangtue*), and community leaders in several villages with village criteria, namely independent villages, developed villages, developing villages, underdeveloped and very underdeveloped villages. As well as several local government officials of Gayo Lues Regency who have official involvement with the Village Government. Each of the village criteria was taken by informants consisting of 2 *pengulu*, 2 *urangtue*, 2 community leaders, 1 administrative assistant, and 1 head of the Village Development Division at the Gayo Lues Village Community Empowerment Service.

Table 1: Research Informants.

Informants	Quantity
Pengulu	10 people
Urangtue	10 people
Community Leaders	10 people
Administrative Assistant	1 person
Head of Village Development at the Village Community Empowerment Service	1 person

## 2.2 Data Collection and Data Analysis

The data used in this study are primary data obtained from in-depth interviews conducted directly with informants in March and April 2022 and some documentation directly related to the management of BUMDesa, such as the process of selecting operational executives, and performance reports, financial reports, management structures. Statutes and bylaws. The data in this study were analyzed using an interactive model (Eriksson & Kovalainen, 2008).

The data analysis process is carried out in 3 (three) ways as follows:

- 1) Data reduction, reducing data means summarizing, choosing the main things and focusing on the important things, and discarding the unnecessary and needed. This data reduction was carried out by collecting data obtained from interviews, observations, documentation, and Focus Group Discussions.
- 2) Data presentation, Data presentation is a collection of structured information that provides possibilities and opportunities for the conclusion. The presentation of this data is carried out with the reasons and assumptions of the data obtained during the process, qualitative research is usually in the form of a narrative, so it requires simplification without reducing its content while still maintaining its meaning.
- 3) Conclusion drawing and verification Conclusion is the final stage in the data analysis process. At this stage, the researcher will express conclusions from the data obtained. Conclusions can be drawn by comparing the suitability of the statement of the research subject with the meaning or meaning contained in the basic concepts in a study.

## 3 LITERATURE REVIEW

In this research, recruitment begins with the process of procuring vacancies prepared by the organizing committee in this study, namely the Village Head as an advisor and assisted by the Head of the Village Consultative Body as a supervisor. Theories and concepts that are closely related in this research cannot be separated from recruitment, local wisdom which includes related to *sidik* (qualification), *tilik* (selection), and *bidik* (competence) as well as participation theory.

### 3.1 Recruitment

From some literature that explains related to recruitment, this research is closely related to recruitment according to Rivai (Padmayoni et al., 2019) which starts when a company needs workers and opens job vacancies until it gets the desired candidate or meets the qualifications according to the position or position. existing vacancies. Recruitment requires an effective selection process, this is done to make employees equal so that the strength of the human resources they have becomes more balanced (Atikawati & Udjang, 2016). After the process of recruiting someone, then recruitment must be based on efforts to fill vacant positions or jobs within an organization or company, for that there are two sources of manpower, namely sources from outside (external) the organization or from within (internal) the organization. Potale et al., 2016) *Bidik* to ensure that the labor needs of the organization are constantly met in sufficient quantity and quality. This happens both in government organizations and in organizations outside the government or private/companies. Siagian in (Rakhmawanto, 2016). Some of the opinions above show the importance of recruitment in recruiting the right person for a position and understanding the purpose of the job he is applying for.

### 3.2 Local Wisdom

Local wisdom is the perspective of a community in finding solutions to problems faced by the community itself. Etymologically as stated by (Njatrijani, 2018) that local wisdom consists of two words, namely wisdom (*wisdom*) and local (*local*). Other names for local wisdom include local policy (*local wisdom*), local knowledge (*local knowledge*), and local intelligence (*local genius*). The explanation above shows that each region has its way of behaving and

adapting related to the conditions of the area itself, it is different from the opinion (Suhartini, 2007) that local wisdom is a manifestation of the implementation of articulation and embodiment as well as forms of traditional knowledge that are understood by humans or communities who interact with their natural surroundings so that local wisdom is cultural knowledge possessed by humans. certain community groups include models of sustainable natural resource management including how to use them wisely and responsibly. To answer the formulation of the problem in this study and its relation to the theory used, the recruitment model in this study adopted the local term Gayo Lues, which in the language of the Gayo Lues community is very familiar with the terms Sidik, Tilik, and Bidik.

### 3.2.1 Sidik

In terms of the Gayo community, sidik is a word that has the meaning of investigating, researching, and finding out what and who, and for what something is being "signed". In the Gayo-Indonesian Dictionary II, (R. Thantawy et al., 1996) defines Sidik as *pe.rik.sa v perse; Tilik; engon; Sidik; Tilik*. The term Sidik is also often used in Gayo customs when someone is looking for or selecting a prospective son-in-law and looking for a prospective *pengulu* (village head). In Gayo society, the term Sidik has been used to Tilik a person's origin and identity. Starting from the name, address, and occupation so that the validity of a person's identity is found. In the Gayo language, it is called "musidik sasat", someone whose origins are clear.

### 3.2.2 Tilik

In contrast to Sidik, the term tilik has a deeper meaning than Sidik. This is because the inspection is an advanced stage of the Sidik process. The Dictionary of the Gayo-Indonesian Language Dictionary II, (R. Thantawy et al., 1996) defines tilik as observing or investigating and looking for vision. Likewise, in the General Gayo-Indonesian Dictionary written by Bahry (2009), tilik contains the meaning of the careful vision, especially the inner vision of one's personality. So the term tilik is more specifically used and carried out by representatives of traditional leaders for organizing (*telangke*) both in terms of finding out related to the specifications of the assessment of someone who will be the head of a local organization or this term is often used to convince an applicant to determine a prospective son-in-law in the community.

In the understanding of this research, the term tilik is a more detailed selection of the recruitment process. In the recruitment stage, inspection or selection has a fairly broad meaning. Then (Garaika & Margahana, 2019) suggested that selection is a process to select applicants to become employees and place them in positions needed by the organization. In other words, Selection is a process of matching the needs and requirements of the organization to the skills and qualifications of job applicants. This selection process must adhere to the principle of 'Right People in the Right Jobs', namely placing the right people in the right jobs, in addition to Simamora's opinion (Suryani & Sulaeman, 2021) that selection is the process of selecting from a group of applicants, or people who best meet the selection criteria for the available positions based on the current conditions carried out by the company.

The two definitions of selection provide an understanding that selection is an effort to determine the right applicants for an organization. Furthermore, Selection is the stage of selecting and accepting applicants who have qualifications and abilities that match the needs of the organization, while applicants who do not have the appropriate qualifications or do not match the specified requirements will be rejected (Garaika & Margahana, 2019).

### 3.2.3 Bidik

Bidik in the Gayo Language General Dictionary, Bahry (2009) defines Bidik as agile, cunning, or agile. The use of the term bidik in Gayo Lues culture is also used when it is a matter that is very clear that something chosen has advantages and advantages, speed and accuracy. Similar to what was stated by Tantawy (1996) Bidik has the meaning of speed and speed and increasing. Associated with determining prospective applicants in a company or organization, Bidiking can be relied on in terms of competence. When someone in the Gayo culture is appointed to be a leader, that person must Bidik, meaning that he must have quality or competence. Competence is the ability to carry out a task/job based on knowledge, skills, and attitudes in the field of work (Putra, 2017). Hutapea in Sari (et al., 2021) also explains that competence is the capacity that exists in someone who usually makes that person able to fulfill what is required by work in an organization so that he can achieve the expected results.

Then, competence itself is defined as the basic characteristics of a person that allows them to perform superior performance in their work. Competence is also a deep and inherent part of a

person's personality with predictable behavior in various situations and work tasks (Pattisiana et al., 2016). Another opinion related to competence (Kartika & Sugiarto, 2016) states that competence is defined as the identifiable characteristics of a person who does his job effectively. These characteristics can include motives, traits, skills, self-image, social roles, and knowledge possessed. Coupled with the expression of Pattisiana et al (2016) that competence is related to abilities and knowledge, among others, communication, group cooperation, leadership, and analytical decision making.

From this opinion, it can be interpreted that competence is an individual ability that is inherent in a person with superior characteristics hidden in him that can be applied in the work he does. Understanding the competencies, standards, and explanations of competencies used in recruiting candidates for operational executives also need to be detailed in this study. What kind of competencies will be needed to become a BUMDesa operational executive. So that the required competencies can become a professional requirement in recruitment. As competence can be explained as the main component of professional standards in addition to the code of ethics as a regulation of professional behavior set out in certain procedures and supervisory systems (Jahidi, 2014).

### 3.3 Participation Theory

The concept of participation was originally a desire from community groups to move forward in a small scope, the concept of community participation in development has been introduced by the government in the early 1980s through the term community empowerment. The purpose of community participation is how the community can carry out sustainable development and maintain the environment so that it is maintained and produces results. At the beginning of the introduction of this form of participation, the government established several institutions at the village level such as Family Welfare Empowerment (PKK) which is engaged in the development of family resilience, then the Village Community Resilience Institution (LKMD) which is engaged in development by accommodating and realizing the aspirations of the local community and Karang Taruna as a forum to encourage local communities to participate and uphold the spirit of gotong royong.

Likewise with BUMDesa which is a form of community participation in the stage of proposing a business unit to be developed, through village

meetings, the community will provide open views to the operational executives of what activities and programs are by their needs for economic improvement and rural development. As stated by (Latif et al., 2019) that the community is seen as the most important element in the development process, moreover it is necessary to realize that the acceleration of development must start from the bottom-up, namely to move the community to play an active role in advancing development.

Then further Conyers (Wirawan et al., 2015) suggests that there are three (3) main reasons why community participation in planning has a very important nature: 1. The community is a tool to obtain information about the local community's conditions, needs, and attitudes. 2. The community will trust the development activity program more if they are involved in its preparation and planning because they will know more about the ins and outs of the activity program and will have a sense of belonging to the activity program. 3. encourage public participation because it will be assumed that it is a democratic right if the community is involved in development. The purpose of establishing BUMDesa as a Business Entity is not to always rely on profit alone but on how aspirations can be accommodated, as (Badaruddin et al., 2021) states that the position of BUMDesa in its activities is not only oriented to financial gain but also oriented to support for improving welfare services in rural communities.

## 4 DISCUSSIONS

Seeing from the various problems with the internal conditions of BUMDesa in Gayo Lues Regency, which began with the recruitment process, it has not shown that the performance of operational executives is still weak, so this discussion can be categorized into 3 (three) things, namely, first, how the recruitment process for operational executives has been implemented so far in Gayo Lues Regency. Second, how is the recruitment model needed to recruit operational executives in BUMDesa? Third, how to apply the model in BUMDesa in Gayo Lues Regency. The three formulations become a reference for researchers to parse them into the discussion in this study.

#### 4.1 the Current Recruitment Process for Operational Executors in Gayo Lues Regency

The customs and culture of the Gayo Lues community began to experience significant changes, along with the rapid development of digital information and the growing influence of acculturation, as Adib (Rais et al., 2018) in conveying that the more advanced the culture, the more developed the technology because technology is the development of a rapidly advancing culture.

A popular term in Gayo Lues culture is known as "Salah Betegah-Benar Bepapah" which means reminding each other of every problem and strengthening each other in any condition. The decree began to be eroded so that cultural customs no longer had an important role carried out by the Head of Mukim as a customary holder. Many factors cause the cultural erosion of the Gayo Lues community, but in this study, the role of adat which is part of local wisdom in determining operational executives will be studied more deeply. Every village community activity in Gayo Lues Regency is a joint activity that is jointly planned and accountable to the community.

Then another term in Gayo culture that describes the cooperation and mutual assistance, namely, "Sesuk Sara Ratib-Duk Sara Anguk". This means that activities related to community activities are planned by and for the benefit of the community. The terms in the Gayo Lues culture above require people to always help each other in goodness and there must be a sense of cooperation between each other.

Based on the Regulation of the village minister for Regional Development Disadvantaged and Transmigration Number 2 of 2016 concerning the Village Development Index village categories can be grouped into 5 (five), namely: 1. Independent or Very Advanced Village (Sembada Village) is an Advanced Village that can carry out village development to prosper and improve the quality of life of its people with sustainable social, economic, and ecological resilience. Independent Village is a Village that has a Developing Village Index greater than 0.8155. 2. Advanced Village (Pre-Sufficiency Village) is a village that has the potential for social, economic, and ecological resources and the ability to manage them to improve the welfare of the village community and the quality of human life, and reduce poverty. Advanced Village is a Village that has a Developing Village Index less than or equal to 0.8155 and greater than 0.7072. 3. Developing Village (Desa Madya) is a village that has social, economic, and ecological resources but has not optimally managed them. A

developing Village is a village that has a Developing Village Index less and equal to 0.7072 and greater than 0.5989. 4. Disadvantaged Villages (Pre-Madya) are villages that have not or are less than optimal in managing the potential of their social, economic, and ecological resources, to improve the welfare of rural communities, quality of life for people, and experience poverty in its various forms. Disadvantaged Villages are Villages that have a Developing Village Index less than and equal to 0.5989 and greater than 0.4907. 5. Very Disadvantaged Village (Village Pratama) is a village that experiences poverty in various forms and is also vulnerable to social conflicts, economic shocks, and various natural disasters. So that they are unable to manage the potential of their economic, social, and ecological resources. Disadvantaged Villages are villages that have a Developing Village Index of less than and less than 0.4907.

In several villages in Gayo Lues Regency, of the 136 villages that exist, the status of village grouping consists of independent villages, developed villages, developing villages, underdeveloped villages, and very underdeveloped villages. Researchers chose each of the village categories for as many as 2 (two) villages, almost all of the existing villages did not recruit BUMDesa operational executives.

This condition can be seen in several BUMDesa that have been running, where village heads (pengulu) cannot show recruitment documents when selecting and inaugurating BUMDesa operational executives. This means that it is almost certain that all BUMDesa operational executives in Gayo Lues Regency are directly appointed and inaugurated by the village head (pengulu) who acts as an advisor and organizer of recruitment for BUMDesa operational executives.

#### 4.2 Gayo Lues Village BUMDesa Operational Recruitment Model

Some of the problems as described previously, one of which is that the existing operational executives have not gone through clear recruitment, so the researchers tried to find a model that fits the conditions of the community with the Gayo Lues local wisdom approach, namely Sidik, Tilik, and Bidik. The model can be described as follows:

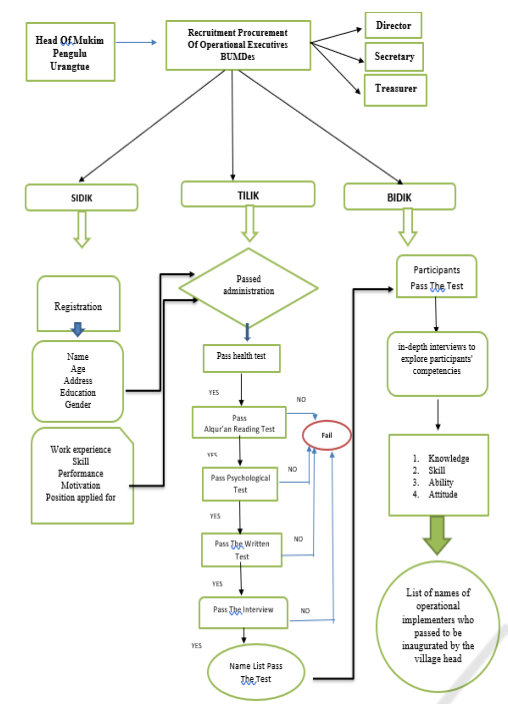


Figure 1: The Sidik, Tilik, and Bidik Model in the Recruitment of BUMDesa Operational Executive.

The above model is a recruitment model with the local wisdom approach of the Gayo Lues community, namely Sidik, Tilik, and Bidik. The model is considered capable of explaining as a reference in conducting recruitment for BUMDesa operational executives without eliminating the meaning of recruitment itself.

The model also involves the mukim government, which has rarely been involved in village problems. In essence, the mukim government is an organization that must take care of culture and customs. During the Government of the Kingdom of Aceh, it was known that there were four (4) government units under the Sultan, namely, Panglima Sagoe, Ulhee Balang, Imeum Mukim, and Keuchik. Imeum Mukim is the Mukim Leader. Mukim is a territorial area that is a combination of several Gampong which is a legal community unit that has certain territorial boundaries and the leader is called Keuchik. Keuchik is the lowest government in the government system of the Kingdom of Aceh (Syahbandir, 2014). Then Manalu also explained (Azmi et al., 2019) that the position of the mukim government which is under the sub-district and above the village government is a unique government structure that is recognized by the state and only applies in Aceh. In addition to Mukim, the Village Head (Pengulu) and the Village Consultative Body (Urangtue) are part of the organizing committee

for recruitment procurement for BUMDesa Operational Executives. Elements of the BUMDesa Operational Executive consist of the Director, Secretary, and Treasurer. It is a vacancy opened in the recruitment process. The organizing committee must be able to prepare a detailed recruitment schedule starting from stage 1. Imprint (qualification), at this stage candidates, are required to register by filling out an application form consisting of name, age, education, and gender.

This data is general data that anyone of the potential candidates can write down. Then in the next format, the candidates will write down their work experience, skills, achievements, motivations and the position to be applied for (candidates can choose one of the vacant positions, namely as director, secretary, or treasurer of BUMDesa). Filling in this format is more specific than the initial format because not all candidates have work experience, achievements, and expertise by what is expected by BUMDesa. 2. Tilik (Selection), at this stage the candidates who have registered and filled out formats 1 and 2 at the time of qualification, will take part in several selection activities, whereas at this stage there will be candidates who will stay until the end and some will fall in every stage.

The stages in this selection process include a health test and a test for reading the Qur'an. The Qur'an reading test is required for operational implementation candidates, this is because Aceh has a unique Qanun (regional regulation), and every leader in community organizations is required to be able to read the Qur'an well. This is as explained by JKMA in Nana (2021) that Qanun Al Asyi contains written regulations for the King, Sultan, and also for officials within the kingdom of Aceh Darussalam which are regulated there are the requirements to become Qozi, or Ule Balang, or Panglima, or Keuchik or Mukim, it is the leader in society.

Then up to the Bidik (Competency) stage, the candidates who are declared to have passed the Tilik (Selection) stage will then be seen for their abilities in terms of expertise and skills in the BUMDesa field, until they are finally declared passed and inaugurated by the Village Head (Pengulu) as the BUMDesa Operational Executive. consisting of the Director, Secretary, and Treasurer of the BUMDesa.

### 4.3 The Application of the Sidik, Tilik, and Bidik Model in the Recruitment of Operational Executives for Gayo Lues BUMDesa

The application of the Sidik, Tilik, and Bidik model can be carried out if there is a strong commitment to local government agencies and village governments to carry it. The benefits of implementing this model, apart from obtaining reliable operational executives, the local wisdom of the Gayo Lues community in the application of Sidik, Tilik, and Bidik which has begun to be abandoned will again be known in the community, especially for the younger generation of Gayo Lues.

Several ways to apply the recruitment model that can be done in Gayo Lues Regency are as follows:

1. Drafting the Gayo Lues Regent's Regulation regarding the application of the Sidik, Tilik, and Bidik model in the recruitment of BUMDesa Operational Executives. Through the Department of Community and Village Empowerment, the Assistant for Administration, the Legal Division, and the Governance Section drafted the Regent's Regulation regarding the recruitment.

2. After the draft of the Regent's regulation regarding the Sidik, Tilik, and Bidik Model in the recruitment of BUMDesa Operational Executives was drawn up, the draft was then discussed with the Regent and Deputy Regent Gayo Lues followed by the Camat (Head of sub-districts) (11 sub-districts), representatives of the Mukim Government and the Chair of the Alliance of Village Heads. At this stage, the regent's draft regulation is still receiving improvements to complement the existing deficiencies.

3. The issuance of the Gayo Lues Regent's Regulation related to the Sidik, Tilik, and Bidik Model in the Recruitment of BUMDesa Operational Executives in the Gayo Lues Regency.

4. The next stage is the socialization of the Gayo Lues Regent's Regulation related to the Sidik, Tilik, and Bidik Model in the Recruitment of BUMDesa Operational Executives in Gayo Lues Regency to all Village Heads (Pengulu) and the Village Consultative Body (Urangtue) in Gayo Lues Regency.

5. Through the Village Community Empowerment Service, Gayo Lues Regency will participate and be involved in overseeing these activities.

The application of the Sidik, Tilik and Bidik model in the Recruitment of BUMDesa Operational Executives can be described as follows:

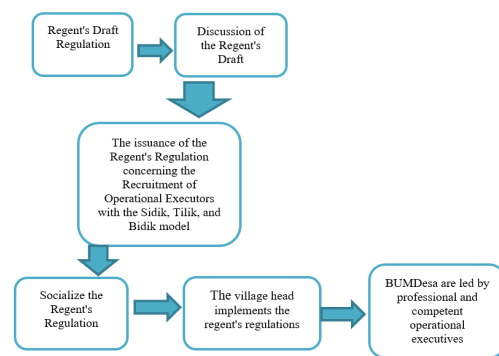


Figure 2: Application of the Sidik, Tilik, and Bidik Model.

## 5 CONCLUSIONS

The Sidik, Tilik, and Bidik Model in the Recruitment of BUMDesa Operational Executives in Gayo Lues Regency can accommodate two problems that have been faced by BUMDesa so far. First, there are economic problems that have not been managed properly through the business units run by the BUMDesa, caused by the BUMDesa operational executives who are not professional and experts in their fields. Second, this model will restore the culture of the people who have the local wisdom of Sidik, Tilik, and Bidik which is starting to be abandoned. With the application of this model, local wisdom and the introduction of indigenous Gayo culture are starting to be felt again in the community, especially by the younger generation.

The Sidik, Tilik, and Bidik model is also part of the effort to realize the national program, namely creating superior and professional Human Resources in running good governance at the local level, in this case, the village.

What is very important in this study is that equity participation in BUMDesa through the State Revenue and Expenditure Budget (APBN) can be effective and benefits for poverty alleviation in villages can be overcome.

## ACKNOWLEDGEMENTS

The author would like to thank the Department of Development Studies, the University of Sumatera Utara, which has provided the opportunity for the author to work through this paper.



## REFERENCES

- Atikawati, E., & Udjang, R. (2016). Recruitment and Selection Strategy on Employee Performance. *Journal of Business Behavior and Strategy*, 4(1), 9–23. <https://doi.org/10.26486/jpsb.v4i1.443>
- Azmi, A., Isnaini, I., & Kusmanto, H. (2019). The Effectiveness of the Role of Mukim in the Government System in Aceh Singkil District. *Structuration: Scientific Journal of Masters in Public Administration*, 1(1). <https://doi.org/10.31289/kturasi.v1i1.2>
- Badaruddin, B., Kariono, K., Ermansyah, E., & Sudarwati, L. (2021). Empowerment of rural communities through BUMDesa based on social capital in North Sumatra. *Asia Pacific Journal of Social Work and Development*, Vol. 31(3), pp. 163–175. <https://doi.org/10.1080/02185385.2020.1765855>
- Garaika, G., & Margahana, H. (2019). The Role of Selection (Selection) of the Right Workforce on the Achievement of Organizational Goals. *STIE Negara Actual Journal*, Vol. 17(2), pp. 133. <https://doi.org/10.47232/aktual.v17i2.42>
- Izzah, K.D., & Kolopaking, L.M. (2020). Benefits of Village-Owned Enterprises and Welfare of Lower Communities. *Journal of Communication Science and Community Development [JSKPM]*, Vol. 4(1). <https://doi.org/10.29244/jskpm.4.1.37-54>
- Jahidi, J. (2014). Guru Qualifications and Competencies. *Scientific Journal of Graduate Students of Educational Administration*, Vol. 2(1), pp. 23–30
- Kartika, L. N., & Sugiarto, A. (2016). The Influence of Competency Levels on the Performance of Office Administration Employees. *Journal of Economics and Business*, Vol. 17(1), pp. 73. <https://doi.org/10.24914/jeb.v17i1.240>
- Latif, A., Irwan, Rusdi, M., Mustanir, A., & Sutrisno, M. (2019). Community Participation in Infrastructure Development in Timoreng Panua Village, Panca Rijang District, Sidenreng Rappang Regency. *MODERAT Journal*, Vol. 5(1), pp. 5. <https://jurnal.unigal.ac.id/index.php/moderat/article/view/1898>
- Njatrijani, R. (2018). Local Wisdom in the Cultural Perspective of Semarang City Echoes of Justice Journal Edition Echoes of Justice Journal Edition. *Echoes of Justice Journal Edition* 17, 5(September), 16–31.
- Padmayoni, N. P. G., Rahmawati, P. I., & Andiani, N. D. (2019). Analysis of the Employee Recruitment Process at the Discovery Kartika Plaza Hotel. *Journal of Hospitality and Tourism Management*, 2(2), 81. <https://doi.org/10.23887/jmpp.v2i2.22095>
- Pattisiana, M., Mieke, R., & Wehelmina, R. (2016). The Influence of Human Resource Competence on Employee Performance at PT. Bank Tabungan Negara, Tbk. Manado Branch Office. *Journal of Business Administration*, Vol. 4(2), pp. 1–6.
- Potale, B. R., Lengkong, V., & Moniharapon, S. (2016). Effect of Recruitment and Selection Process on Employee Performance at Pt Bank Sulutgo. Vol. 16(04), pp. 453–464.
- Putra, F. E. (2017). Communication competence of librarians in the State Islamic University of Sumatera Utara, Medan, Fauzi Eka Putra library. *Journal of Iqra*, 11(02), 34–49.
- R. Thantawy, Supadi, H., A.R, D., Zulfah, S., Nurdin, A., H, A., Chairul, B., & Cut, B. (1996). Indonesian- Gayo Language Dictionary II. In the Ministry of Education and Culture.
- Rahayu, A. C., Sihabudin, & Dewi, A. S. (2015). Responsibilities of implementing Village Owned Enterprise Operations (BUM DESA) declared Bankrupt by the commercial court. In Universitas Brawijaya Malang. <http://dx.doi.org/10.1016/j.bpj.2015.06.056%0Ahttps://academic.oup.com/bioinformatics/article-abstract/34/13/2201/4852827%0Ainternal-pdf://semisupervised-3254828305/semisupervised.ppt%0Ahttp://dx.doi.org/10.1016/j.str.2013.02.005%0Ahttp://dx.doi.org/10.1016/j.ceb>
- Rais, S. R. N., Dien, M. M. J., & Dien, A. Y. (2018). Advances in Information Technology Have an Impact on the Generalization of Socio-Cultural Elements for Rais Millennial Generation. *Mosaic Journal*, Vol. 10(2), pp. 61–71.
- Rakhmawanto, A. (2016). Fundamentals of Recruitment and Employee Planning. In *Planning and Recruitment of Employees* (pp. 1–41).
- Sari, T. A., Muliana, S., & Basar, N. F. (2021). The Effect of Auditor Competence and Independence on Audit Quality at Public Accounting Firms in Makassar. *Patria Artha Journal of Accounting and Financial Reporting*, Vol. 5(1), pp. 87–95. <https://doi.org/10.33857/jafr.v5i1.426>
- Suhartini. (2007). Study of Local Community Wisdom in Natural Resources and Environment Management. *Proceedings of the National Seminar on Research, Education and Application of Mathematics and Natural Sciences*, Faculty of Mathematics and Natural Sciences, Yogyakarta State University, pp. 206–218.
- Suryani, N. L., & Sulaeman, A. (2021). The Influence of Employee Recruitment and Selection on Employee Performance at PT. Telkom Access West Jakarta. *Journal of Business Disruption*, Vol. 4(2), pp. 164. <https://doi.org/10.32493/drj.v4i2.10073>
- Syahbandir, M. (2014). The History of the Imeum Mukim Government in Aceh. *Kanun Journal of Legal Studies*, Vol. 16(1), pp. 1–17. <http://e-repository.unsyiah.ac.id/kanun/article/view/6014>
- Wirawan, R., Mardiyono, & Nurpratiwi, R. (2015). Community Participation in Regional Development Planning. *JISIP: Journal of Social and Political Sciences*, Vol. 4(2), pp. 1–87.