



SMERU RESEARCH REPORT

STUDY OF THE BENEFITS OF KOMPAK'S PROGRAMS IN STRENGTHENING SOCIAL ACCOUNTABILITY AMID THE COVID-19 PANDEMIC

Asep Kurniawan, Hafiz Arfyanto, Maudita Dwi Ambarani, M. Sulton Mawardi, Muhammad Syukri, Nila Warda, Rika Kumala Dewi, Ruhmaniyati, Yudi Fajar M. Wahyu

SMERU RESEARCH REPORT

STUDY OF THE BENEFITS OF KOMPAK'S PROGRAMS IN STRENGTHENING SOCIAL ACCOUNTABILITY AMID THE COVID-19 PANDEMIC

Asep Kurniawan

Hafiz Arfyanto

Maudita Dwi Ambarani

M. Sulton Mawardi

Muhammad Syukri

Nila Warda

Rika Kumala Dewi

Ruhmaniyati

Yudi Fajar M. Wahyu

Editor

Dhania Putri Sarahtika

Wiwin Purbaningrum

The SMERU Research Institute

June 2022

Study of the Benefits of Kompak's Programs in Strengthening Social Accountability Amid the Covid-19 Pandemic

Authors: Asep Kurniawan, Hafiz Arfyanto, Maudita Dwi Ambarani, M. Sulton Mawardi, Muhammad Syukri, Nila Warda, Rika Kumala Dewi, Ruhmaniyati, Yudi Fajar M. Wahyu

Editor: Dhania Putri Sarahtika and Wiwin Purbaningrum
Cover photo: SMERU

Published by:
The SMERU Research Institute
Jl. Cikini Raya No.10A
Jakarta 10330
Indonesia

Suggested citation

Digital version:

Kurniawan, Asep, Hafiz Arfyanto, Maudita Dwi Ambarani, M. Sulton Mawardi, Muhammad Syukri, Nila Warda, Rika Kumala Dewi, Ruhmaniyati, and Yudi Fajar M. Wahyu (2022) 'Study of the Benefits of KOMPAK's Programs in Strengthening Social Accountability amid the COVID-19 Pandemic.' Research report. Jakarta: The SMERU Research Institute [online] <URL> [access date].

Printed version:

Kurniawan, Asep, Hafiz Arfyanto, Maudita Dwi Ambarani, M. Sulton Mawardi, Muhammad Syukri, Nila Warda, Rika Kumala Dewi, Ruhmaniyati, and Yudi Fajar M. Wahyu (2022) 'Study of the Benefits of KOMPAK's Programs in Strengthening Social Accountability amid the COVID-19 Pandemic.' Research report. Jakarta: The SMERU Research Institute.



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

SMERU's content may be copied or distributed for noncommercial use provided that it is appropriately attributed to The SMERU Research Institute. In the absence of institutional arrangements, PDF formats of SMERU's publications may not be uploaded online and online content may only be published via a link to SMERU's website.

The findings, views, and interpretations published in this report are those of the authors and should not be attributed to any of the agencies providing financial support to The SMERU Research Institute.

A significant part of the research in this publication uses interviews and focus group discussions. All relevant information is recorded and stored at the SMERU office.

For further information on SMERU's publications, please contact us on 62-21-31936336 (phone), 62-21-31930850 (fax), or smeru@smeru.or.id (e-mail); or visit www.smeru.or.id.

Research Team

SMERU Researchers

Asep Kurniawan

Hafiz Arfyanto

Maudita Dwi Ambarani

M. Sulton Mawardi

Muhammad Syukri

Nila Warda

Rika Kumala Dewi

Ruhmaniyati

Yudi Fajar M. Wahyu

Advisor

Asep Suryahadi

Acknowledgments

The study and the writing of this study report has been a challenging collective effort, something which we will not be able to accomplish without the involvement of various parties. For that, please allow us to extend our gratitude to everyone who has assisted and supported us. First and foremost, we would like to thank KOMPAK as the main donor of the study. Even more than that, KOMPAK has also provided us with immeasurable technical and nontechnical supports in many forms.

Next, we also would like to thank two organizations whose role is very instrumental in this research: Seknas FITRA and Yayasan PEKKA and their network of partner organizations in the regions. Both organizations helped the research team from the initial phase of determining the samples until the last phase of the project when we conducted the analysis.

Our infinite gratitude also goes to our qualitative field research team and enumerators of the quantitative survey, groups of close to 100 men and women, whose names we cannot possibly mention one by one. They played a vital role, and had it not been for their hard work, dedication, and commitment, this report would never have been finalized.

Our informants and respondents in 40 villages are our main sources of information. Their patience and willingness to give their time for the interview with our field team, filling in the questionnaire, and participating in FGDs, or even just for talking with us, are contributions we can never repay. The wealth of information they were willing to share with us is the main resources, without which this report will never see the light of day.

The village administrations in 40 study villages, and notably in the 13 qualitative locations, have been a tremendous help in many things, by either directly giving us information, providing secondary data, or helping with the technicalities during the data collection. To them, we also would like to extend our warmest gratitude.

Last but not least, the SMERU editor team, despite the very tight schedule, has done an outstanding work and made this into a much better report. Without their thorough editing skills, this report will not be as readable as it is. Thank you and our highest appreciation for them.

Besides those we mentioned on this page, there are so many other people who have made this challenging study and the report writing such a colorful experience. You are in our hearts.

Abstract

Study of the Benefits of KOMPAK'S Programs in Strengthening Social Accountability amid the COVID-19 Pandemic

Asep Kurniawan, Hafiz Arfyanto, Maudita Dwi Ambarani, M. Sulton Mawardi, Muhammad Syukri, Nila Warda, Rika Kumala Dewi, Ruhmaniyati, and Yudi Fajar M. Wahyu

Social accountability refers to an active participation of the public to ensure that the government performs their tasks in a responsible manner and is responsive to the needs of the public. The involvement of the public is important especially when the formal accountability mechanism is not effectual enough. This study aims at looking into KOMPAK's efforts to strengthen social accountability in villages, using a series of models designed to strengthen the formal accountability mechanism by strengthening BPD as an institution, and boost people's initiative and participation to create more accountable village governance. This study, which combines quantitative and qualitative approaches, reveals that the efforts to change the practice of village governance is an uphill struggle and demands hard and sustainable work. KOMPAK's various social accountability models, despite the best of intention in implementing them, still have not been able to help change village governance.

Key words: village governance, social accountability, participation, transparency, accountability

Table of Contents

Acknowledgments	i
Abstract	ii
Table of Contents	iii
List of Tables	v
List of Boxes	vi
List of Appendices	vii
List of Abbreviations	viii
Executive Summary	xi
I. Introduction	1
1.1 Background	1
1.2 Research Objectives and Questions	2
1.3 Research Framework	3
II. Methodology	6
2.1 Qualitative Approach	6
2.2 Quantitative Approach	9
2.3 Overview of Study Locations	11
III. Social Accountability Models: Design and Implementation	15
3.1 Overview	15
3.2 Description of Models	16
3.3 Discussion	36
IV. The Contribution of KOMPAK's Partners' Models to Village Community Participation	38
4.1 The Condition of and Changes in Community Participation in KOMPAK's Intervention and Nonintervention Villages	39
4.2 The Condition of and Changes in Community Participation in KOMPAK's Intervention and Nonintervention Villages	55
Changes in Community Participation regarding the	63
4.3 COVID-19 Pandemic	63
V. KOMPAK's Social Accountability Models' Contribution to Transparency Practices	66
5.1 The Transparency Conditions in the KOMPAK Intervention and Nonintervention Villages	67
5.2 Challenges for Transparency in the Villages	81
5.3 Knowledge of Villagers from the Marginalized Groups of Information Related to Village Governance	85
5.4 Impact of COVID-19 on Transparency in Villages	91
VI. KOMPAK's Social Accountability Models' Contribution to Village Accountability	94
6.1 Supervision of the Village Government/Administration	95

6.2	The Village Administrations' Responsiveness to Basic/Civic Administration Services and Needs for Development	105
6.3	Changes in Accountability due to the COVID-19 Pandemic	112
VII.	Factors Affecting the Implementation of the Social Accountability Models and Their Sustainability	114
7.1	Intervention by the Supravillage Government Being a Double-Edged Sword	114
7.2	Political Pigeonholing: Shadow Over Village Governance	117
7.3	Change of Officials in the Village Administration and BPD Members A Potential for Negatively Affecting SA Sustainability	120
7.4	Public Apathy and Lack of Effort to Maximize the Roles of Village Figures	123
VIII.	Conclusion and Recommendations	124
8.1	Conclusion	124
8.2	Lessons Learned	127
8.3	Recommendations	129
	List of References	132
	Appendices	136

List of Tables

- Table 1. Analysis Framework | 5
- Table 2. Qualitative Study Locations | 8
- Table 3. Household (Individual) Data Matching | 10
- Table 4. BPD Data Matching | 11
- Table 5. Position and Status of Regions in IDM | 12
- Table 6. Poverty and Inequality in Study Locations | 13
- Table 7. Gender Development and Empowerment Conditions in the Study Locations | 14
- Table 8. Matrix of KOMPAK's Model Existence in Intervention Villages by Model | 16
- Table 9. Main Topics of Sekar Desa Module and Duration/Number of Meetings | 17
- Table 10. Topics Discussed by BPD and Village Governments in Sekar Desa | 18
- Table 11. Implementation of Aspiration Week/Command Post by BPD and Village Governments | 21
- Table 12. Topics for Sepeda Keren Mentors and Cadres | 33
- Table 13. Participation of Respondent Groups in KOMPAK's Models by Respondent Group and Model | 37
- Table 14. Comparison of Respondent's Aspirations by KOMPAK's Intervention and Nonintervention villages | 44
- Table 15. Media to Voice Aspirations (Preferred and Actual) of Respondents Aged 21 Years Old or Older by KOMPAK's Intervention and Nonintervention Villages | 46
- Table 16. Respondents' Attendance and Activeness in *Dusun* Deliberation Meetings by KOMPAK's Intervention and Nonintervention Villages | 47
- Table 17. Factors Related to Respondents' Activeness in *Dusun* Deliberation Meetings | 48
- Table 18. Comparison of Respondent's Aspiration Channels by KOMPAK's Intervention and Nonintervention Villages | 49
- Table 19. Inferential Analysis Result-Correlation between Community Participation Level and KOMPAK's Intervention Village | 53
- Table 20. Participation Levels of Women and Marginalized Groups by KOMPAK's Intervention and Nonintervention Villages | 55
- Table 21. Villages Organizing Special Deliberation Meetings and Attendance of Community Elements in the Meetings by Intervention and Nonintervention Village | 57
- Table 22. Sources of Information about Village Governance by Village Type | 68
- Table 23. Percentage of Villagers Who Access the Internet by Village Type | 69
- Table 24. Villagers' Knowledge about Information Related to Village Governance by Village Type | 70
- Table 25. Percentage of People Who Know BPD Members by Village Type | 74
- Table 26. Obligations of the Village Head and BPD in Village Information Dissemination | 75
- Table 27. Percentage of Villages that Have Their Own Website by Village Type | 79
- Table 28. FGD in KOMPAK's Social Accountability Model Intervention Villages that Utilize a WhatsApp Group in Spreading Information | 80
- Table 29. Percentage of People Who Use Mobile Phones by Village Type | 81
- Table 30. Percentage of Villagers Who Think That Information about Village Governance is Important to Know by Village Type | 83

- Table 31. Percentage of Villagers with Complaints/Suggestions/Aspirations Related to Village Administration Based on Their Knowledge about Village Governance | 83
- Table 32. Percentage of Villagers Who Can Read and Write in Indonesian Language by Village Type | 85
- Table 33. Percentages of Villagers with Disabilities Based on Their Knowledge of Information Related to Village Governance | 85
- Table 34. Percentages of Villagers Based on Sex with Information about Village Governance. | 86
- Table 35. Knowledge of the Poor Group of Information Disseminated by the Village Administration in the Last Three Years (2019–21) | 86
- Table 36. Percentages of Types of Complaints/Suggestions/Aspirations by Village Type | 90
- Table 37. Impact of COVID-19 Pandemic on Transparency in Villages According to Village Administrations and BPD | 92
- Table 38. Number of Villages Based on the Meetings about APBDes by BPD | 95
- Table 39. Percentages of BPD Members Who Conduct the Monitoring of Various Types of Social Aids | 97
- Table 40. Inferential Analysis of BPD Members' Level of Activeness in Monitoring the Management of Social Aids and Basic/Civic Administration Services | 98
- Table 41. Reasons Why Some BPD Members Did Not Supervise/Monitor the Management of Social Aids and Basic/Civic Administration Services | 99
- Table 42. Types of Social Aid Program Oversight by BPD Members | 101
- Table 43. Villages Actively Providing Early Childhood Education and *Posyandu* Basic Services | 105
- Table 44. Villagers Who Accessed Civic Administration Services and Their Satisfaction with the Services Given | 106
- Table 45. Inferential Analysis of Villagers' Level of Satisfaction with the Basic Civic Administration Services | 107
- Table 46. Types of Response to Complaints/Suggestions/Aspirations the Village Administration Mostly Give to Villagers | 109
- Table 47. Forms of Responses by the Village Administrations to Villagers' Complaints | 110

List of Boxes

- Box 1. PEKKA Cadres' Facilitation Evokes Village Government to Take Side with Women and Marginalized Groups | 63
- Box 2. Efforts to Ensure Transparency in Village Budgeting: An Initiative by the Administration in KOMPAK Intervention and Nonintervention Villages | 73
- Box 3. Strategies of young BPD members of *Gampong* I3 to close the gap in experiences and respond to villagers' skepticism | 122

List of Appendices

Appendix 1. Questionnaire Details | 137

Appendix 2. Statistical Matching to Select Non-KOMPAK Villages | 139

Appendix 3. Contribution from KOMPAK Model Partners to Villagers' Participation | 141

Appendix 4. Contribution of KOMPAK's Social Accountability Model for Village
Transparency | 145

Appendix 5. Contribution of KOMPAK's Social Accountability Models to Accountability in
the Villages | 153

List of Abbreviations

APBDes	Anggaran Pendapatan dan Belanja Desa	Village Budget
APBG	Alokasi Pendapatan dan Belanja Gampong	<i>Gampong</i> Budget Allocation
BLT	Bantuan Langsung Tunai	Direct Cash Aid
BPD	Badan Permusyawaratan Desa	Village Consultative Body
BPJS	Badan Penyelenggara Jaminan Sosial	Social Security Implementing Agency
BPNT	Bantuan Pangan Nontunai	Noncash Food Aid
BPS	Badan Pusat Statistik	Statistics Indonesia
BUMDes	Badan Usaha Milik Desa	village-owned enterprise
BUMDesma	Badan Usaha Milik Desa bersama	joint village-owned enterprise
CO		community organizer
COVID-19		coronavirus disease 2019
DD	Dana Desa	Village Fund
Dinda	Dana Insentif Desa	Village Incentive Fund
DPMG	Dinas Pemberdayaan Masyarakat Gampong	<i>gampong</i> people empowerment agency
FGD		focus group discussion
Formasi	<i>forum masyarakat sipil</i>	civil society forum
Forum Puspa	Forum Partisipasi Masyarakat untuk Pemberdayaan Perempuan dan Perlindungan Anak	Society Participation for Women Empowerment and Child Protection Forum
IDG	Indeks Pemberdayaan Gender	Gender Empowerment Index
IDM	Indeks Desa Membangun	Developing Village Index
IPEI	Indeks Pembangunan Ekonomi Inklusif	Inclusive Economic Development Index
IPG	Indeks Pembangunan Gender	Gender Development Index
JKN	Jaminan Kesehatan Nasional	National Health Insurance
JWP	Jurnalisme Warga PEKKA	PEKKA Citizen Journalism
KIP	Kartu Indonesia Pintar	Indonesia Smart Card
KIS	Kartu Indonesia Sehat	Indonesia Health Card

Klik PEKKA	Klinik Layanan Informasi dan Konsultasi PEKKA	PEKKA Information and Consultation Clinic
KPMD	<i>kader pemberdayaan masyarakat desa</i>	village empowerment cadre
KWT	Kelompok Wanita Tani	Female Farmers Group
LC		local coordinator
LKD	<i>lembaga kemasyarakatan desa</i>	village community institutions
LKPPD	Laporan Keterangan Penyelenggaraan Pemerintahan Desa	Report of the Notes of the Implementation of Village Administration
LPPD	Laporan Penyelenggaraan Pemerintahan Desa	Report of Implementation of Village Administration
LSM	<i>lembaga swadaya masyarakat</i>	NGO
musrena keren	musyawarah perempuan, anak, disabilitas, dan kelompok rentan	female, children, people with disabilities, and vulnerable group deliberation forum
P4K	Program Peningkatan Pendapatan Petani dan Nelayan Kecil	Income Improvement of Small Farmers and Fishermen Program
PBI	<i>penerima bantuan iuran</i>	premium assistance beneficiary
PEKKA	Pemberdayaan Perempuan Kepala Keluarga	Female Head of Household Empowerment
perbup	<i>peraturan bupati</i>	<i>bupati</i> regulation
permendagri	<i>peraturan Menteri Dalam Negeri</i>	Minister of Home Affairs Regulation
PHBI	panitia hari besar Islam	Islamic holiday committee
pilkades	<i>pemilihan kepala desa</i>	village head general election
PKH	Program Keluarga Harapan	Family Hope Program
PKK	Pemberdayaan dan Kesejahteraan Keluarga	Family Welfare Movement
PKTD	Padat Karya Tunai Desa	Village Labor Intensive Cash
polindes	<i>pondok bersalin desa</i>	village maternity home
posyandu	<i>pos pelayanan terpadu</i>	integrated health post
PRG	<i>petugas registrasi gampong</i>	<i>gampong</i> registration officer
RAPBDes	<i>rencana anggaran pendapatan dan belanja desa</i>	village budget plan
RKPDes	<i>rencana kerja pemerintah desa</i>	village administration work plan

RPJMDes	Rencana Pembangunan Jangka Menengah Desa	Village Mid-term Development Plan
RT	<i>rukun tetangga</i>	the smallest unit of local administration consisting of a number of households
RW	<i>rukun warga</i>	a unit of local administration consisting of several RT (neighbourhood units) within a kelurahan
Sekar Desa	Sekolah Anggaran Desa	Village Budget School
seknas	<i>sekretariat nasional</i>	national secretary
Sepeda Keren	Sekolah Perempuan, Disabilitas, Anak, dan Kelompok Rentan Lainnya	School for Females, People with Disabilities, Children, and Other Vulnerable Group
SID	Sistem Informasi Desa	Village Information System
Siskeudes	Sistem Keuangan Desa	Village Finance System
Susenas	Survei Sosial-Ekonomi Nasional	National Socioeconomic Survey
Village Law	Undang-Undang No. 6 Tahun 2014 tentang Desa	Law No. 6 of 2014 on Village

Executive Summary

In 2014, Indonesian government enacted Law No. 6 of 2014 on Villages (Village Law). This newly enacted law regulates modern governance of villages by applying participatory and democratic governance principles. Accountability is a method in modern democracy to ensure that the community can access information and power holders can be held 'accountable' for their mandate to the mandate-givers (Mulgan, 2003). The Village Law sets forth Village Consultative Body (BPD) as a village community representative institution mandated to supervise and hold the regime's leader in villages accountable.

Nevertheless, in the context of governance where the formal check and balances and its accountability mechanisms are not too strong as the case in villages nowadays, the need for involvement of civil society to ensure that village governments operate the administration responsibly is extremely urgent (Joshi and Houtzager 2012, Almen and Burrell, 2018: 716). In response to such condition, various concepts on community involvement in an accountability mechanism have been developed. One of the fairly popular concepts among governance experts and practitioners is social accountability. According to Fox (2015: 346), social accountability is a continuously developing grand theory. Until recently, the social accountability concept covers various accountability practices, such as (i) government/private performance monitoring and supervision by the community; (ii) user-oriented community dissemination system/information access; (iii) community complaint settlement mechanism; and (iv) participatory planning and budgeting.

KOMPAK, a partnership initiative between Australian and Indonesian governments for better governance, designs and executes an initiative to strengthen social accountability in Indonesia. The models designed by KOMPAK target both village governments and the community in general and have been implemented since 2015 in many *kabupaten* in some provinces in Indonesia, such as Aceh, Central Java, East Java, South Sulawesi, and West Nusa Tenggara. The project that targets village governments in building their capacity on village good governance is the Village Budget School (Sekar Desa) model. This model, which specifically targets the community, involves establishing and strengthening marginalized community groups, particularly family-head women, who were then organized into Women-Headed Household Empowerment (PEKKA) union. In addition, the group members' capacity was built through various skill training projects to develop their economic situation and Paradigta Academy, i.e., a training project on village governance to raise awareness and increase the involvement of PEKKA members in village governance. Other than these two projects, other projects to support them were also organized, such as the institutional development of aspiration channeling in the form of Aspiration Week, PEKKA Information and Consultation Service Clinic (Klik PEKKA), and Citizen Journalism. To execute the projects, KOMPAK collaborated with two nongovernmental organizations, namely the National Secretariat (Seknas) of Indonesian Forum for Budget Transparency (FITRA) to carry out the project targeting village governments and PEKKA to implement the project targeting the community.

Towards the end of KOMPAK program in June 2022, the series of processes and progress of the social accountability strengthening models facilitated by KOMPAK, including its adjustment during the coronavirus disease 2019 (COVID-19) pandemic, need to be evaluated. The proposed research questions are:

- a) How have KOMPAK's social accountability models been implemented?
- b) How have KOMPAK's social accountability models contributed to village good governance?
- c) What key factors support and hinder the implementation of KOMPAK's models?

Methods

This study used qualitative and quantitative approaches. In general, the quantitative approach aimed to measure the different outcomes of KOMPAK's social accountability models and the qualitative one was directed at explaining the factors that influenced the different outcomes.

The qualitative approach used four data collection methods, namely in-depth interview, focused group discussion (FGD), field observation, and secondary data analysis. As for the quantitative approach, it used a survey to collect data and it was carried out in 40 randomly selected sample villages. Of these 40 villages, 20 received KOMPAK's social accountability intervention models and 20 others did not receive any intervention for comparison purpose. These villages are spread across five provinces, namely Aceh, Central Java, East Java, West Nusa Tenggara, and South Sulawesi. As the data were being collected, four previously nonfacilitated villages received facilitations from KOMPAK's partners. Therefore, at the end of day from these 40 villages, 24 of them were facilitated by KOMPAK's partners and the rest were not facilitated by KOMPAK's partners. The qualitative approach was applied in some of the locations where the quantitative approach was employed.

Study Findings

Contribution of KOMPAK's Social Accountability Models to Community Participation Improvement

In this study, community participation is viewed from their attendance in deliberation meeting forums at the village and subvillage levels, and their activeness in expressing opinions in these forums.

In regard to the deliberation meetings at the village level, including village deliberation meetings/village development planning deliberation meetings, the qualitative study finds that the number of participants attending the forums ranged between 50 and 120 people per village. Villages with a high attendance rate were both intervention and nonintervention villages in Kabupaten Trenggalek and Kabupaten Bantaeng, i.e., up to 100% of the total participants invited by the village governments. Meanwhile, both intervention and nonintervention villages in Kabupaten Aceh Barat, Kabupaten Pematang, and Kabupaten Bima had a relatively lower attendance rate (around 70%–80%). Those

attending the forums were generally the village elites, such as village officials, BPD members, territorial officers (*dusun* and RWⁱ/RTⁱⁱ heads), and community elements who generally consisted of public figures, village cadres/activists, and administrators of village community institutions (LKD).

No significant difference was found in village community's activeness in conveying their aspirations between intervention and nonintervention villages. Most community members (77%) admitted that they had no aspiration to convey. The high rate indicates the community's indifference to village governance issues. From the survey result, three main reasons for village community members to not convey their aspirations were shy/discouraged to voice aspirations (48%), perceived unavailability of a place to channel aspiration (21%), and too busy (15%). Meanwhile, for those who voiced their aspirations, they usually conveyed it through informal channels, especially in person to village officials or *dusun*/RT/RW officials (85%). The number of community members who conveyed their aspirations through members of BPD, which was their representatives in villages, was small (12%). Some reasons behind the community's preference to use informal channels were (i) it was not bound by time, place, and procedure; (ii) people found it more flexible and comfortable since they could use daily informal language; (iii) they personally felt closer and it was easier to meet them; and (iv) the official's response was faster since they have the authority to follow up their aspirations.

A fraction of community members conveyed their aspirations through formal channels, such as deliberation meetings and other formal meetings in villages. From the total respondents who had attended *dusun*ⁱⁱⁱ deliberation meetings—as the deliberation meeting forum most frequently attended by village community members (around 9%), 35% of them conveyed their aspirations. Based on the quantitative analysis result, two factors were known to have some influence on people's activeness in expressing opinions in formal forums, namely education level and how the meeting leader could actively encourage participants to speak up.

In general, the qualitative study in 13 villages, supported by the quantitative analysis in 40 villages, finds no systematic difference in the community participation between KOMPAK's intervention and nonintervention villages. The qualitative study also reveals that the community's participation before and after KOMPAK's interventions did not change. The participation condition only changed when the COVID-19 pandemic struck. This indicates that the implementation of KOMPAK's social accountability models had not managed to change governance practice in the sample locations. However, in some *kabupaten*, the facilitation provided by KOMPAK or its partners had positively contributed to promoting women and marginalized groups' involvement in decision-making processes in villages. This facilitation was provided in the form of special deliberation meetings for women and marginalized groups as the cases in Kabupaten Bantaeng and Kabupaten Trenggalek.

ⁱRW is a unit of local administration consisting of several RT (neighborhood units) within a *kelurahan*.

ⁱⁱRT, or neighborhood unit, is the smallest unit of local administration consisting of a number of households.

ⁱⁱⁱ A *dusun* is an administrative area within a village, consisting of a number of RT.

Some reasons for the lack of role that KOMPAK partner's models played in promoting community participation in the intervention villages are as follows.

- a) Sekar Desa model, whose main objective was to build BPD capacity, had not managed to extensively change the community behavior to be more actively involved in village development.
- b) The Aspiration Week model (FITRA intervention) and Klik PEKKA (PEKKA intervention) in all study locations did not continue after the model implementation period, leaving not a single massive effort behind to gather community aspirations.
- c) The reach of the Aspiration Command Post model—also developed by KOMPAK's partner (FITRA)—to community members was still limited. This indicates that the dissemination of its activities had not reached many community members.

Contribution of KOMPAK's Social Accountability Models to Transparency

The transparency aspects discussed in this study include (i) dissemination of important documents related to village governance, such as Village Government Work Plan (RKPDDes), Village Budget (APBDes), Report of the Notes of the Implementation of Village Administration (LKPPD), and Village Medium-term Development Plan (RPJMDDes) by the village government; (ii) dissemination of information on the results of BPD meetings with the village government and village deliberation meetings by BPD; and (iii) community's awareness of the three types of information on village governance, namely the physical development programs in villages, RKPDDes and/or APBDes, and LKPPD.

Regarding people's sources of information, the community most commonly obtained information on village governance from fellow community members through word of mouth. They received limited information directly from various deliberation meetings at the subvillage level (*dusun*/RT/RW), both on development activities (4.1%) and various important village documents (12%). Internet use was also still limited where only 44% of community members accessed it.

Not many community members knew information on village governance. Regarding the village development program, only 35% of the community members knew about it. The proportion of community members who knew various village documents was even smaller; 8.7% of community members knew RKPDDes and APBDes and 3.8% knew LKPPD. The low level of community's knowledge on various village government's activities and policies was partly due to the limited dissemination of information by the village government. They only carried out orders from the supravillage governments without actually trying to make the community understand what they planned and did. Additionally, the community was indifferent of village governance, as discussed in the participation section. Only about 50% of village community members thought that it was important to know information on governance.

Regarding the marginalized groups' knowledge on various governance information, the percentage was smaller. Only around 32% of the women group knew about governance information. The percentage was lower for the disability group, i.e., 25%.

In general, this study finds that the social accountability model had not managed to contribute to closing the transparency gap between the information providers (village government and BPD) and information users (village communities). Based on the results of the quantitative survey (40 villages) and qualitative study (13 villages), the research team find no significant difference between the two study village groups regarding community's knowledge on village governance information (Table A14). In general, in the two study village groups, only a few people knew the three types of information on village governance. The effect of KOMPAK's social accountability models on transparency in villages had not emerged, partly due to the absence of specific components in KOMPAK's social accountability models that sought to promote improved transparency in villages.

Contribution of KOMPAK's Social Accountability Models to Accountability in Villages

Village governance accountability concerns the accountability relationship between a village government as the power holder and the village community as the mandate-giver. In Village Law, accountability is defined as the accountability of a village government for every activity and its final results to the village community. This implies that accountability must exist in all of the activity processes. In addition, accountability is not only about the village government's readiness or willingness to be responsive and responsible, it is also meant to encourage the community to actively and critically monitor the village government's performance. Two main aspects need to be considered in accountability in villages, namely the supervision over village governments and village governments' responses to the community's aspirations.

Regarding the supervision over village governments, BPD is the main institution designed to carry out this task. This study finds that the supervisory function by BPD had been implemented, both during the planning process, the implementation of development activities, and the evaluation of village government reports. For the supervision during the planning, BPD in 60% of the study locations had already done it. The supervision was carried out through a meeting to discuss APBDes with the village governments. Meanwhile, the supervision over the development implementation, especially in relation to basic services and social assistance, was carried out by 87% of BPD. BPD in all villages had done the supervision in the sense of examining LKPPD, but not all BPD (only around 40%) had involved the community yet in their discussions. Although BPD had played a fairly good role, not many people knew them; only 42% of village community members knew their BPD members. This study also finds that no significant difference was observed in BPD's performance between the intervention and nonintervention villages, indicating that KOMPAK'S social accountability model was not effective enough to improve BPD's performance. This was partly due to the brief time to implement the models and the absence of transfer of knowledge from the old to the new BPD members in many cases where BPD member replacement occurred.

On the other hand, the fairly good performance of BPD was not followed by community participation in the supervision process. For example, the quantitative data showed that only 12.8% of village community members had ever complained to the village government. This was because of, among others, the community's indifference to participate in village governance.

Regarding village governments' responsiveness in providing services and responding to the community needs, this study finds that in terms of providing basic services, village governments had shown a good performance where 84% of community members claimed they were satisfied with the administrative services provided by the village governments. This was also marked by the village community's expression of satisfaction in various FGDs held with people from various elements. However, the inferential analysis finds no difference between the intervention and nonintervention villages.

In general, this study finds an improvement in accountability in the last three years. This improvement can be seen from the stronger BPD's supervision over village governments and the village governments' improved responsiveness in dealing with the community's aspirations and in providing basic population services. However, this study finds no differences between KOMPAK's intervention and nonintervention villages.

The impact of the COVID-19 Pandemic on Participation, Transparency, and Accountability in Villages

This study finds that the pandemic had a significant impact on the participation, transparency, and accountability practices in villages. The most significant impact felt in villages was the refocusing of Village Fund (VF) as part of the central government's policy for handling the socio-economic impacts of the COVID-19 pandemic in 2020. Apart from leading to the cancellation or delay of some (physical and nonphysical) development plans, this policy also made villages revise their RKPDes and APBDes they had set at the end of 2019 or early 2020. This resulted in some cancellation of the previously accepted proposals from the community. In some regions, this led to misunderstanding between the community and village governments.

Another impact of the pandemic was the restriction of various meetings, including deliberation meetings at various levels in villages. Participant attendance at forums both in villages and subvillages (village deliberation meetings, village development planning deliberation meetings, special deliberation meetings, and *dusun* deliberation meetings) decreased by 30%–50% in each village. Also, some policies changed the meetings from offline to online and this directly reduced the number of participants. Despite the increased use of online media, the pattern of transparency in villages did not change. Online media had not been optimally utilized for village governance purposes amid the pandemic.

Factors Influencing the Implementation of Social Accountability Models and Their Sustainability

This study finds several factors that played a role in the implementation of the social accountability models in villages.

- a) Supravillage governments' intervention. On the one hand, supravillage governments actively provided direction and facilitation for villages to implement good governance practices. However, on the other hand, the supravillage governments were too

restrictive to the village governments by issuing so many rules that they eliminated the space for innovation and even village autonomy.

- b) Political division after village head elections (*pilkades*). The elected village head sometimes faced challenges from the groups that opposed them during the village election. The challenge could come from outside or within the village government. The challenge from within the village government might occur when village office staff were actually the supporters of the elected village head's political opponent. Under the Village Law regime, village office staff were no longer selected by the village head, rather they were selected through an independent mechanism and team. This negatively affected the operation of village governance.
- c) Replacement of village officials and BPD members. The replacement was not accompanied by a mechanism for transferring knowledge and skills that had been obtained by the previous officials to the new ones, making the learning process had to be started all over again.
- d) The community's apathy. This had become a challenge in village governance which, in accordance with Village Law, must be carried out in a participatory manner. This participatory governance demanded the community's activeness at all stages. This apathy arose because of, among others, (i) the bitter experience with the previous village government which was not too transparent and unresponsive; (ii) the pragmatic tendency among the community members, where they were only interested in village government affairs when it came to providing assistance; and (iii) the inconsistency of programs' actors/beneficiaries in maintaining the programs' sustainability after the intervention was made.

Conclusion and Recommendations

Conclusion

KOMPAK's efforts to strengthen social accountability at the village level had been implemented since 2015 (phase one) and continued in 2019–2022 (phase two). This study finds that KOMPAK's efforts at the research locations in the second phase had been going quite well. For example, various projects/programs such as Sekar Desa, Aspiration Week, Citizen Journalism training, establishing and strengthening of PEKKA groups, and School for Women, People with Disabilities, Child, and Other Vulnerable Groups (Sepeda Keren) had been implemented.

In general, the accountability practices in villages as required by the central and local governments had been carried out by village governments, both in the intervention and nonintervention villages. Almost every village had also prepared and submitted accountability reports for the implementation of village governance (Report of the Implementation of Village Administration/LPPD and LKPPD), both to the *kabupaten* governments and to BPD. Most villages had also disseminated village budget information through village information boards and billboards. In many villages, the community had been actively involved in conveying their aspirations and complaints to the village government, either in person to the village government, through BPD, or other means, such as social media. Some villages even established collective movements to correct poor

village governance, such as corruption and abuse of authority by village heads. Especially in regions that had held special deliberation meetings for marginalized groups, the participation of marginalized groups looked better and more people from this group voiced their interests and problems.

The problem is that the accountability conditions in villages are still far from perfect. This can be seen from the dominant practice of upward-oriented accountability, a practice where the operation of village administration was reported and accounted for to *kabupaten* governments through *kecamatan*. Meanwhile, the downward-oriented accountability, i.e., reporting and accountability for the operation of village administration to the community, was still not optimal. It also applied to the pattern of information dissemination in villages. Information was disseminated only to fulfill orders from supravillage governments and the information content had not been adapted to the community's needs. In formal forums, aspirations and complaints were mostly still conveyed by the community elites. Meanwhile, the general public, let alone marginalized groups, tended to voice their aspirations and complaints less, except in areas where special deliberation meetings for marginalized groups had been held.

This less optimal village accountability and the weak social accountability occurred in both KOMPAK's social accountability model intervention and nonintervention villages. This study finds no difference between KOMPAK's social accountability model intervention and nonintervention villages. On the one hand, this shows (i) the lack of ability and willingness of village governments, including BPD, to implement village good governance practices; (ii) the community's lack of understanding of their rights and obligations in the context of village governance; and (iii) the community's lack of concern on village governance issues. On the other hand, this also indicates that the design and implementation of KOMPAK's social accountability models had not been optimal, rendering it unable to create any significant difference between the intervention and nonintervention villages.

Recommendations

Based on the previous discussions, this report presents the following recommendations to improve the design and implementation of models that target social accountability in villages.

- a) The models aiming to strengthen village governance must make regional governments (especially at the *kabupaten* and *kecamatan* levels) their main target for capacity building that are as important as village governments.
- b) Regional governments and model designers need to anticipate changes in village officials/staff by ensuring that knowledge and skills are transferred to new officials/staff. This transfer must take place, especially in cases where officials/staff who have received training have to be replaced for various reasons.
- c) The models aiming to change the community's behavior requires a long time to implement. For this reason, policy makers need to focus on the intensity of the implementation of facilitation rather than on adding model locations in new villages.
- d) The models aiming to change the community's behavior with a capacity-building approach also need to pay great attention to intensive 'post-training facilitation' to

ensure that those who receive the benefits of the models adopt new values and practices that they are expected to apply in their lives. Ideally, postmodel facilitation should be part of the routine activities of the village and community empowerment section at *kecamatan* office set by *kabupaten* government or even by the central government.

- e) For models that attempt to change the community's behavior, such as increasing their participation level, to have a direct impact, the central and local governments and model designers need to design models that directly target a large audience.
- f) The central and regional governments as well as designers of models aiming to improve social accountability in villages need to target community interest groups in villages, such as professional groups (e.g., farmers groups), village-resource user groups (e.g., water/irrigation user groups), model beneficiary groups (for example, Family of Hope Program/PKH group), and religious groups, as one of the actors considered to have the most potential to promote good governance.
- g) To improve transparency, the central and regional governments as well as model designers also need to create models that directly target transparency in villages, for example support for village governments to pass village regulations on village transparency or to design incentives/awards to make village governments transparent.
- h) The central and regional governments as well as model designers also need to design models or policies that encourage village governments to make the community the main stakeholders/subjects in village governance, rather than merely objects of the administration and development processes.

I. Introduction

1.1 Background

In 2014, Indonesian government enacted Law No. 6 of 2014 on Village (Village Law). This newly enacted law regulates modern governance of villages by applying participatory and democratic governance principles. Accountability is a method in modern democracy to ensure that the community can access information and power holders can be held 'accountable' for their mandate to the mandate-givers (Mulgan, 2003). Politically, this accountability is performed in the form of general elections (Manin et al., 1999), and in the village context it takes the form of village head elections (*pilkades*). However, *pilkades* is held once every six years, making the waiting time to request for this accountability too long. Therefore, other than elections, another accountability mechanism is needed to ensure that within the time in between two *pilkades* a leader can be held responsible for what they did. Thus, Village Law sets forth the institutionalization of Village Council (BPD) as a village community representative institution mandated to supervise and hold the regime's leader in villages accountable.

Some studies have evaluated the performance of BPD in serving the accountability function in villages. SMERU's study (2019), for example, reveals that both BPD's capacity and performance in their study locations seem to have improved since the implementation of Village Law in 2015. However, SMERU generally finds that BPD has not served the accountability function optimally. The World Bank's (2020) study also has a similar finding. While village government's accountability to supravillage governments (*kabupaten* via *kecamatan*) is deemed to get better and better, the check and balances mechanism in villages has not materialized. Another study (Syukri, forthcoming) even shows that instead of strengthening the check and balances mechanism in villages, some new policies from the central government which tend to be centralized weakens it.

In the context of governance where the formal check and balances and accountability mechanisms are not too strong like the case in villages currently, the need for involvement of civil society in ensuring that village governments operate the administration responsibly is extremely urgent (Joshi and Houtzager, 2012, Almen and Burrell, 2018: 716). In response to the current condition, various concepts on community involvement in an accountability mechanism have been developed. One of the fairly popular concepts among governance experts and practitioners is social accountability. According to Fox (2015: 346), social accountability is a continuously developing grand theory. Until recently, the social accountability concept covers various accountability practices, such as government/private performance supervision by the community; user-oriented community dissemination system/information access; community complaint settlement mechanism; and participatory planning and budgeting.

Many parties, both governmental and nongovernmental ones, have implemented social accountability models in their diverse forms in various countries. Many studies indicate that, generally speaking, the social accountability practice is fairly effective to encourage the government to operate the administration responsibly (Almen and Burrell, 2018; Alves,

2013; Gaventa and McGee, 2013). More specifically, Gaventa and McGee (2013, S12-S16) who conducted a literature study on the results of studies on the effectiveness of social accountability found that social accountability has been capable of improving the quality of service provision, increasing the quality of budget utilization, enhancing the government's responsiveness, creating room for the community to participate, and empowering locals' voices.

Upon realizing the great potential of social accountability to encourage an improved village governance and democracy, KOMPAK, a partnership initiative between Australian and Indonesian governments for better governance, designed and executed an initiative to strengthen social accountability in Indonesia. The models designed by KOMPAK targeted both village governments and the community in general and they had been implemented since 2015 in many *kabupaten* in some provinces in Indonesia, such as Aceh, Central Java, East Java, South Sulawesi, and West Nusa Tenggara. The model that targeted village governments in building capacity on village good governance is the Village Budget School (Sekar Desa) model. This model, which specifically targets the community, involves establishing and strengthening marginalized community groups, particularly female heads of families who were then organized into Women-Headed Household Empowerment (PEKKA) union. In addition, the group members' capacity was built through various skill training projects to develop their economic situation and Paradigta Academy, i.e., a training project on village governance to raise awareness and increase the involvement of PEKKA members in village governance. In addition to these two projects, other projects to support them, such as the institutional development to absorb aspirations in the form of Aspiration Week, PEKKA Information and Consultation Service Clinic (Klik PEKKA), and Citizen Journalism, were also organized. Further detail on these models is provided in Chapter III. To execute the projects, KOMPAK collaborated with two nongovernmental organizations, namely the National Secretariat (Seknas) of FITRA to carry out the project to target village governments and PEKKA to implement the project targeting the community.

Towards the end of KOMPAK model in June 2022, the series of processes and progress of the social accountability strengthening models facilitated by KOMPAK, including their adjustment during the coronavirus disease 2019 (COVID-19) pandemic, need to be evaluated. Therefore, this evaluation is carried out in the hope that it can serve as feedback for other governance models and particularly for community involvement strengthening models for more participatory, transparent, and accountable village development planning.

1.2 Research Objectives and Questions

This study aims to evaluate KOMPAK's social accountability models—after their three-year implementation—to learn the lessons from both the implementation technical aspects and the benefits they give to improve the quality of participatory, transparent, and accountable village governance and to build the community's capacity to be actively involved in ensuring that village governments operate the administration accountably. Also, this research elaborates the factors influencing the model implementation processes and benefits.

The questions of this study are as follows.

- a) How have KOMPAK's social accountability models been implemented?
 - (1) How is the greater picture of their designs, models/model approaches, and underlying assumptions (theory of change)?
 - (2) How do villages implement the models/approaches?
- b) How have KOMPAK's social accountability models contributed to village good governance?
 - (1) To what extent have the models built BPD and women cadres' capacities in villages?
 - (2) To what extent have the models increased the participation of the community, including the marginalized groups (the poor, the elderly, children, people with disabilities, women, and other vulnerable groups) in the village development processes?
- c) What key factors support and hinder the implementation of KOMPAK's social accountability models?
 - (1) How have the key mechanisms and processes influenced the models' implementation?
 - (2) To what extent has the COVID-19 pandemic influenced the models' implementation?

1.3 Research Framework

To answer these questions, this study employed a research framework which combined (i) the social accountability concept, (ii) the contextual factor framework, and (iii) the COVID-19 pandemic (see Figure 1).

Conceptually, social accountability is defined as the action initiated by the community to demand the accountability of a government/service provider (Joshi and Houtzager, 2012: 146). Furthermore, Fox (2015: 347) distinguishes four perspectives in viewing social accountability, all of which are greatly affected by the World Bank's conceptualization in many of its World Development Reports. To begin with, accountability in the principal agent perspective emphasizes its conceptualization on the community as the main stakeholders in accountability. This perspective is highly common in the realm of development. The second perspective distinguishes between 'long- and short-route' accountabilities. In the long-route accountability, the community plays a role in accountability through their representatives, i.e. people's representatives (political representatives), which will supervise the government/bureaucracy. Meanwhile, in the 'short-route' accountability, the community plays a role in accountability directly through a supervisory institution and aspiration channel (for example, the lapor.go.id website, or suggestion/complaint box) which is attached to the governmental organization and service providers. However, recently experts argue that there is no such thing as short-route in accountability, since in reality many bureaucratic processes and parties are still involved before the community supervision and complaints are received and followed up. The third perspective views accountability in the supply-demand relations context where

the government and service providers are on the supply side, i.e., accountability providers, and the community on the demand side, i.e., the one demanding the accountability. Finally, accountability is conceptualized in a spatial perspective, i.e., horizontal vs. vertical accountabilities. The horizontal accountability refers to the accountability practice within the government institutions, and the vertical accountability refers to the accountability of the governments/service providers to the community that elects them.

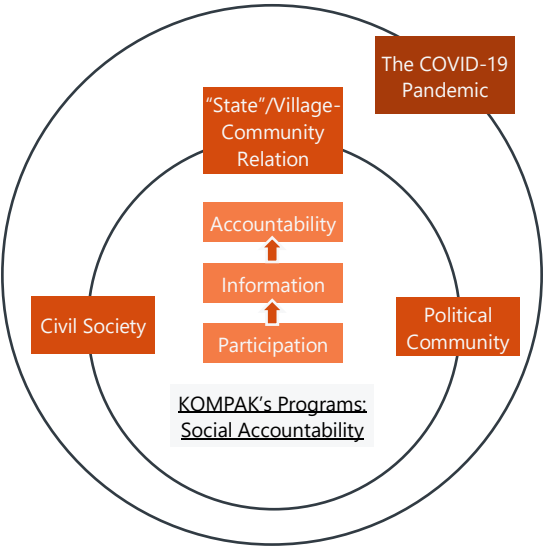
From these perspectives, it can be seen that social accountability is promoted more to ensure that government institutions and service providers in general have a good governance practice. What lacks emphasis is the fact that social accountability is a political practice where the community operates their agency in a democratic country. In the newer publication, Fox (2020) emphasized the core of social accountability in this perspective, i.e., 'countervailing power', which is defined as 'the many mechanisms aiming to reduce and probably also neutralize the great power owned by a regular ruling actor' (Fox 2020: 2). According to Fox, it is the emergence of this countervailing power which should be the goal of the existence and operation of an accountability mechanism.

According to Joshi (2014) in an attempt to encourage good governance, social accountability includes three important dimensions:

- a) participation, in the form of chances for village members to be involved in the development processes;
- b) transparency, in the form of chances to access information; and
- c) accountability, in the form chances to contest, refute, and receive feedback and accountability.

The social accountability dynamic is also influenced by the local socio-political context. This is the reason why incorporating a contextual factor analysis approach is important in measuring whether or not the social accountability succeeds. The context focuses on a relational relationship which affects the interaction between the community's aspiration and the responses that the governments provide.

Figure 1. Research Framework



Hickey and King (2016) mapped three contextual factors which can influence the success of accountability, namely:

- a) state (village)-community relation, which covers the political context ,such as history of engagement, social contract, and structural relationship;
- b) civil society, which includes the community’s capacity and commitment and grassroots movements towards accountability; and
- c) political community, which includes the desire to improve the governance, state’s/villages’ ability, political institution characteristics, and the applicable rules/norms.

In the implementation of village development, the socio-political context can be formed from the upward (village-supravillage), horizontal (between actors at the village level), and downward (village governments and the community) accountability relations. Joshi (2014) emphasized the importance of locality, such as local actors’ leadership, as a context which may influence the success of a social accountability initiative.

Combining the accountability concept and the contextual factor analysis as discussed earlier serves as a framework to measure the success of KOMPAK’s models as per the research objectives. In this case, the COVID-19 pandemic is included to be a context which may affect the models’ success. Thus, the evaluation of the models will use the following logical analysis framework.

Table 1. Analysis Framework

Input	Process	Output	Outcome
<ul style="list-style-type: none"> • Institutional arrangement • Resources/ livelihood assets • Model/ intervention design 	<ul style="list-style-type: none"> • Village governance • Model/intervention management and implementation 	<ul style="list-style-type: none"> • Institutionalization of social accountability instruments • Aspiration channel expansion/ improvement • Village government and community knowledge enrichment 	<p>Comparison of village good governance: participatory, transparent, and accountable, in treatment and control villages, by identifying the extent to which KOMPAK’s models contribute to the difference.</p>

The whole evaluation will eventually lead to lessons learned and recommendations for making the next KOMPAK’s models better, by aspects related to their relevance to local needs, their effectiveness in achieving their goals, efficiency in resources utilization, and sustainability of its practice and benefits.

II. Methodology

This research used two approaches, namely qualitative and quantitative ones, to ensure that the research questions could be answered. In general, the quantitative approach was used to measure the different outcomes of KOMPAK's social accountability models and the qualitative one was used to explain the factors that influenced the different outcomes. The qualitative approach was applied in some locations where the quantitative approach was employed.

The study locations were determined in two stages. During the first stage, 20 out of 123 KOMPAK-facilitated villages were selected randomly and proportionally (probability proportional to size/PPS) to the number of BPD¹ from all *kabupaten* where KOMPAK's projects were located. The number was determined by considering the resources and statistical power². Once 20 KOMPAK-facilitated villages were selected, statistical matching was done to select 20 non-KOMPAK-facilitated villages³ for comparison purpose, making a total of 40 sample villages. The 40 selected villages were spread across five provinces, namely Aceh, Central Java, East Java, West Nusa Tenggara, and South Sulawesi. However, as the data were being collected, four villages—which had previously been considered nonfacilitated ones, turned out to receive facilitations from KOMPAK's partners. Therefore, at the end of day, of these 40 villages, 24 villages were facilitated by KOMPAK's partners and the rest were not facilitated by KOMPAK's partners.

The data were collected in sequence by each of the qualitative and quantitative teams. The qualitative team collected the data first. Once they finished collecting the data, the quantitative team conducted a survey. This, however, was different from the initial plan⁴ because of some obstacles, including the raising number of COVID-19 positive cases. Details on each research approach are discussed in the following sections.

2.1 Qualitative Approach

The qualitative approach used four data collection methods, namely focus group discussions (FGD), in-depth interviews, observation, and document analyses. FGDs were organized to explore participants' knowledge and experience on three issues: village governments, basic services in villages, and the influential actors in making decisions in villages and their closeness to the community. The FGDs were held four times per study village location, which included:

- a) one FGD with male participants from poor households;

¹The number of BPD members was calculated using the Village Potential (Podes) 2018 data.

²Further discussions on statistical power can be seen in Subchapter Quantitative Approach.

³Discussions on the procedure for sampling comparison villages can be seen in 0.

⁴It was planned for the quantitative team to collect the data first. Once the team finished collecting the quantitative data, the qualitative research team began to collect the data based on the previously collected one.

- b) one FGD with male participants from nonpoor and nonelite households;
- c) one FGD with female participants from poor households; and
- d) one FGD with female participants from nonpoor and nonelite households.

In total, 52 FGDs have been held with around 300s participants from village population. Meanwhile, in-depth interviews were held to collect information on informants' and respondents' knowledge of and experience with the models' design, implementation, benefits, and influence on village good governance. Also, the interviews were carried out to better understand the village governance both from the village administrator side, i.e., how the village good governance principles were implemented, and from the community side, i.e., village members' experience in dealing with village governments to access various basic services in villages. The in-depth interviews were done with many informants from various levels, ranging from the national, *kabupaten*, *kecamatan*, to the village levels with a total number of informants per *kabupaten* being between 30 and 47 informants. In total, in-depth interviews were conducted with around 200 informants. In each *kecamatan*, the number and type of informants varied, depending on the developing issues in the region. Generally speaking, the informants of the in-depth interviews were as follows.

Central level:

- a) Ministry of Village, Development of Disadvantaged Region, and Transmigration
- b) KOMPAK
- c) Seknas FITRA
- d) PEKKA

Kabupaten/kecamatan level:

- a) Community and village empowerment agency
- b) Social affairs agency/population and civil registration agency⁵
- c) *Kecamatan* governments
- d) Village facilitators
- e) FITRA facilitators
- f) PEKKA facilitators
- g) Community organizers (COs) of FITRA

Village level:

- a) Village heads
- b) Two personnel (chairperson and a member) of BPD (M/F)
- c) Two public figures (M/F)
- d) One alumnus of a FITRA model

⁵The type of agencies other than the community and village empowerment agency was adjusted depending on the condition of each *kabupaten*.

- e) One alumnus of a PEKKA model
- f) Two *dusun* heads
- g) Two village community members from marginalized groups (M/F)
- h) Two village community members from nonmarginalized groups (M/F)
- i) Other relevant informants⁶

Field observation was also carried out particularly to capture the big picture of village conditions and observe projects/programs related to village governance, such as meetings or service provision in villages. Finally, secondary data was analyzed to further grasp the village governance condition through the available secondary data. The secondary data processed included village budget plan (RAPBDesa) for the 40 sample villages and village government work plan (RKPDes) 2019–2021. This data was analyzed to see the village planning and budgeting outputs and to discover how the projects related to marginalized groups were accommodated in it. Moreover, the data on villages’ websites and social media (Facebook, Twitter, and Instagram) was also analyzed to see the information dissemination and communication patterns between village governments and their community members.

The collected data was analyzed qualitatively following the guidelines provided by Miles and Huberman (1994). The analysis began by reducing the data to obtain the main ideas which were then displayed in various writing formats. After that, conclusions were drawn from the available data.

The qualitative study was conducted in 13 villages, which were also parts of the 40 sample villages of the quantitative study spread in Kabupaten Aceh Barat in Aceh, Kabupaten Pemalang in Central Java, Kabupaten Trenggalek in East Java, Kabupaten Bantaeng in South Sulawesi, and Kabupaten Bima in West Nusa Tenggara. These villages were selected to be the ones receiving KOMPAK’s model intervention, be it under FITRA, PEKKA, and Sepeda Keren (nine villages), and the ones not receiving the intervention (five villages) (Table 2).

Table 2. Qualitative Study Locations

No.	Province	Model Implementer	Study Villages
1.	Central Java	FITRA and PEKKA	3 villages (2 treatment, 1 control)
2.	Aceh	FITRA and PEKKA	3 villages (2 treatment, 1 control)
3.	NTB	FITRA and PEKKA	3 villages (2 treatment, 1 control)
4.	East Java	Sepeda Keren (specific: Kabupaten Trenggalek)	2 villages (1 treatment, 1 control)
5.	South Sulawesi	FITRA	2 villages (1 treatment, 1 control)

⁶On average, in every village new informants beyond the list were added, depending on the specific issues that needed to be explored.

2.2 Quantitative Approach

The quantitative study component had three sample units, namely representatives of village governments, BPD, and households. The data in the quantitative approach was collected by conducting a survey. For each sample unit, a total of 40 village governments, 298 BPD members, and 589 households were observed. This sample quantity was the minimum number of samples to measure a difference at 39%–40% at the village government level, 14%–15% at the BPD level, and 9%–10% at the household level. The difference level at each sample unit was determined by assuming that KOMPAK's social accountability models had a fairly significant impact on each outcome. The response level⁷ was 100% in the village government unit, 97.4% in the BPD member unit, and 90.1% in the household unit⁸. In the village government sample unit, we collected information on, among others, villages in general, village officials, village assets, and knowledge of the programs from nongovernmental parties at the village level. In the BPD sample unit, we collected information on, among others, BPD's activities, village and special deliberation meetings, knowledge of the programs from nongovernmental parties, and aspiration exploration. In the household sample unit, we collected information on, among others, education, housing, activities in the community, and knowledge of the programs from nongovernmental parties. Details on the module list in each questionnaire can be seen in Table A1.

Based on the sampling design, it was expected that the estimation made could represent the situation in all KOMPAK's intervention regions. In general, the participation of the three sample units in KOMPAK's social accountability models was estimated using the equation $prop_{ij} = n_{ij}/N_i$, where i consisted of village governments, BPD, and households/individuals, j was KOMPAK's social accountability models that this study focused on, n was the number of observations i that followed KOMPAK's social accountability models, and N was the number of observations i in KOMPAK's intervention regions.

To analyze the relationship between villages receiving KOMPAK's intervention and the villages' social accountability, the data was matched first between the respondents in the KOMPAK's intervention and nonintervention villages. The aim was to obtain two data groups—intervention and nonintervention—with equal characteristics, thus reducing possible bias in estimating the intervention's influence. If no matching was done, it would be possible that the difference in social accountability between intervention and nonintervention villages was influenced by the different characteristics of respondents or regions between them, not because of the influence of the intervention itself. The different regional characteristics had been reduced during the sample selection process. For this

⁷The response level was calculated by dividing the number of samples we managed to interview with the total number of sample units.

⁸Especially in the household sample unit, the sampling was carried out by stratifying the sex of household heads to ensure that each sex was represented.

reason, the matching was done to deal with the different individual characteristics of household members and BPD members.

The household data matching between KOMPAK's intervention and nonintervention villages was based on the basic characteristics of individuals and households. Some of the individual characteristics taken into consideration were sex, age, schooling duration, and employment status. Meanwhile, the household characteristics considered were household heads' sex, house building condition (floor area and type of widest roof, floor, and wall), and sanitation condition (toileting facilities). Table 3 shows these different characteristics of individuals before and after the data matching. Previously, the differences were significant between individuals in the intervention and nonintervention villages in terms of their ages and schooling duration. Individuals in the intervention villages tended to be older (36 years old) than those in the nonintervention villages (34 years old). Meanwhile, the average schooling duration of individuals in the intervention villages was significantly lower (7 years) than those in the nonintervention villages (7.5 years). The data matching yielded 478 individuals for each group and there seemed to be no significant difference between individuals in both villages for all individual and household characteristics. This data was then used as the basic data to analyze the relationship between KOMPAK's intervention and the participation, transparency, and accountability levels between village communities.

Table 3. Household (Individual) Data Matching

	Initial Data				Matched Data			
	KOMPAK	Non-KOMPAK	StdDif	Difference test	KOMPAK	Non-KOMPAK	StdDif	Difference test
Sex	0.56	0.56	0.00		0.56	0.56	0.00	
Age	36.22	34.20	0.10	***	33.93	33.88	0.00	
Schooling duration	7.11	7.55	-0.11	**	7.31	7.49	-0.05	
Employed	0.45	0.44	0.03		0.44	0.42	0.04	
Household Head Sex	0.35	0.41	-0.12		0.36	0.36	0.00	
Floor area	72.99	71.02	0.04		70.45	70.28	0.00	
Widest roof	2.58	2.57	0.01		2.61	2.57	0.05	
Widest floor	4.13	4.07	0.03		4.05	4.13	-0.04	
Widest wall	2.10	2.11	0.00		2.03	1.99	0.01	
Toileting facility	0.97	1.01	-0.09		0.98	1.02	-0.09	

Note: * p < 0.1; ** p < 0.05; *** p < 0.01

Number of individuals after matching: 478 individuals for each group.

The BPD data matching between KOMPAK's intervention and nonintervention villages was based on individual characteristics of BPD members. Some of the individual characteristic variables used were sex, age, marital status, education level, BPD members' years of service, and whether or not they had jobs other than being BPD members. Table 4 shows that there was a significant difference in BPD members' age and years of service variables between those in KOMPAK's intervention and nonintervention villages. However, after the data matching, no significant difference was found anymore in all characteristics between 90 BPD members in the intervention villages and 90 BPD members in the nonintervention villages. This data on 180 BPD members served as the basic data for analyzing the relationship between KOMPAK's intervention and accountability levels from BPD's perspective.

Table 4. BPD Data Matching

	Initial Data				Matched Data			
	KOMPAK	Non-KOMPAK	StdDif	Difference test	KOMPAK	Non-KOMPAK	StdDif	Difference test
Sex	0.24	0.27	-0.06		0.20	0.24	-0.10	
Age	39.20	42.46	-0.31	**	41.88	41.79	0.01	
Marital status	1.98	1.99	-0.04		1.99	1.97	0.07	
Education	6.10	6.45	-0.15		6.09	6.47	-0.17	
Years of service (year)	3.33	4.06	-0.20	*	3.78	4.14	-0.10	
Having another job	0.93	0.87	0.18		0.98	0.98	0.00	

Note: * p < 0.1; ** p < 0.05; *** p < 0.01

Number of BPDs after matching: 90 BPDs for each group.

2.3 Overview of Study Locations

This study was conducted in 40 villages located in 10 *kabupaten* spread in five provinces, namely Kabupaten Aceh Barat and Kabupaten Bireuen in Aceh; Kabupaten Pematang, Kabupaten Pekalongan, and Kabupaten Brebes in Central Java; Kabupaten Pacitan, Kabupaten Trenggalek, and Kabupaten Lumajang in East Java; Kabupaten Bantaeng in South Sulawesi; and Kabupaten Bima in West Nusa Tenggara. This subchapter presents the overview of the study locations regarding their socioeconomic conditions. A more detailed overview is provided only for 13 villages where the qualitative study was conducted, since only in these villages information on village characteristics was collected adequately. Such detailed information in other villages was not collected. For their reference, the villages' names will be referred to using a combination of letters and a number. The letter "I" signifies the KOMPAK's intervention village code. Meanwhile, the letters "NI" signify the KOMPAK's nonintervention village code and the numbers that follow these letters signify the village code. For example, I11 means a KOMPAK's intervention village in a certain *kabupaten*, while NI14 means a nonintervention village in a certain *kabupaten*.

Ministry of Villages, Development of Disadvantaged Regions, and Transmigration has developed an index to measure regions' progress in terms of their achievement of development expected by the central government in the form of Developing Village Index (IDM). IDM is a composite index formed from three other difference indexes: social security, economic security, and environmental security indexes. Based on this index, each region is classified as independent, developed, developing, underdeveloped, and extremely underdeveloped. For the supravillage government level, four provinces/*kabupaten* were classified as developed, one region was underdeveloped, and the rest were developing (Table 5). Nearly all developed regions were in East Java, which happened to be a developed province. Meanwhile, the only underdeveloped region was Kabupaten Bireuen in Aceh.

Table 5. Position and Status of Regions in IDM

Province/ <i>Kabupaten/kecamatan</i>	IDM	Status
Aceh	0.6199	Developing
Aceh Barat	0.6305	Developing
Bireuen	0.5813	Underdeveloped
Central Java	0.6930	Developing
Brebes	0.6708	Developing
Pemalang	0.7167	Developed
Pekalongan	0.6668	Developing
East Java	0.7217	Developed
Pacitan	0.7210	Developed
Trenggalek	0.7395	Developed
Lumajang	0.7041	Developing
South Sulawesi	0.6695	Developing
Bantaeng	0.7723	Developed
West Nusa Tenggara	0.7005	Developing
Bima	0.6352	Developing

Source: Direktorat Jenderal Pembangunan Desa dan Perdesaan, 2020.

At the village level, three sample villages in Kabupaten Pemalang, Kabupaten Trenggalek, and Kabupaten Bantaeng are classified as independent, 13 villages are developed, 22 villages are developing and two villages are underdeveloped. These two underdeveloped villages are located in Kabupaten Bima and Kabupaten Bireuen. From the distribution of the village status, it can be seen that South Sulawesi is the best province with all of its sample villages being classified as developed and independent, and it is followed by East Java. In addition to the fact that East Java is the only developed province, nearly half of the sample villages in this province are classified as developed or independent (7 out of 15 villages). Meanwhile, the province with the worst distribution of sample villages is West Nusa Tenggara with almost all of its villages are underdeveloped or developing.

Another aspect of the sample villages which is relevant to this study's topic is the poverty and inequality in the villages. The government, through Statistics Indonesia (BPS), has provided poverty data which is continuously updated twice a year. Based on the data from BPS (Table 6), the province with the highest poverty rate is Aceh with the poorest *kabupaten* being located in this province, namely Kabupaten Aceh Barat. Meanwhile, the province with the lowest poverty rate is South Sulawesi where the *kabupaten* with the lowest poverty rate among the sample locations is located, namely Kabupaten Bantaeng. The poverty rate in many of the sample locations other than South Sulawesi are still above the national poverty rate at 9.71% by the end of 2021.

The next indicator worth considering is the extent to which economic development has been inclusive, in the sense that the benefits are enjoyed not only by certain segments of the community but also by all citizens, including those from the marginalized households. To measure the inclusiveness level of development, the National Development Planning Agency (Bappenas) has developed an index called Inclusive Economic Development Index (IPEI).⁹ Aceh is not only the poorest province, its economic development is also the least inclusive. It is also in this province that the *kabupaten* with the least inclusive economic development is located, i.e., Kabupaten Aceh Barat. Meanwhile, Central Java has the most inclusive economic development; it even exceeds the inclusiveness of the national economic development (Table 6).

Table 6. Poverty and Inequality in Study Locations

Province/ <i>Kabupaten</i> / <i>Kecamatan</i>	Poverty Rate (%) by Sept 2021	IPEI 2021
Aceh	15.33	5.45
Aceh Barat	18.81	5.32
Bireuen	13.25	5.35
Central Java	11.79	6.00
Brebes	17.43	5.41
Pemalang	16.56	5.71
Pekalongan	10.57	5.33
East Java	11.40	5.92
Pacitan	15.11	5.41
Trenggalek	12.14	5.49
Lumajang	10.05	5.59
South Sulawesi	8.78	5.56
Bantaeng	9.41	5.49
West Nusa Tenggara	14.14	5.69
Bima	14.88	5.38
Indonesia	9.71	5.52

Source: BPS for poverty data; Bappenas (<http://inklusif.bappenas.go.id/indeks>) for the data on the inclusive economic development index.

⁹The data and information on this index can be seen at <http://inklusif.bappenas.go.id/indeks>

Gender equality is another important aspect to obtain a bigger picture of a region, particularly in terms of its marginalized group condition. For this aspect, the government, through BPS, has also provided indexes to measure gender equality development, and one of the most important indexes is the Gender Development Index (IPG) that measures the different achievement between men and women regarding health (life expectancy), proper education, and life, and Gender Empowerment Index (IDG) that measures the different achievements between men and women in economic and political fields (women’s presence in the parliament). The IPG rate of most provinces and *kabupaten* (9 out of 15) is above the national IPG (Table 7). However, on the contrary only a few (3 out of 15) regions have better IDG rates than the national IDG. Consistently, South Sulawesi and Kabupaten Bantaeng always manage to be one of the provinces and *kecamatan* with the best achievements compared to other regions. It is slightly surprising that Aceh and two regions in this province are not the lowest both in terms of their IPG and IDG (the region with the lowest IPG is Kabupaten Pacitan in East Java and that with the lowest IDG is NTB). It is surprising since many studies show that the application of Islamic sharia has a negative impact on gender equality (Afrianty, 2015; Kloos, 2016; Pirmasari, 2020; Feener et al., 2015). Also interesting is the fact that all of the study locations’ IPG is far better than their IDG, and some regions (8 regions) even have better IPG than the national IPG. This indicates that the attempt to improve this “condition” (generally related to well-being, or experts commonly referring to it as ‘practical gender needs’, i.e., the need that emerges because of the male and female gender role) is easier than to strengthen women’s position (generally related to their public role, both in politics and economic realms, and commonly known as strategic gender need, i.e., the need to transform women’s subordinate position). In addition, most development efforts by many parties focus more on these practical needs than the strategic ones.

Table 7. Gender Development and Empowerment Conditions in the Study Locations

Province/ <i>Kabupaten</i> / <i>Kecamatan</i>	IPG	IDG
Aceh	92.07	63.47
Aceh Barat	85.76	57.22
Bireuen	94.91	57.98
Central Java	92.18	71.73
Brebes	86.36	61.93
Pemalang	85.83	80.95
Pekalongan	92.48	71.68
East Java	91.07	73.03
Pacitan	84.87	68.64
Trenggalek	92.93	66.11
Lumajang	88.09	58.91
South Sulawesi	92.86	76.32
Bantaeng	95.78	80.26
West Nusa Tenggara	90.45	51.96
Bima	91.50	52.62
Indonesia	91.06	75.57

Source: BPS.

III. Social Accountability Models: Design and Implementation

3.1 Overview

KOMPAK's social accountability models were implemented in five study sample *kabupaten* and consisted of eight interventions, namely three models under the coordination of FITRA (Sekar Desa, Aspiration Command Post, Citizen Journalism), four models under the coordination of PEKKA (Paradigta Academy, PEKKA Group, Klik PEKKA, PEKKA's Citizen Journalism), and one Sepeda Keren model. All these models are discussed further later.

Based on the quantitative survey, each of the 24 intervention villages received at least 1 KOMPAK's model. Half of these villages received the Sekar Desa model; a third of them were where Sepeda Keren model was implemented; nearly half of them received the Aspiration Week/Command Post; almost a third of them have the PEKKA group/union or Citizen Journalism models; less than one tenth of them received Paradigta Academy; and more than one fifth of them organized Klik PEKKA (Table 8).

Some of the intervention villages received more than one model, generally because these models were implemented by the same KOMPAK partners. For example, 10 of 24 villages organized Sekar Desa and Aspiration Week/Command Post or 5 of 24 villages organized Sekar Desa and Citizen Journalism. The three models were initiated by FITRA.

This proportion is greater than the number of villages receiving interventions from PEKKA. Four out of 24 villages where PEKKA Group was established also had Klik PEKKA, yet only 2 of 24 villages had Paradigta Academy. When the qualitative study was conducted (13 villages), the research team found that no PEKKA group members had attended Paradigta Academy in PEKKA's intervention villages.

Meanwhile, since Sepeda Keren was carried out without the facilitation from KOMPAK partners, neither FITRA nor PEKKA, the model was implemented well in both FITRA and PEKKA intervention villages. For example, two villages received the Sepeda Keren model even though they also received Sekar Desa. Another village also organized Sepeda Keren and Klik PEKKA. These variations were influenced by the coverage and targets of each model.

Table 8. Matrix of KOMPAK’s Model Existence in Intervention Villages by Model

	Sekar Desa	Aspiration Week/Command Post	Paradigta Academy	PEKKA Group	Klik PEKKA	Sepeda Keren	Citizen Journalism
Sekar Desa	12						
Aspiration Week/Command Post	10	10					
Paradigta Academy	0	0	2				
PEKKA Group	1	1	2	7			
Klik PEKKA	1	1	1	4	5		
Sepeda Keren	2	2	0	1	2	8	
Citizen Journalism	5	4	1	2	2	2	7

Note: The number in the table shows the number of villages where certain models were implemented.

Description of the model designs, implementation practices and obstacles encountered at the study locations are discussed further in the following subchapters.

3.2 Description of Models

3.2.1 FITRA’s Sekar Desa

a) Model Design

Sekar Desa is one of the models implemented by FITRA as a part of the social accountability strengthening effort in villages. Referring to the prepared module, the main target of this model was BPD members, yet its implementation also involved village government officials to collectively learn to promote village good governance. BPD members became its main target because BPD is deemed less optimal in serving its functions, such as discussing village regulation drafts, accommodating and conveying village community’s aspirations, and supervising village heads’ performance. This is quite unfortunate when serving these functions is highly crucial in village governance (Hasan and Hadi, 2018: 2).

As its name suggests, Sekar Desa is intended to be a 'school' to improve its participants’ knowledge, in this case regarding the planning and budgeting in villages. However, since its main targets are BPD members, many of the discussions were about BPD’s roles in each main topic. Based on its latest module, five main topics were included in Sekar Desa module and they were divided into several sessions/meetings (Tabel 9).

Table 9. Main Topics of Sekar Desa Module and Duration/Number of Meetings

Main Topic	Meeting Time
Village Law Implementation	180 minutes or 2 meetings
BPD performance improvement	300 minutes or 3 meetings
Basic concepts of planning and budgeting	300 minutes or 3 meetings
Gender-responsive and inclusive analysis of Village Medium-term Development Plan (RPJMDes) and RKPDes	240 minutes or 4 meetings
Village budget analysis	240 minutes or 4 meetings

Source: Hasan and Hadi, 2018: 6, 15, 46, 63, 84.

The learning design is prepared using participatory approach, with its instructors/facilitators ranging from model implementers, regional government officers/officials, civil society organization (CSO) activists, to local village facilitators. It can be held in either the village hall, BPD secretariat, BPD members' houses, or community members' houses.

b) Implementation

Generally, in the intervention villages, Sekar Desa was held face to face in the village office/hall. In every village, the project was attended by 20–30 participants, consisting of all BPD members, representatives of village government officials, and representatives of the community elements, such as public figures, women leaders, and Family Welfare and Empowerment (PKK)/ integrated health service post (*posyandu*) cadres. Additionally, based on our in-depth interviews, some participants from the community elements were people with disabilities (Kabupaten Pematang, Kabupaten Bantaeng), village-owned enterprise (BUMDes) administrators (Kabupaten Bantaeng), university students (Kabupaten Aceh Barat), and village community empowerment cadres (KPMDes) (Kabupaten Pematang).

Based on the survey, not every respondent from the many sample units were aware of or attended Sekar Desa, despite its presence in their villages. Almost all village governments (91.7%) were aware that Sekar Desa was held in their villages. Of these village governments, 63.6% admitted they attended Sekar Desa. In the BPD group, most BPD members (80% or 72 of 90 members) in villages with Sekar Desa admitted they were aware of Sekar Desa. From these BPD members, 56.7% (51 out of 59) of BPD members admitted they attended Sekar Desa. Unlike village governments and BPD, only a few of community members were aware of Sekar Desa's presence in their villages. Only 4.3% (16 of 374) of household members aged older than 20 years old were aware that their villages had Sekar Desa and only 0.5% (2 of 374) of community members had attended this model (Table 13). This shows that Sekar Desa model targeted more village administration operators than the community, just as how it was designed.

This project was generally carried out in 2019 for 6–8 months at a varied meeting frequency, between 5 and 11 meetings. Because of this variation, in some villages each meeting would last all day long, from morning to late afternoon. In addition, in Kabupaten Bantaeng, Village I40 received Sekar Desa intervention twice (in 2018 and 2019).

According to the model implementer, this was because the two projects had different focuses. In 2018 the main issue was to encourage the village to be a budget-literate village, and in 2019 it was directed for institutionalizing social accountability.

Regarding the topics discussed in Sekar Desa, most respondents, both from village governments and BPD, said that they had received explanation on how to improve BPD’s performance, basic concepts of village planning and budgeting, and village budget analysis. Meanwhile, only some respondents admitted that the topics on Village Law implementation or gender equality and social inclusion (GESI) analysis was discussed in village development planning (Table 10). On these topics in the meetings, no respondents thought that they were poorly discussed. More than half of BPD respondents participating in this model thought the topics were excellently discussed, while the remaining deemed they were discussed well enough. Participants from village governments even rated the topic discussion higher, i.e., 71% of village governments thought that they were excellently discussed and the rest said they were discussed well enough.

Table 10. Topics Discussed by BPD and Village Governments in Sekar Desa

Topics Discussed	BPD		Village Government	
	Number of persons (N=51)	%	Number of villages (N=7)	%
Village Law implementation	35	68.6	6	85.7
BPD’s performance improvement	43	84.3	7	100
Basic concepts of village planning and budgeting	43	84.3	7	100
Gender-responsive and inclusive analysis of RPJMDes and RKPDes	39	76.5	6	85.7
Village budget analysis	42	82.4	7	100

The alumni of Sekar Desa we met generally admitted the great benefit they received from attending Sekar Desa. For example, those assuming the status of BPD members generally thought they were now aware that BPD was tasked not only to supervise the village government, but also to absorb and channel people's aspirations. Participants from the community element generally admitted that they had better understanding of the process and mechanism of village development, from planning, budgeting, to implementation. One of BPD members in Kabupaten Bantaeng, for example, said that upon attending Sekar Desa he was now aware of the importance of absorbing aspirations regarding the needs of women, the elderly, and persons with disabilities that he would fight for that in village planning. Meanwhile, one of its alumni from the community element in Kabupaten Pematang said,

Thanks to this model we are now aware of such issues as village finance, village development plan, the existence of RPJM. We used to have no idea at all [about it]. All we knew was that the road was asphalted all of a sudden, and nothing about its mechanism

was known. (Woman, Village I11, Kabupaten Pematang, Sekar Desa alumna, 11 September 2021)

c) Obstacles

Based on in-depth interviews, there were obstacles encountered in the implementation of Sekar Desa. **First**, not every participant consistently attended every meeting. The reason behind their absence in some meetings was generally because they could not leave their jobs. This was also seemingly because of the long meeting duration from morning until late afternoon. Moreover, another factor found in one village in Kabupaten Bantaeng was because of the village government's policy to rotate the participants to allow everyone to have a chance to attend the training. As a result, not every participant received all 5 series of module, limiting their knowledge only to a piece of module they attended.

Second, some topics were too hard to swallow within such a short time. A model implementer in Kabupaten Bima admitted that some topics were too heavy that the participants could not understand them immediately.

For example, in Village Budget Analysis part [Module 5]. It even took us years to understand how to analyze it. And when we taught it in villages we would not expect people to immediately understand, after one meeting. (Man, Kabupaten Bima, model implementer, 11 September 2021).

Similarly, a model implementer in Kabupaten Aceh Barat also admitted that in villages with low human resources, discussing topics was relatively challenging. It would be even harder if the participants were no longer young. Furthermore, he also said that ideally the time for facilitation should be long enough to allow villages to have a chance for further facilitation when they found it difficult to understand the topics.

Third, the model did not anticipate the replacement of BPD members and/or village government officials participating in it. The capacity-building investment was threatened to lose since the villages in question were no longer facilitated and no mechanism of knowledge transfer from those receiving some training to new members/officials was in place. The model implementers were well aware of this. One of them said,

The accountability practice can be implemented in all villages if the process since its beginning to recently still involve the same people. When those involved are different, we have no choice but to start all over again. (Man, Kabupaten Bantaeng, model implementer, 10 September 2021).

The model implementers at *kabupaten* kept themselves available for questions or request for consultation, yet it was highly dependent on the initiative of the relevant villages.

3.2.2 Aspiration Week/Command Post

a) Model Design

Complaint and Aspiration Command Post is FITRA's intervention model focusing on BPD's function as the people's house of representatives to explore and channel people's aspirations. FITRA, in a presentation document entitled *Panduan Fasilitasi Akuntabilitas*

Sosial Desa (Village Social Accountability Facilitation Guidelines) (version 10-12-2022), suggests that Aspiration Command Post is a place to accommodate and follow up people's aspirations and complaints submitted either orally or in writing. This way, their aspirations or complaints can be dealt with quickly and appropriately to manifest a transparent and accountable government. In FITRA's intervention, people's aspirations were also absorbed using Complaint/Aspiration Week, where aspirations were simultaneously explored during a certain period of time (one week).

This Aspiration Command Post/Week was followed up with a village deliberation meeting for complaint settlement and feedback. However, prior to this a deliberation meeting was held to map and classify the collected complaints/aspirations into each village development field. Using this village deliberation meeting for complaint settlement and feedback, BPD approved the collected aspirations and conveyed them to village governments and attempted for these aspirations to be directly settled by the village governments, accommodated in village planning/budgeting documents (RKPDDes/APBDes/RPJMDDes), used as the basis to draft village regulations or service notices, or escalated to supravillage governments.

b) Implementation

The survey result indicates that this Aspiration Week/Command Post had been organized in 10 out of 24 intervention villages between 2019 and 2021. As many as 80.5% of BPD members in the intervention villages also confirmed this and 93.5% of them also observed how this project to explore aspirations was carried out. Meanwhile, the proportion of the governments observing the project in villages where the Aspiration Week/Command Post was held was lower, i.e., 77.8%, indicating that the project was indeed intended more to be BPD's responsibility.

Furthermore, out of 9 intervention villages in the qualitative study (13 villages), 5 villages were FITRA's intervention villages and had organized the Aspiration Command Post/Week project in 2019 or 2020, namely Village I2 in Kabupaten Aceh Barat, Village I11 in Kabupaten Pematang, Villages I39 and I40 in Kabupaten Bantaeng, and Village I35 in Kabupaten Bima. The project managed to collect and conveyed 100s to 1,000s aspirations and complaints from the residents of one village. However, based on the result of the quantitative survey, only 3 out of 808 respondents in the 24 intervention villages had utilized this aspiration channel.

The Aspiration Command Post/Week project was held at the end of Sekar Desa program. This is also seen from the survey result where 83.3% of the villages organizing Sekar Desa also organized the Aspiration Command Post/Week (Table 8). One of Sekar Desa alumni we interviewed in Kabupaten Bantaeng even said that the Aspiration Command Post/Week project was a practice of Sekar Desa that BPD held to explore and channel people's aspirations. The aspirations were collected by distributing aspiration forms to the community to complete by attaching the identity of the one conveying the aspiration.

Table 11. Implementation of Aspiration Week/Command Post by BPD and Village Governments

	BPD		Village Governments	
	Number of persons (N=68)	%	Number of villages (N=10)	%
Aware of the Aspiration Week	68	88.3	9	90.0
Aspiration Week existed in villages	62	91.2	9	90.0
Observing Aspiration Week	58	93.6	7	77.8
Aspiration Week service quality				
Excellent	16	27.6	1	14.3
Good	38	65.5	6	85.7
Poor	4	6.9		
The importance of Aspiration Week for women or marginalized groups				
Extremely important	35	60.3	3	42.9
Important	23	39.7	4	57.1

Two forms of Aspiration Command Post were found in the qualitative study villages. **First**, the Aspiration Command Post was centered at the BPD secretariat which happened to be located around the village office. This first form was organized at least in two FITRA’s intervention villages in Kabupaten Bantaeng and respectively in one intervention village in Kabupaten Aceh Barat and Kabupaten Pemalang. Nevertheless, some BPD members we interviewed admitted that they would still receive and record the aspirations when someone complained/suggested their aspirations in person to them without visiting the Aspiration Command Post at the BPD secretariat. **Second**, the Aspiration Command Post was opened/installed in every *dusun* (at the house of *dusun* heads/BPD representatives). This form was organized in FITRA’s intervention villages in Kabupaten Bima, i.e., by installing a *tune*¹⁰ at each *dusun*, completed by the installment of a billboard. The *tune* was installed for a month in October–November 2019.

The same applied to the Aspiration Week. The aspirations were explored in two ways, namely by (i) visiting the community members/groups in person (door to door), like the case in Village I2 in Kabupaten Aceh Barat, Village I39 in Kabupaten Bantaeng, and Village I35 in Kabupaten Bima, and (ii) having the people gathered in a *dusun* deliberation meeting to collectively complete the form, as the case in Village I40 in Kabupaten Bantaeng and Village I11 in Kabupaten Pemalang. It is highly likely that the methods chosen depend on the village territory width.

In terms of their benefits, the Aspiration Command Post/Week drastically improved people’s access to voice their aspirations and complaints. The number of collected

¹⁰A barrel-like container made of clay where people’s aspiration sheets are put in.

aspirations ranged from 100s aspirations (Village I40 in Kabupaten Bantaeng) to as many as 1,000 aspirations (Village I2 in Kabupaten Aceh Barat). Most BPD or village government respondents said that the quality of these Aspiration Command Post/Week services were good enough and they thought that it was important to organize this project for women or marginalized groups in villages (Table 11).

After the aspirations were collected, BPD would sort the aspirations and submit them to the village governments and escalating them to the village deliberation meetings for their settlement and feedback. As a result, in all FITRA's intervention villages where the qualitative study was conducted, some aspirations were accommodated in RKPDes/APBDes, and in Kabupaten Bantaeng, some aspirations were included in their revised RPJMDes and even accommodated by *kabupaten* governments, including those aspirations for the marginalized group.

c) Obstacles

Some obstacles were in the way of the Aspiration Command Post/Week model. **First**, not many members of the community utilized the Aspiration Command Post, both the one centered at the BPD office and the one established at each *dusun*. It is highly likely that this was because of the limited dissemination made to the community, making the number of community members knowing of its existence limited. The access to the Aspiration Command Post at the BPD secretariat was also difficult for those living far away from the BPD office. Furthermore, even when some community members had aspirations, they preferred telling these aspirations in person to village governments (informally) to visiting the Aspiration Command Post which was also located around the village office. **Second**, no other Aspiration Command Post/Week was organized once the model was implemented. Only Kabupaten Bantaeng still had the Aspiration Command Post located at the study village's BPD office, but even so, it was rarely visited by the community to voice their aspirations.

3.2.3 Citizen Journalism

a) Model Design

Both Seknas FITRA and Seknas PEKKA implemented the Citizen Journalism model. FITRA explained that the Citizen Journalism (Seknas FITRA, 2021: 7) aimed at building the community's capacity in utilizing social media in reporting facts around public services. The planned output was for the community members to be able to write based on journalism standard.

PEKKA used the term JWP, standing for PEKKA citizen journalism or PEKKA citizen journalist, to refer to their Citizen Journalism. PEKKA Citizen Journalism (JWP) and Klik PEKKA were usually used to help the village governments obtain information directly from the community regarding the services and as a strategy to involve the community in the development process in villages (Seknas PEKKA, 2020a: 56; Seknas PEKKA, 2020b: 8–9).

PEKKA defines JWP as a strategy to develop community-based information managed by PEKKA cadres, where these PEKKA cadres had received training to be PEKKA journalist. The PEKKA journalists had 3 duties, namely collecting, analyzing, and spreading information on

the life of female household heads and marginalized groups in their areas. The articles produced by these PEKKA journalists would be published in *Buletin Cerita dan Mimpi* (*Cermin*) and many other knowledge products to be spread and used as topics for community discussions. *Buletin Cermin* is where the articles written by PEKKA journalists are published on PEKKA's website page ([Buletin Warga – PEKKA ID](#)). The name of the bulletin is adjusted depending on the name of each region, for example *Cermin Kabupaten Aceh Barat*¹¹, *Cermin Kabupaten Pematang*¹², *Cermin Trenggalek*¹³, and *Cermin Bima*¹⁴. In its development, PEKKA journalists could voice their opinions actively on various social events and issues in their neighborhood (Seknas PEKKA, 2020b: 15–16, 24)

In general, the Citizen Journalism model, both the ones organized by FITRA and PEKKA, is one of the social accountability intervention models targeting a change in better service provision in villages and supervision of village development (Kemendes PDTT¹⁵, 2019: 23). Based on this category, the Citizen Journalism intervention model is more of an intervention within the participation and accountability domains.

b) Implementation

The quantitative survey result shows that only four village governments in the intervention villages, both PEKKA's and FITRA's, were aware of the citizen journalism training in their villages. In BPD respondent group, only 15.8% (9 out of 57) of BPD members in the villages where the citizen journalism training was organized were aware of its existence. In addition, only 2 of 209 household respondents (1%) had attended journalistic writing training for the last four years and only one of them had written a news article on various social events and issues in villages (Table 13).

Citizen Journalism

The Citizen Journalism project took the form of journalistic training where the instructors or resource persons were from *Tempo*. It was Seknas FITRA that organized the Citizen Journalism training. Meanwhile, the organizational structure of FITRA's model intervention implementer at the *kabupaten* level consisted of one local coordinator (LC), two COs, and one administration officer who could be Citizen Journalism trainees. In Kabupaten Pematang, the participants of Citizen Journalism consisted of COs, and in Kabupaten Bima, the community in general could also be its participants other than COs. Citizen Journalism training in Kabupaten Bima was organized online through a webinar. Citizen Journalism trainees in Kabupaten Aceh Barat were the representatives of community members of the intervention villages (Villages I41, I42, and I43) which were not the locations where the qualitative study was conducted. Likewise, in Kabupaten Bantaeng, the Citizen Journalism

¹¹Buletin Aceh Barat Edisi I 2020–PEKKA ID.

¹²Buletin Pematang Edisi I 2020–PEKKA ID.

¹³Buletin Trenggalek Edisi II 2020–PEKKA ID.

¹⁴Buletin Bima Edisi I 2020–PEKKA ID.

¹⁵Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi (Ministry of Village, Development of Disadvantaged Regions, and Transmigration).

training in collaboration with *Tempo* was only held in 2021 in Village I44 and Village I45 which were not the locations where the qualitative study was conducted.

The aim of organizing Citizen Journalism training in Kabupaten Pemalang, Kabupaten Aceh Barat, and Kabupaten Bantaeng was to write the condition of villages on *Tempo Witness* rubric ([Witness \[tempo.co\]](https://www.witness.tempo.co)). As for Kabupaten Bima, after attending the training, participants were expected to be able to find ideas for articles on their villages' potentials, such as the potential to be a tourism village. An article written by one of the trainees from Village I33¹⁶ on the development of a mangrove tourism village went viral that it received some attention from the *kabupaten*, provincial, or central governments. In Kabupaten Bantaeng, the citizen journalism model initially began in 2020 in collaboration with a local media. However, a budget needed to be allocated for the news on villages to be exposed in local media. Therefore, the next strategy (in 2021) changed, i.e., a collaboration with *Tempo*, where village community members were trained to write news extensively to make their articles worth-reading.

PEKKA Citizen Journalism (JWP)

JWP training was held in 2019. Two PEKKA cadres per village were assigned to attend JWP training. The JWP training for PEKKA cadres from Villages I3 (Kabupaten Aceh Barat) and I34 (Kabupaten Bima) was held in Desa Gadog, Kabupaten Bogor (West Java). Meanwhile, the JWP training for PEKKA cadres from Village I12 (Kabupaten Pemalang) was held at the secretariat of PEKKA Kabupaten Pemalang.

The main topics discussed were interview techniques, how to write fact-based news and the 5W 1H (what, where, when, who, why, how) standard, and the procedure to use social media, such as Facebook, to make news. The additional topics discussed were more of an elaboration of PEKKA group development, such as socializing, economic empowerment steps, and how to convene a meeting and build solidarity.

Within 2019–2020, three *Buletin Cermin Bima* editions were published, and Kabupaten Aceh Barat had two editions. As for Kabupaten Pemalang, PEKKA no longer issued *Buletin Cermin Pemalang* with its latest edition being printed in 2016. The reason for this was because they were too busy and got a headache when they started to write. Most of these PEKKA cadres in Kabupaten Pemalang wrote manually. In Kabupaten Bima, JWP's articles were not only published in *Buletin Cermin*, they were also showcased in PEKKA Journalists' personal Facebook account.

c) Obstacles

Citizen Journalism

The Citizen Journalism model in Kabupaten Pemalang was once organized in 2018 when it was under the authority of LCs and COs¹⁷ of the Civil Society Forum (Formasi) Kebumen.

¹⁶Village I33 is not where the qualitative study in Kabupaten Bima was conducted.

¹⁷As discussed earlier, the organizational structure of FITRA's model intervention implementer at *kabupaten* level consisted of: 1 local coordinator (LC) or known as head of model implementers, and assisted by 2 community organizers (COs) and 1 administration officer.

However, at that time there was a case where one of the training alumni was pressured and intimidated by the village government after he wrote in a bulletin an article on social assistance data. As a result, he was traumatized and frightened to visit the village office (Village I46 in Kabupaten Pemalang). In its implementation in 2019, Seknas FITRA asked FITRA Central Java¹⁸ to be KOMPAK's social accountability model implementer in Kabupaten Pemalang in place of Formasi Kebumen. Later on, LCs and COs of FITRA Central Java decided to discontinue the old Citizen Journalism intervention model. The trainees could no longer be from the community members; only those from the CO team could be the trainees. The advantages of this decision were that community members were evaded from any intimidation, and Citizen Journalism alumni, in this case COs, had the legitimacy as a partner institution when dealing with the village government, and the model implementer could shift their focus on disseminating the Sekar Desa program, such as video interviews with participants and uploading them to the model implementer's social media account, like Facebook and Instagram of Sekar Desa of Kabupaten Pemalang.

The LCs of FITRA Central Java Chapter explained that no monthly article target was set for the Citizen Journalism alumni. The LCs also admitted that they frequently forgot to remind the alumni to write. One technical obstacle was that the process of inputting the picture and videos to *Tempo Witness* should use *Tempo* app and the pictures could not be uploaded from the phone's gallery. Another obstacle was that *Tempo's* editor was seemingly "fussy" in asking for the incoming article draft to be revised.

Still another obstacle was the massive phenomenon of *wartawan bodrek* (fake journalists)¹⁹ in Kabupaten Pemalang. This made the village government reluctant to deal with Citizen Journalism alumni when they asked for access to village documents since they thought they were facing these journalists. This was unfortunate as these Citizen Journalism alumni had been from the model implementer's structural organization, i.e., COs of FITRA Central Java.

Too many journalists write for money [*wartawan bodrek*] here, resulting in bias. ...They even make it harder for us to ask for documents, when they were previously informed by the agency that FITRA was a partner, it's not a fake NGO, yet the village [government] keeps on thinking that FITRA was like any other nonpartner NGOs. (Man, Kabupaten Pemalang, Model implementer, 10 September 2021)

The LC of Solidarity Assosiation for Democracy (Solud) Bima revealed that one of the encountered difficulties was that no one in Village I35 (the intervention location in 2019) was interested in participating in the Citizen Journalism training for the following reasons: poor Internet connection, having no smartphone, having to pay for the Internet package independently, and village officials being too busy with preparing an accountability report (SPJ).

¹⁸FITRA Central Java Chapter had managed KOMPAK's social accountability model since 2018 in Kabupaten Jepara. Even until the interview in September 2021, FITRA Central Java Chapter had no idea what considerations for Seknas FITRA to decide to replace the model implementer in Kabupaten Pemalang.

¹⁹*Wartawan bodrek* writes news to extort village governments or for some money.

JWP

After JWP training, only one PEKKA cadre was active, namely Ibu Dahlia²⁰ from Kabupaten Bima. She was also the PEKKA model implementer for Kabupaten Bima. Ibu Dahlia wrote information on the experience of PEKKA group from Village I34 and a story of a waste bank. Meanwhile, articles on the model and programs/projects were rarely published in the bulletin and moved to be showcased in the owner's personal Facebook account.

PEKKA cadres from Village I3 in Kabupaten Aceh Barat and Village I12 in Kabupaten Pematang never wrote any article anymore. The reasons are that they were not prepared and too afraid of writing the news wrongly. PEKKA cadres from Kabupaten Pematang thought they lacked the ability to write since they were too old and had a low education level (elementary school). This was also the case with one PEKKA cadre who was also a JWP training alumnus from Village I34 in Kabupaten Bima. He said that he still found it difficult to write and needed further training to make him capable of developing and revising his articles. He once wrote three articles on his personal life and a coverage on a community member of Village I34 in Kabupaten Bima who could raise eight children by herself. The article was sent to PEKKA's WhatsApp group. Yet, its publication was pending since many revisions were needed.

3.2.4 PEKKA's Paradigta Academy

a) Model Design

Paradigta Academy is a model that PEKKA had initiated since 2015. In reference to PEKKA-KOMPAK Proposal 2019, this model aims at educating and training PEKKA cadres and village women cadres to be actively involved in the decision-making and development processes in their regions. According to PEKKA, women's active and critical involvement becomes even more important as Law No. 6 of 2014 on Village is enacted (Seknas PEKKA, 2019: 2, 11).

In its design, Paradigta Academy needed to be proceeded by organizing women's community-based groups. Quoting PEKKA-KOMPAK's 2020 Final Report,

Based on the preliminary survey that we conducted in KOMPAK's areas, PEKKA concludes that organized women's community-based groups are needed as a collective force and affinity (growing on the basis of togetherness and concordance bonds) in villages before developing Paradigta Academy to prevent the process from being too loose. ... Only when it is deemed adequate and potential cadres to be trained to be local mentors are identified, the education process through Paradigta Academy can be commenced. (Seknas PEKKA, 2020b: 8-9)

During the process of organizing women's communities, such projects as Klik PEKKA and citizen journalism could be organized to promote women's involvement in the development processes in villages.

²⁰Pseudonym.

b) Implementation

Based on the qualitative study, the administrators of PEKKA Union in Kabupaten Aceh Selatan²¹ and PEKKA's administrators in Kabupaten Bima suggested that no Paradigta Academy was organized in the intervention locations of Village I3 in Kabupaten Aceh Barat and Village I34 in Kabupaten Bima. Meanwhile, in Kabupaten Pematang Jaya, the administrators of PEKKA Union stated that Paradigta Academy had been organized for six months in two cycles. However, no PEKKA's cadres in the qualitative study location (Village I12) and another village (Village I47) within the *kecamatan* where the intervention villages in Kabupaten Pematang Jaya were located participated in Paradigta Academy. Paradigta Academy in Kabupaten Pematang Jaya was organized at PEKKA Centre Pematang Jaya.

Furthermore, based on BPD's information in the quantitative survey, Paradigta Academy was organized in Villages I19 and I20 in Kabupaten Pacitan and Village I25 in Kabupaten Trenggalek, despite the small number of the BPD respondents who actually observed how the program was carried out. From the community members, no single respondent had participated in this program ever even though 8.1% (5 of 62) of these community members heard of/was aware of Paradigta Academy.

c) Obstacles

Our interview with the PEKKA's model implementers revealed that two *kabupaten* had organized/were ready to organize Paradigta Academy. In Kabupaten Pematang Jaya, the Paradigta Academy program had been organized in two cycles, with each of them lasting for six months. However, no PEKKA group members from the qualitative study sample villages attended the training. From the interview with the administrators of PEKKA group in Village I12, it was found that he joined PEKKA Pematang Jaya's and PEKKA Village I10's WhatsApp groups and received information on the Paradigta Academy program organized via Zoom. Yet, he failed to participate because of the poor Internet connection. Meanwhile, other PEKKA cadres argued that they could not join it because the training duration was too long and the location where it was organized, i.e., in PEKKA Centre Pematang Jaya, was too far from the village. Most PEKKA Village I12's members were the elderly and its administrators still had infants to take care of. As for Kabupaten Bima, the training was initially planned to be organized in 2020, but it was canceled due to the COVID-19 pandemic and information on when it will be organized remains unknown. In Kabupaten Aceh Barat, PEKKA's intervention still revolved around establishing and strengthening the group.

3.2.5 PEKKA Group

a) Model Design

Two programs were related to PEKKA groups, namely strengthening the groups for the regions where PEKKA groups had existed, and establishing and strengthening the groups for the regions where no PEKKA groups had been formed. However, establishing and

²¹She lived in Kabupaten Aceh Selatan and she was also tasked to help organize and establish PEKKA groups in the *kecamatan* where Village I3 (Kabupaten Aceh Barat) was located. She facilitated the villages in turn, i.e., one month in Kabupaten Aceh Barat and one month returned to Kabupaten Aceh Selatan.

strengthening these PEKKA groups were not PEKKA's final project in villages. Rather, they were the stepping stone for PEKKA's flagship program, in this case Paradigta Academy, which is the training to produce village women leader cadres. In addition to be a stepping stone, the PEKKA group and programs/projects developed in it also served as the basis for the process of involving women in village governance and development. Furthermore, after some time upon its establishment and strengthening (2–3 years, as per PEKKA's document), some of the members with the potential to be local mentors would be identified and received further training in Paradigta Academy.

b) Implementation

Establishing the group started with identifying community members with the potential to be group members by field facilitators, PEKKA administrators, or PEKKA cadres, depending on the criteria set by the model. To be PEKKA group members, candidates must meet one of these five criteria: (i) divorced widows, (ii) the widowed, (iii) single female breadwinners in the family, (iv) women whose husbands were disabled or suffering from prolonged illness, and (v) women whose husbands worked abroad or out of town, with no news for the last three years. As a PEKKA field facilitator in Kabupaten Bima explained, after disseminating the PEKKA model in 6 *dusun* of Village I34, he identified 30 women from 4 *dusun* who were willing to join the groups (1 *dusun* 1 group). Once the groups were established, they were then directed towards the formation of pre-cooperative which required economic activities with the potential of providing extra income for the members.

Based on the qualitative study findings, the cooperative had varied activity models between regions. The discussion between PEKKA groups in Village I34 in Kabupaten Bima resulted in a decision to carry out a project of collecting plastic wastes by establishing a waste bank where the plastic wastes spread around the village were collected and sold to intermediaries. This project succeeded and continued to exist. Meanwhile, in Village I3 in Kabupaten Aceh Barat, the groups decided to produce roasted coconut oil and dish soap. As it developed, the economic empowerment attempt did not run smoothly. The roasted coconut oil product was not marketable and the production of dish soap was halted due to the unavailability of raw materials.

In Village I12 in Kabupaten Pematang, the main projects were saving and loan and teaching reading-writing to the elderly of PEKKA group members. The PEKKA groups of Village I12 failed to identify the project that could give them extra income despite the training they received (two days in Hotel Regina) on group economic development for the members in 2019.

Once the groups were established, they received coaching in both training and nontraining activities during a meeting held once to twice in a month. Generally, the training topics were divided into two: compulsory topics from Seknas PEKKA and localized topics based on the need of each group. Some of the topics were related to organizational affairs and financial administration, women's health, stunting, the elderly, training to produce various local products, be it handcrafts and food, and so forth.

According to 2020 PEKKA official report (Seknas PEKKA, 2020b: 10), the PEKKA Union development model had organized 3,359 village women who then formed 141 PEKKA

groups or PEKKA unions at the *dusun* level, in 51 villages in 16 *kecamatan* in 12 *kabupaten* in 4 provinces (Aceh, Central Java, East Java, and West Nusa Tenggara). Meanwhile, the quantitative survey finds that only 9.9% (18 of 182) of respondents aged 21 years old or older in the PEKKA group locations were aware of the existence of PEKKA groups in their villages. The proportion of community members joining PEKKA groups was smaller than those who were aware of them in their villages. Only 4.4% (8 out of 182) of respondents aged 21 years old or older admitted that they once joined PEKKA groups' projects/programs (Table 13).

Judging from its membership criteria and projects/programs, it can be seen that PEKKA's strategy in empowering women by establishing groups has an 'inward orientation', i.e., focusing merely on building women's capacity, and no attention has been given to attempts to target obstacles beyond women's capacity to allow them to play strategic roles in villages. Many obstacles are actually beyond women's capacity issue, such as interpretation of religious norms and tradition practices which tend to look down on women, men-women power relations pattern in household and social realms which place women under men, and unjust division of economic (inheritance, wage etc.) and noneconomic (becoming leaders, assuming certain positions) resources between men and women. Considering the membership criteria above, one of the main obstacles for PEKKA's groups to play strategic roles in villages is the fact that most of its members are the elderly (mostly 60 years old or older in Village I12 in Kabupaten Pemalang and Village I3 in Kabupaten Aceh Barat) with their capacity, both physical and intellectual, being no longer optimal. The qualitative study finds that in Kabupaten Bima, knowledge of the strategic roles was given only in the form of training for a female BPD member of Village I34. However, during the election of female BPD members by the end of 2019, PEKKA groups of Village I34 opted not to organizationally support Ibu Anyelir²² to win the election, and every member of PEKKA groups was given the freedom to vote for whoever they deemed fit. This is quite unfortunate, since Ibu Anyelir was a PEKKA cadre in Village I34. The policy was taken seemingly because five other women competed in the election, and PEKKA wanted to prevent their members from being divided for having different aspirations, and thus each member was given the freedom to vote for whoever they wanted to support.

c) Obstacles

Generally, establishing and strengthening PEKKA groups had some internal and external obstacles. The external obstacles took the form of negative response from some village governments and communities and the COVID-19 pandemic. The internal obstacles had something to do with the members' commitment and time availability. Since many of PEKKA group members were female heads of families who generally had to bear their family burden all by themselves, they were extremely busy and sparing some of their time to join PEKKA group's projects was quite hard for them. Some of them also questioned the benefit of joining the meeting since no material benefit was given.

For external obstacles, village governments in nearly all villages were initially less supportive when PEKKA's model was introduced. This less supportive response emerged

²²Not her real name.

because of, according to some qualitative informants, the strong patriarchal culture among the village officials. They thought it was uncommon for women to organize.

The external obstacles regarding the COVID-19 pandemic mainly emerged because of the restriction applied to many forms of group activities, all while the the process of strengthening the groups in PEKKA heavily relied on face-to-face meetings. It was impossible to hold a virtual meeting via various meeting apps, such as Zoom, due to the fact that the members' resources were limited in terms of their technology mastery and ownership of supportive devices. The restriction did not only forbid group activities within the villages, but also mobility of PEKKA's facilitators who in many regions came from other regions and had to enter the sample villages. Only by the end of 2020 that the restriction was a little bit loosened up, allowing the re-commencement of some group projects/programs.

3.2.6 Klik PEKKA

a) Model Design

According to its implementation guidebook (Seknas PEKKA, 2020b: 11), "Klik PEKKA is an attempt [to] provide room and chance for the community to consult such issues as basic service provision from the government and violence to women and children". Klik PEKKA's programs were organized by PEKKA's cadres in each region in collaboration with each of the local governments (*kabupaten* to village governments). Using the programs, PEKKA collected information on the needs of and issues encountered by the community in fulfilling them in relation to basic services from the governments, both village and *kabupaten* governments, to eventually be relayed to the relevant government offices for their follow-up to improve the quality of basic service provision. When the community as customers met the representatives of the basic service providers as producers, the people's needs and the issues to fulfill them could then be identified by the regional and village governments.

b) Implementation

In its implementation, Klik PEKKA's programs consisted of (i) collecting data on cases of service provision that the community encountered, such as having no marriage book, family card, identity card, and birth certificate, not being the participant of the Social Security Implementing Agency (BPJS), and having social assistance issues; (ii) inviting some relevant agencies, such as population and civil registration agency, social affairs agency, and health agency to the village to listen to people's complaints, disseminate their basic services, and educate the community on the services; and (iii) conducting the follow-up activities. Since it invited many people to gather, the site where Klik PEKKA program was organized was usually an elementary school or early childhood education center which usually had a fairly large area to accommodate many people. The program was generally held all day long.

Klik PEKKA was quite effective in collecting aspirations and discovering the problems that the people encountered. Based on the qualitative study, Klik PEKKA in Village I12 in Kabupaten Pematang managed to collect 675 cases from 317 participants. They ranged from education (395 cases), health (227 cases), to legal identity (52 cases) and others (1

case). Meanwhile, in Village I34 in Kabupaten Bima, a total of 1,913 cases were collected (PEKKA, 2019). The complaints were handled by relevant agencies; for example, complaints on having no WC yet were consulted with the health agency, complaints on ownership of Smart Indonesia Card were handled by the education agency, complaints on having no family card were dealt with by the population and civil registration agency, and complaints on Family Hope Program (PKH) were directed to the social affairs agency.

Overall, PEKKA (Seknas PEKKA, 2020b: 5, 11–12) recorded that during the model implementation (March 2019–July 2020), Klik PEKKA had been organized 48 times in 46 villages in 28 *kecamatan* in 15 *kabupaten* in 5 provinces which covered the sample villages of this study. The number of community members accessing Klik PEKKA was 11,572 with 70% of them being women. The complaints consulted at Klik PEKKA included BPJS-premium assistance beneficiaries (PBI), stunting-malnutrition, PKH, Cash Transfers for Poor Students (BSM)/KIP, health services, identity card, and family card, child identity card, birth certificate, divorce lawsuit, *isbat* (marriage approval), and marriage book.

Nevertheless, the quantitative survey finds that no single respondent admitted they had visited Klik PEKKA in the last 4 years even though around 2.2% (3 of 134) of respondents in the villages where Klik PEKKA was organized were aware of its existence in their villages.

Based on the qualitative study in Village I12 in Kabupaten Pematang Jaya and Village I34 in Kabupaten Bima, Klik PEKKA was not continuously implemented. It was organized only once, namely during the model implementation period (in 2019 or 2020). At least two reasons were behind this discontinuity of Klik PEKKA. *First*, the road map for each region referred to the direction from Seknas PEKKA. For example, the interview with the field facilitator and PEKKA's model implementer in Kabupaten Bima revealed that it was decided to continue the waste bank cooperative which would be funded via another donor, i.e., Power Up Program. The government of Kabupaten Bima provided assistance in 2021 by, for example, distributing poly bags from the agriculture agency and containers for compost from the environment agency. The continuance of PEKKA group development and Paradigta Academy program was PEKKA's internal routine model. Meanwhile, paralegal or advocacy activities were focused more in Kabupaten Dompu since it received funding from Global Affairs Canada (GAC) (Canadian Government). *Second*, the COVID-19 pandemic hit nearly simultaneously as the program plans in some regions. The plan to organize Klik PEKKA in two villages in Kabupaten Aceh Barat in March 2020, for example, had to be canceled as the government issued the restriction to organize masses in a large number at almost the same time.

c) Obstacles

Generally three obstacles were in the way of Klik PEKKA implementation. *First*, not every village government allowed Klik PEKKA to be organized. Based on our qualitative study, one village government (from three PEKKA's intervention villages) did not approve Klik PEKKA to be implemented in their village (Village I3 in Kabupaten Aceh Barat). It was unclear what the village head's reasons were for not approving it. The interview with PEKKA's model implementer in Kabupaten Aceh Barat revealed that he initially argued that the village government had no budget to fund Klik PEKKA. However, as he was informed that the program did not need any budget from the village and only needed facilitation

for its permit and venue, he insisted to refuse to give the permit. The fact that many village head positions were assumed by acting officials (Pjs) in Kabupaten Aceh Barat had made them reluctant to pass strategic policies.

The second obstacle was the COVID-19 pandemic. Even if in many villages PEKKA groups had been established, the implementation of the groups' programs/projects, including Klik PEKKA, could not proceed, especially those planned to be implemented early 2020, as in the case in several regions in Aceh. However, some villages had planned to implement them in 2019 and they managed to implement them well, as in the case in Kabupaten Pematang Jaya and Kabupaten Bima.

The third obstacle was that KLIK-PEKKA's output did not solve the problem at all. The reasons for this was because the agency offices (the social affairs agency and population and civil registration agency) of the kabupaten visited the event in Village I12 in Kabupaten Pematang Jaya only to be a place to consult the problem encountered by PEKKA members. It was still the village government who must resolve it. An administrator of PEKKA Pematang Jaya argued that it made sense that the village government did not really welcome Klik PEKKA since it gave them more problems to solve.

3.2.7 Sepeda Keren

a) Model Design

Sepeda Keren is one of the empowerment models for women and vulnerable groups (persons with disabilities, children, and other vulnerable groups) organized by the government of Kabupaten Trenggalek since the end of 2019. This model was initiated to complement its bupati's (head of *kabupaten*) existing featured affirmative model since early 2019, i.e., providing a channel for women and vulnerable groups to voice their aspirations through deliberation meetings for women, children, people with disabilities, and vulnerable groups (*musrena keren*)²³. In this case, Sepeda Keren served as a tool to mobilize and accelerate the process of raising these groups' awareness to actively participate in the development. This involved fighting for their access, control function in government, and budget for the interest of these groups through *musrena keren* in villages, *kecamatan*, and *kabupaten* to allow its outcome to have real benefits for improving their life quality.

The person in charge for implementing Sepeda Keren program was the Community Participation Forum for Women Empowerment and Child Protection (Forum PUSPA), led by the Social Affairs, Women Empowerment and Child Protection Agency of Kabupaten Trenggalek. This Sepeda Keren model was to be implemented for 5 years, namely 2019–2024 (Government of Kabupaten Trenggalek 2019: 10, 18). Its main projects were providing training for women and vulnerable groups who would then be mentors of Sepeda Keren at the *kabupaten* level and Sepeda Keren cadres at the *kecamatan*/village level to promote the manifestation of inclusive village governance. The training topics

²³The policy to carry out *musrena keren* had been approved in Bupati's Regulation of Trenggalek No. 1 of 2019 on Guideline for Implementing *Musrena Keren* in Supporting Development Planning.

consisted of basic²⁴ and themed modules²⁵. The total duration for training in classes for mentors and cadres were approximately similar, i.e., 10 days or 88 learning hours (see Table 12). The difference was that mentors were recruited earlier during the model preparation. The training could be divided into 3 sessions, namely 5 days in classroom, 3 days for field practice, and 2 days for reflection and evaluation. The topics discussed in classes for mentors were then re-discussed with the cadres. Especially for cadres, they were provided with field facilitation which was part of Sepeda Keren model implementation until 6–8 months²⁶ (Pemerintah Kabupaten Trenggalek 2019: 22, 24). Mentor candidates were recruited widely at the *kabupaten* level, and Sepeda Keren cadre candidates were village community members delegated by their village governments to attend the training at the *kecamatan*/village level, the operation of which was funded from APBDes (5–10 candidates per village).

Table 12. Topics for Sepeda Keren Mentors and Cadres

No	Topic	Learning Hours (1 Learning Hour = 45 minutes)
1	Ice breaking and learning orientation	2
2	Sepeda Keren	2
3	Human nature	5
4	Gender and social inclusion	6
5	Human rights, women's rights, people with disabilities's rights, and child's rights	4
6	Governance	7
7	Organizing community	9
8	Social analysis	5
9	Advocacy	4
10	Leadership	2
11	Evaluation and follow-up plan	2
12	Field Practice and Evaluation of Organizing Community	40
Total		88

Source: Pemerintah Kabupaten Trenggalek, 2019b: 2–3.

²⁴The basic module topics consisted of: (i) ice breaking and learning orientation, (ii) Sepeda Keren, (iii) human nature, (iv) gender and social inclusion, (v) human rights, women's rights, people with disabilities' rights, and child's rights, (vi) organizing community, (vii) social analysis, (viii) governance, (ix) advocacy, (x) leadership, (xi) training evaluation and preparation of plan to organize community, (xii) field practice and evaluation of organizing community, and (xiii) ToT class evaluation of Sepeda Keren mentors.

²⁵The themed modules were topics with specialized themes in each group of interest and using the modules previously developed by institutions/organizations of Forum PUSPA members.

²⁶The facilitation activity consisted of refreshing the topic by mentor, establishing/strengthening the forum, community media development, and advocacy activity.

In organizing the community, Sepeda Keren cadres were responsible for establishing a forum for women and vulnerable group's interests in villages. Meanwhile, the advocacy was done by ensuring that the priority program/model proposals for these groups was integrated as well as safeguarding the proposals in the development planning deliberation meeting in villages, *kecamatan*, and *kabupaten*. To carry out the two actions, Sepeda Keren's cadres were facilitated by Sepeda Keren mentors and Forum PUSPA. This way, their presence was expected to be a catalyst for an inclusive development process in villages as set forth in the technical instruction of Sepeda Keren.

b) Implementation

The participation of villages in Sepeda Keren model was not binding for all villages. This heavily depended on the village government's initiative and commitment because it also had something to do with the requirement to allocate the training operation budget, and more importantly the commitment to manifest an inclusive village government. For this reason, even until this study was completed, not every village had joined Sepeda Keren. The quantitative survey finds that 33% of (8 out of 24) villages in KOMPAK's facilitated regions had joined Sepeda Keren model and all of them were located in Kabupaten Trenggalek (Table 8). Meanwhile, based on information from the social affairs, women empowerment, and child protection agency, 67% of (102 out of 152) villages in Kabupaten Trenggalek²⁷ had joined Sepeda Keren.

One of the qualitative sample villages joining Sepeda Keren was Village I22. The village head delegated 10 women to attend the training in *kecamatan* on December 2020 together with two other villages. The trainees were approved through Village Head's Decree, and they were from BPD (2 trainees), posyandu cadres (2 trainees), housewives (3 trainees), the poor and disability group representatives (1 trainee), and early childhood education teachers (2 trainees). The quantitative survey finds that only 2.2% of (5 out of 233) community members were aware of Sepeda Keren in their villages. Nevertheless, no single respondent in the intervention villages had attended this model.

Our qualitative informant revealed that in this training, they discussed topics as in the module and was trained to do advocacy to the village government, to discuss cases on women and vulnerable groups' issues using a *musrena keren* simulation, and to make a follow-up plan. After the training, the cadres immediately collected data (on stunting, people with disabilities, and vulnerable groups). They were also involved in the establishment of Village Child Forum in Village I22, dissemination on early marriage, and implementation of an economic empowerment project for women in the form of vegetable cultivation. They also facilitated *musrena keren* and safeguarded the proposals during the village deliberation meetings and village development planning deliberation meetings.

Based on the information from two Sepeda Keren cadres, the training they attended lasted for around five days, starting from 07.00 to 15.00 Western Indonesia Time (WIB) each day. All trainees were always present at the training which was led by four mentors and one instructor from the social affairs, women empowerment, and child protection agency.

²⁷Kabupaten Trenggalek was divided into 14 *kecamatan*, 152 villages, and 5 *kelurahan*.

From the four mentors, only one mentor was from Village I22. Upon the training, this mentor from Village I22 kept on facilitating Sepeda Keren cadres each month, be it in a face-to-face meeting or via WhatsApp messenger.

The Sepeda Keren cadres said that Sepeda Keren training was highly beneficial for them. Thanks to this training, they were now aware of women and vulnerable community's issues, particularly their rights and the advocacy to meet them. This was also suggested by most BPD members in the quantitative survey; that the model was good/excellent and extremely important for women and marginalized groups in villages. In addition, from the qualitative study, a Sepeda Keren trainee also revealed that they were more confident in conveying their opinions and questioning many issues related to the rights of vulnerable community members to the village government, such as the social assistance service. As an attempt to strengthen cadres' capacity, they also had attended cadre's capacity building in the *kecamatan* three times.

[I am] finally brave enough to ask a question to the village, it turns out the type of assistance matches the beneficiary criteria, such as PKH assistance is for people with these criteria, up to the criteria for BLT-DD [Direct Cash Transfer-Village Fund] assistance beneficiaries. It is now easier to explain it to community members when some of them ask about it. At that time I asked DTKS data, and the village initially refuse to give it. (Woman, Village I22, Kabupaten Trenggalek, Sepeda Keren cadre, 11 September 2021)

c) Obstacles

Based on the information from Social Affairs, Women Empowerment, and Child Protection Agency of Kabupaten Trenggalek, until September 2021, 50 (out of a total of 152) villages had not implemented Sepeda Keren. Some village governments still refused to delegate any of its community members to join Sepeda Keren. Some village governments thought that the training was not too different from the women empowerment training which was usually organized without any further follow-up. In addition, some village governments also still questioned the legal basis of Sepeda Keren since it left an impression that villages were required to comply with and join it, even going as far as allocating a portion of APBDes.

For villages that had implemented Sepeda Keren, the obstacles they encountered were as follows. **First**, *kabupaten*/village governments found it hard to recruit mentors/cadres and encourage them to actively engage continuously. Using voluntary principle, facilitation was then based only on the mentors/cadres' commitment to perform their duties. In Village I22, Sepeda Keren model was implemented through facilitation provided by 1 mentor to 10 village women cadres. The mentor which had another job was troubled in teaching the lessons and providing facilitation to the cadres, rendering the attempt to organize the community and advocacy ineffective. **Second**, the COVID-19 pandemic made the model implementer have to reduce the participants of Sepeda Keren and some online training was ineffective due to the poor internet connection in some areas. **Third**, despite its indirect correlation, the obstacle had something to do with the unclear measurement to determine whether Sepeda Keren and Musrena Keren were successful or not. The social affairs, women empowerment, and child protection agency suggested that they were drafting a guideline for its monitoring and evaluation under the facilitation from KOMPAK, including revising the model mechanism. This was an obstacle since it was related to the

policy and funding supports for the following years. Failing to show its success indicators would make it harder to fight for policy and particularly funding supports, at both *kabupaten* and village levels.

3.3 Discussion

The overview of model implementation in villages as elaborated above indicates that the coverage of each model or combination of at least two models is fairly small. The involvement of households in those models is also extremely small (Table 13). The low coverage shows that the potential of KOMPAK's social accountability model to promote some difference in participation, transparency, and accountability aspects is relatively small. In other words, the role that KOMPAK's social accountability model plays to create a major change is generally fairly hard, if only the coverage of these models was considered. However, it is unwise to conclude that KOMPAK's social accountability models have insignificant impacts on participation, transparency, and accountability only from their coverage. Some issues like the model implementation process and comparison to those villages that received no facilitation from KOMPAK need to be explored further to see whether or not KOMPAK's models bring about changes to participation, transparency, and accountability.

In short, the seven KOMPAK's social accountability intervention models encountered three main obstacles. **Firstly**, the relatively small coverage of social accountability models and the absence of massive community involvement. This can be seen from the 5 social accountability models targeting participants in certain categories or based on representativeness, such as Sekar Desa, establishment of PEKKA group, Aspiration Command Post/Aspiration House/Aspiration Week program, Klik PEKKA program, and Citizen Journalism.

Second, KOMPAK's social accountability model implementers did not share standardized quality between regions. **Third**, in its program design and implementation, facilitation intensity is highly important for social accountability models to make some changes in people's attitude and behavior to be committed to democracy and good governance values.

Table 13. Participation of Respondent Groups in KOMPAK's Models by Respondent Group and Model

	Village			BPD			Individual		
	total	N	%	Total	N	%	Total	N	%
Sekar Desa	7	12	58.3%	51	90	56.7%	2	374	0.5%
Aspiration Week/Command Post							1	209	0.6%
Paradigta Academy							0	62	0%
PEKKA Group							8	182	4.4%
Klik PEKKA							0	134	0%
Sepeda Keren							0	233	0%
Citizen Journalism							2	209	1.0%
Training							2	209	1.0%
Article Writing							1	209	0.5%

IV. The Contribution of KOMPAK's Partners' Models to Village Community Participation

The term community participation in this study refers to the involvement of community in village development processes, which includes their presence in formal forums (participation as presence) and/or community's activeness in conveying their aspirations (participation as voice) either formally or informally. The community conveyed their aspirations formally through a means or to a party facilitated by villages, i.e., through formal forums (village deliberation meetings, village development planning deliberation meetings, special deliberation meetings, or *dusun* deliberation meeting), suggestion box or aspiration forms, village's social media/website, or through BPD. Meanwhile, the informal aspiration was conveyed through other noninstitutionalized channels, such as during social activities, to village officials (including *dusun* head or RW²⁸/RT²⁹ administrators) either in person or via electronic means of communication (SMS, phone call, Facebook, Whatsapp, Instagram, etc.), or in a rally.

Regarding the attempt to improve village community participation, KOMPAK's partners administered interventions from three sides, namely (i) to the community to enable them to participate; (ii) to the operators of the village administration, particularly BPD, to enable them to serve their functions, especially to accommodate and manage people's aspirations; and (iii) by providing aspiration channels that connect the people to the operators of village administration. KOMPAK's partners' models that aimed to build people's capacity to enable them to participate were Paradigta Academy, PEKKA union/group, and Sepeda Keren. Meanwhile, Sekar Desa model was implemented to enable BPD (also village officials) to serve their functions in exploring and managing people's aspirations. The Aspiration Command Post/Week served directly as a place for people to voice their aspirations. Likewise, to some extent, Klik PEKKA model served as a channel for community members to convey their aspirations, in this case by providing the poor with access to basic services in villages, including access to filing a complaint on village government services.

In general, the qualitative study in 13 villages, supported by a quantitative analysis in 40 villages, finds that no systematic difference in the community participation between KOMPAK's intervention and nonintervention villages. The qualitative study also reveals that no change in participation condition was found before and after KOMPAK's interventions. The participation condition only changed when the COVID-19 pandemic struck. However, in some *kabupaten*, the facilitation provided by KOMPAK or its partners had contributed in promoting women and marginalized groups' involvement in decision-

²⁸RW is a unit of local administration consisting of several RT (neighborhood units) within a *kelurahan*.

²⁹RT, or neighborhood unit, is the smallest unit of local administration consisting of a number of households.

making processes in villages, in this case the organization of special deliberation meeting for women and marginalized groups.

In this chapter, the condition of and changes in the community participation in general are covered in Subchapter 4.1 and followed in Subchapter 4.2 for women and marginalized groups' participation. Meanwhile, discussion on the changes in participation condition in regard to the COVID-19 pandemic is elaborated in Subchapter 4.3.

4.1 The Condition of and Changes in Community Participation in KOMPAK's Intervention and Nonintervention Villages

Involving the community in decision-making processes in villages is an important aspect in the implementation of village development. This is to ensure that the process runs effectively and the decisions made can truly be accountable since they are based on the aspirations and needs of the entire community. Therefore, the attendance of various elements of the community at many formal forums in villages and/or their activeness in voicing their aspirations, be it informally and formally through these forums, are critically needed to allow the interests of all community elements to be contested openly and the result can be a decision which considers common interests.

4.1.1 People's Presence at Formal Forums

Formal forums in villages in this subchapter refers to village deliberation meetings, village development planning deliberation meetings, and *dusun* deliberation meetings. In village governance system, these formal forums are standard channels operated to absorb aspirations for decision-making processes in villages; in this case, as a series of RKPDes and/or RPJMDes drafting. Thus, it is important for the community to attend it, by considering the number and composition of the attending community elements.

In regard to the deliberation meetings at village level, including village deliberation meetings/village development planning deliberation meetings, the qualitative study found that the number of participants attending the forums ranged between 50 and 120 people per village. The high attendance rate was found in both intervention and nonintervention villages in Kabupaten Trenggalek and Kabupaten Bantaeng, i.e., up to 100% of the total participants invited by the village governments. Meanwhile, both intervention and nonintervention villages in Kabupaten Aceh Barat, Kabupaten Pemalang, and Kabupaten Bima had a relatively lower attendance rate (around 70%–80%). Those attending the forums were generally the village elites, such as village officials, BPD members, territorial officers (*dusun* and RW/RT heads), and community elements who were generally public figures, village cadres/activists, and administrators of village community institutions (LKD).

Nevertheless, among villages with lower attendance rates, such as those in Kabupaten Aceh Barat, Kabupaten Pemalang, and Kabupaten Bima, the ones reluctant to attend the village deliberation meetings/village development planning deliberation meetings were those from territorial officers (RT/RW) and public figures. As suggested by *dusun* heads in one village in Kabupaten Bima and Kabupaten Pemalang, their absence was because of

their reluctance and/or preference to be occupied with their own businesses rather than to represent their community at the meeting.

We invited some of them, but no one of their RT (heads) came when we invited them. Especially if we have to discuss something, they are just too reluctant. They maybe have their own businesses. (Man, Village NI37, Kabupaten Bima, *dusun* head, 20 September 2021)

The number of the invited persons was almost the same each year, but the attendance rate decreased or not too optimal. It is possible that the people get more and more indifferent. Religious leaders were sometimes present, yet not too significant. (Man, Village I12, Kabupaten Pemalang, *dusun* head, 18 September 2021)

Furthermore, in terms of the representatives of community elements attending the village deliberation meetings/village development planning deliberation meetings, the survey showed that on average the village governments at the study locations admitted that they had invited 10 representatives of community groups in the forums (Table A3 and Table A4). The elements included public figures (religious leaders, educators, customary figures, and health figures), elements from professional groups, territorial elements, and women elements in villages. However, not many village governments had involved community in general (nonfigures/nonleaders or nonrepresentatives of community groups) and marginalized groups (discussion on women and marginalized group elements will be elaborated in Subchapter 4.2). This was found in both KOMPAK's intervention and nonintervention villages.

One of the reasons for the low number of village governments that had involved the community in general in village deliberation meetings/village development planning deliberation meetings was because some thought that they were already represented, including the territorial officers (*dusun* or RW/RT heads). This was revealed by some informants in one of both intervention and nonintervention villages in Kabupaten Pemalang and Kabupaten Bima.

The people were not involved at the decision-making meeting because as a big village, the number of participants from all representatives starting from village government to RT and even to village officials had been abundant, they were all represented. For example, *dusun* 3 had 12 RT. (Man, Village I11, Kabupaten Pemalang, BPD member, 14 September 2021)

It is usually informed in meetings, only representatives such as RT, RW, and *dusun* heads, BPD, religious leaders are invited. Not everyone is invited, only their representatives [*dusun*] are invited. Then, these representatives will tell the community about the budget. (Woman, Village NI34, Kabupaten Bima, *dusun* head, 21 September 2021)

The limited capacity of the meeting room in villages was also another cause that made village governments limit the involvement of the community in general. Our informant from BPD members in one intervention village in Kabupaten Pemalang suggested this. Considering that their village was vast, the meeting room was full enough with people even if they only invited territorial officers (*dusun*/RW/RT heads). Therefore, these territorial representatives were thought of as figures who could represent the community in general from each of their territories at the forum.

On the one hand, the representation mechanism can limit the formal forums in reaching out people's aspirations widely. On the other hand, representation is an important aspect of voicing aspirations in the development planning process. As Fox (2015) suggests, for an aspiration to have a strong force a community representative capable of negotiating and contesting the aspiration is needed. This applies particularly in wider formal forums, such as village deliberation meetings or village development planning deliberation meetings. However, it is important to ensure that the representation does aggregate the aspirations from the community that they represent. In fact, the qualitative study finds that not every community representative element aggregated the aspirations in their groups internally prior to attending village deliberation meetings/village development planning deliberation meetings. As a result, the aspirations conveyed during village deliberation meetings were not an actual agreement and did not reflect their group's voices.

The absence of aspiration aggregation process by these representatives of community elements was found in both intervention and nonintervention villages. For example, in Village I12, which was an intervention village in Kabupaten Pemalang, one of its *dusun* heads said that the attending religious leader acted like he represented the religious community organizations in the village, when no meeting had ever been held internally previously by the organization in question. Similarly, a youth organization chief in Village NI28, a nonintervention village in Kabupaten Trenggalek, reported the same. This informant said that the representative of his group was invited and attended village deliberation meetings when the organization he led had long been inactive since the chief was too busy working. Again, this indicated that the aspirations conveyed in village deliberation meetings were not aggregated internally within their groups. One BPD member in a nonintervention village (Village I14) in Kabupaten Pemalang even informed that the community element attending village deliberation meetings in his village tended to voice his personal aspiration, rather than the group he represented.

The farmer group was not invited a few days ago. Some of its member was there, though, like my RW head who happens to be the farmer group chairperson. ... NU (Nahdatul Ulama) was the largest community organization and actively engage in social activities. Ansor and Banser are highly active currently. Yet, this organization is not involved in village deliberation meeting on behalf of its organization, only on behalf of the religious leader. (Man, Village I12, Kabupaten Pemalang, *dusun* head, 18 September 2021)

All elements are represented at the meeting, yet they are basically selected/determined by the village government. Usually religious leaders, education figures, everyone is there, but only those close enough with the government are usually selected. From the outside, it seems everyone is represented yet they actually represent themselves more, not their groups. In fact, everything to be discussed is fixed, all they need to do is approve it. Sometimes [people] from *kecamatan* also say, enough said, let's get it over with quickly. (Man, Village I14, Kabupaten Pemalang, BPD member, 14 September 2021)

Under the Regulation of Ministry of Village, Development of Disadvantaged Region, and Transmigration No. 16 of 2019 on Village Deliberation Meetings, the representatives of community elements in village deliberation meetings need to prepare themselves to formulate aspirations and hold a stakeholder group deliberation meeting first to explore, discuss, and aggregate their interests (Article 28). The commonly found stakeholder group deliberation meetings in villages are *dusun* deliberation meetings or other subvillage

deliberation meetings (RW/RT deliberation meetings) which was a stakeholder group deliberation meeting by territory. However, this study found that even at a forum supposedly to involve more community members such as *dusun* deliberation meetings, the participant's attendance was extremely low. The survey showed that at least 70%³⁰ of 40 study villages held *dusun* deliberation meetings in the past year. Yet, only 9% of the respondents had ever attended it. In both KOMPAK's intervention and nonintervention villages, this was not significantly different (Table 16). While the rate was not this low, even the national representation data shows that village community's attendance at meetings in their neighborhood was relatively low, i.e., 35% in 2015 and 39% in 2018³¹. This indicates that generally the people's interest in attending formal forums is indeed low, as depicted in two citations of interview below.

It is hard to invite people to participate [in *dusun* deliberation meetings]. For example, when the plan to make an alley access in Dusun Cako is about to be discussed, they were invited to gather in one place, yet no one came. Eventually, we visited their houses one by one. (Man, Village I34, Kabupaten Bima, BPD member, 13 September 2021)

So far, only a small number of community members are willing to come to attend the (*dusun*) deliberation meeting. All they, for example fishers, did when a *dusun* deliberation meeting was held was merely ask us to tell the meeting to, if possible, suggest assistances like rope, trawl, and net for them (Man, Village I37, Kabupaten Bima, *dusun* head, 20 September 2021)

The lack of improvement in participant's attendance rate in formal forums at village and *dusun*/RW/RT levels, was mainly because in general no special attempt nor policy was made by village governments in both intervention and nonintervention villages to deal with it. An exception to this only occurred in two intervention villages in Kabupaten Bantaeng and both intervention and nonintervention villages in Kabupaten Trenggalek. In these two *kabupaten*, the governments issued policies to encourage more people, including those from marginalized groups, to attend various deliberation meetings. In its technical aspect, the mechanism employed by village governments in nearly all intervention and nonintervention villages to invite village deliberation meeting participants tended to be distributing invitations that directly targeted certain persons. This mechanism was also applied for *dusun* deliberation meetings with its tendency to use representation system. In some regions, however, like villages in Kabupaten Aceh Barat and Kabupaten Bima, the invitation to attend *dusun* deliberation meetings was informed openly through their mosque's loudspeaker, yet the community members attending it remained low; partially because they thought of it as a notification, rather than an invitation. Thanks to these conditions, formal forums tended to be attended by the "same"

³⁰The data was obtained from the respondents who said they attended *dusun* deliberation meetings in their villages, thus it remains unclear whether or not the remaining 30% of the villages actually held *dusun* deliberation meetings.

³¹The rate was obtained from the calculation of three-yearly secondary data, namely Sociocultural Module of Susenas. The calculation was made for people aged 20 years old or older in rural areas. The meeting coverage referred to in Susenas data is the meeting in the neighborhood (RT/RW/*dusun*/village) such as monthly meetings to discuss the neighborhood welfare. This definition is slightly different from *dusun* deliberation meetings in the context of this study which covers only subvillage area and is limited to village development issue. This difference in definitions serves as an explanation of the different attendance rate, in addition to the COVID-19 pandemic factor. Its correlation with the pandemic is covered in Subchapter 4.3.

people over and over again. They were generally those people that the community considered active/vocal in villages, while their presences did not necessarily represent the aspirations resulting from interest aggregation within their own groups.

Only important persons, those knowledgeable of village affairs, attend the village deliberation meetings. The village selects them. (FGD for nonpoor and nonelite community members, man, Village I35, Kabupaten Bima, 18 September 2021)

For the last three years, the same persons are always invited, only one or two of them are new faces. It makes me wonder, why nearly the same persons are always invited each year. (Man, Village I12, Kabupaten Pematang, *dusun* head, 18 September 2021)

People's attendance rate in village deliberation meetings remains the same no matter how many of them are invited, those attending it are always the same persons. (Man, Village I37, Kabupaten Bima, *dusun* head, 20 September 2021)

Meanwhile, in Kabupaten Bantaeng, the village governments in two intervention villages implement the policy to provide incentives for village deliberation meetings'/village development planning deliberation meetings' participants since before 2019. Also, to ensure that people's interests were aggregated in the village deliberation meetings/village development planning deliberation meetings, one of the two village governments in these intervention villages in Kabupaten Bantaeng (Village I39), organized special deliberation meetings for youth in 2020 in a series to draft RKPDes 2021. The village head, who happened to be former youth organization activist and village community empowerment cadre (KPM) during the National Program for Community Empowerment (PNPM-Mandiri) model era, initiated the program to allow the youth aspirations and creativities to be accommodated in village budgeting. Furthermore, at the *kabupaten* level, the governments of Kabupaten Bantaeng and Kabupaten Trenggalek required villages to organize special deliberation meetings for women and marginalized groups (further discussion is presented in sub-chapter 4.2). These factors had made the participation level, particularly in terms of community element's attendance in intervention and/or nonintervention villages in Kabupaten Bantaeng and Kabupaten Trenggalek relatively better than villages in other sample *kabupaten*.

4.1.2 Community's Activeness in Conveying Aspirations

In the village governance context, community's activeness to convey aspirations and safeguard them until they materialize is a prerequisite to make the village model/program decision refer to the community's needs and match their aspirations. This study finds that many community members were not actively engaged in conveying aspirations over the past year.

The quantitative analysis showed that the proportion of respondents who admitted that they did not have any aspiration was relatively high at 77.4%. This number is not significantly different between intervention (78%) and nonintervention villages (77%) (Table 14). This fact that people tended to have no idea about their own aspiration/need was found in the in-depth interview with community in villages. One informant in an intervention village in Kabupaten Bantaeng, for example, said that he never thought of the aspiration he wanted to convey to his village government: "No ... I never thought,

expressed a request or something similar like that” (Man, Village I39, Kabupaten Bantaeng, a marginalized group member, 14 September 2021). Meanwhile, out of the respondents admitting that they had aspirations (145 respondents), fairly many of them had no courage to voice their aspirations (43.4%).

Table 14. Comparison of Respondent’s Aspirations by KOMPAK’s Intervention and Nonintervention villages

	Nonintervention Village		KOMPAK’s Intervention Village		Total Village	
	Total number of people	%	Total number of people	%	Total number of people	%
Having aspirations ^a	74	23.1	71	22	145	22.6
Conveying aspirations/complaints/suggestions through any media ^b	48	64.9	34	47.9	82	56.6
Reasons for conveying aspirations/complaints/suggestions to village government ^c						
No place to accommodate aspiration in village is available	6	23.1	7	18.9	13	20.6
Discouraged or shy	12	46.2	18	48.6	30	47.6
Too busy	3	11.5	6	16.2	9	14.3
Do not think it is important to convey it	3	11.5	5	13.5	8	12.7
Others	2	7.7	1	2.7	3	4.8

Source: Research team’s survey result.

Note: ^aTotal number of people in nonintervention villages: 321; total number of people intervention villages: 322; total number of people in intervention and nonintervention villages: 643.

^bThe total number of people in nonintervention villages: 74; total number of people intervention villages: 71; total number of people in intervention and nonintervention villages: 82.

^cThe total number of people in nonintervention villages: 26; Total number of people in intervention villages: 37; total number of people in intervention and nonintervention villages: 63.

On the one hand, the high proportion of respondents with no aspiration/complaint/suggestion on village development issues could mean that the village government’s performance was fairly good. On the other hand, it could also mean that the community was indifferent with village development issues or even not aware of their rights to voice aspirations as village community members. In terms of perception of village government’s performance, the survey revealed that 81% of the respondents with no aspiration thought that the village governments had performed well, and only 68% of the respondents with aspirations thought that the village governments performed well. The survey also showed that the proportion of the respondents who thought that village development information was important was lower among the respondents who had no

aspirations than among the respondents who had aspirations, i.e., 59% to 83%. Meanwhile, those respondents who thought that the development information was important thought that the village government's performance was good (86%) as compared to the respondents who thought that the development information was important (73%). This indicates that while those with no aspiration thought that the village governments performed well, it was more because of their indifference towards village development issues, rather than their knowledge of the village government's performance itself.

From the in-depth interview we found that village communities thought they did not need to be involved in village development issues, as seen in some citations found in both intervention and nonintervention villages below.

All we heard about is that the village had a program, communal work is frequently done. But anything else on village issues, I never heard of them. No, I don't stick my nose into them. (Man, Village I12, Kabupaten Pemalang, Marginalized group member, 19 September 2021)

I am curious as hell but I'm nobody, I don't feel comfortable to ask about everything. (Man, Village NI14, Kabupaten Pemalang. Marginalized group member, 18 September 2021)

This indicates that some community members were unaware that they had the right to know and participate in village development issues.

The perception that they did not need to be involved in village development issues also led to their reluctance to voice their aspirations when they actually had complaints/suggestions regarding the village governments. From the survey, three main reasons for not conveying aspirations were shy/discouraged to voice aspirations (48%), perception of the unavailability of a place to channel aspiration (21%) and being too busy (15%) (Table 14). These reasons were also revealed from the qualitative study, including some other reasons like the lack of urgency to voice aspirations since they had been represented or they had been conveyed by others, were too afraid that they might not be heard, or desperate since no one had been realized despite the many attempts made to convey the aspirations, as revealed in the following citations:

The participation is actually good, yet the thing is that ... some is brave enough to tell they have something to say when no one is around ... for the village advancement, but when the time come for them to say it to others ... well, they are too shy sometimes. It means only certain people have the courage to voice their thoughts ... they're too shy because they're just unable to express it, not too accustomed to do it. (Woman, Village NI14, Kabupaten Pemalang, a public figure, 15 September 2021)

Never [convey opinion], I think I can and may do so yet sometimes somebody else have expressed the same aspirations and it is enough. (Man, Village NI28, Kabupaten Trenggalek, a marginalized group member, 16 September 2021)

Never invited to attend meetings in village anymore, because I'm too critical of village government's policies, let alone when it has something to do with village budget. I am never invited and refuse to be invited. Every one of my suggestions and feedbacks was never responded to. (Man, Village NI37, Kabupaten Bima, a public figure, 22 September 2021)

Looking further at it, people’s reasons for not voicing their aspirations could be personal such as too afraid of being ignored (feeling inferior), or because the village government was less responsive than the community lost hope as a result of their aspirations being ignored, and this indicates the low confidence that the community had in the village administration operator’s responsiveness to their people’s aspirations. Fox (2015: 356) concludes that when a ruler listens to their people’s aspiration, it can build people’s trust in them and becomes an incentive for the community to voice their aspirations more. In this case, the people’s despair could turn into an apathy in the form of their reluctance to figure out village development issues. This is because the community receive economic or political benefit from participating in/conveying aspirations on village governance affairs. According to Mansuri et al. (2012: 59) such a phenomenon is referred to as instrumental motives. As a result, the people tended to have no complaint/suggestion on village governance, or if they had it, they did not make any attempt to convey this aspiration. These reasons indicate that merely providing aspiration channel is not enough to promote community involvement in the policy-making processes in villages.

Along with this tendency, the survey also revealed that respondents preferred informal channels to voice their aspirations than the formal ones which were facilitated by village governments (through formal forums, BPD, Aspiration Command Post, village’s website/social media). Judging from their preference, 76% of the respondents preferred informal channels when they wanted to voice their aspirations. This is not too different between intervention (73%) and nonintervention villages (78%). Furthermore, the number of respondents actually using these informal channels was greater at 85.2% (Table 15). A deeper look at it reveals that in respondents preferring formal media to convey their aspirations, 52.6% of them still used informal media in actuality to voice their aspirations. It is unfortunate when conveying aspirations formally is a standard mechanism in a village good governance to allow a transparent and accountable management and follow-up of the collected aspirations.

Table 15. Media to Voice Aspirations (Preferred and Actual) of Respondents Aged 21 Years Old or Older by KOMPAK's Intervention and Nonintervention Villages

	Nonintervention Villages		KOMPAK’s Intervention Villages		Total Villages	
	Total number of people	%	Total number of people	%	Total number of people	%
Preferred media to convey aspirations						
Informal media	130	77.8	103	73	233	75.6
Formal media	37	22.2	38	27	75	24.4
Total	167	100	141	100	308	100
Actual media to convey aspirations						
Informal media	42	89.4	27	79.4	69	85.2
Formal media	5	10.6	7	20.6	12	14.8
Total	47	100	34	100	81	100

Source: Research team’s survey result.

In formal forums at the lowest level and smallest scale, such as *dusun* deliberation meetings, the respondent's activeness in expressing aspiration was still low. Out of the 56 respondents attending *dusun* deliberation meetings, only 35% of them had stated their aspiration and it was not significantly different between respondents in intervention and nonintervention villages (Table 16). Similar pattern was also found in national representative secondary data, where out of those village community members attending the meetings in their neighborhood in 2018, only 37% of them expressed their opinions; not too different from the rate in 2015, at 38%³². This means that village community's activeness in formal forum tended to be low and unchanged between times.

Table 16. Respondents' Attendance and Activeness in *Dusun* Deliberation Meetings by KOMPAK's Intervention and Nonintervention Villages

	Nonintervention Villages		KOMPAK's Intervention Villages		Total Villages	
	Total number of people	%	Total number of people	%	Total number of people	%
Attending <i>dusun</i> deliberation meetings ^a	27	8.9	29	9.2	56	9
Conveying aspiration at <i>dusun</i> deliberation meetings ^b	8	29.6	12	41.4	20	35.7

Source: Research team's survey result.

Note:

^aThe total number of people in nonintervention villages: 303; total number of people in intervention villages: 317; total number of people in intervention and nonintervention villages: 620.

^bThe total number of people in nonintervention villages: 27; total number of people in intervention villages: 29; total number of people in intervention and nonintervention villages: 56.

Based on our quantitative analysis, two aspects were found quite significantly related to participants' activeness at *dusun* deliberation meetings to convey their aspirations, namely internal factors from the participants and the external factor from *dusun* deliberation meeting facilitators. *First*, one of the influencing internal factors was participants' educational background. The survey showed that half of the 20 respondents actively conveying aspirations at *dusun* deliberation meetings were at least senior high school graduates and only of them (8.34%) who did not voice their aspirations. On the contrary, out of 36 respondents who did not express any aspiration, mostly were junior high school graduates at the maximum (Table 17). Vanda Carreira, Joao Reis Machado (2016) found that the influence of education on community participation was more on how they participate (quality of participation) rather than on the participation rate itself. This is because education can improve people's ability to identify their needs, conceptualize them, utter them, and make their aspirations be heard (Milligan, Moretti, dan Oreopoulos,

³²The rate was obtained from the calculation of three-yearly secondary data, namely Sociocultural Module of Susenas for 2015 and 2018. The calculation was made for people aged 20 years old or older in rural areas. The meeting coverage referred to in Susenas data is the meeting in the neighborhood (RT/RW/*dusun*/village) such as monthly meetings to discuss the neighborhood welfare.

2004). However, according to Campbell (2009) the influence that education has on participation quality is more because education serves as a person’s identifier of socio-economic status, making those with higher education more confident to voice their aspirations and the chance of them being taken more seriously. Thus, this influence of education does not apply absolutely, rather it applies relatively to the level of people’s education in general. Considering that the respondents’ average education was elementary school, those participants graduating from senior high schools or higher became more significantly active to convey their aspirations during *dusun* deliberation meetings.

Table 17. Factors Related to Respondents’ Activeness in *Dusun* Deliberation Meetings

	Not participating		Participating		Total	
	Total number of people	%	Total number of people	%	Total number of people	%
Someone is there to encourage people to express opinion ^{****a}	9	25	17	85	26	46.4
The highest education level they graduated from ^{**a}						
Having no diploma	7	19.4	3	15	10	17.9
Elementary school	11	30.6	4	20	15	26.8
Junior high school	15	41.7	3	15	18	32.1
Senior high school	2	5.6	7	35	9	16.1
Associate/ <i>Strata</i> (Bachelor, Master, Doctoral)	1	2.8	3	15	4	7.1

Source: Research team’s survey result.

Note: ** significant at $\alpha=5\%$; ***significant at $\alpha=1\%$.

^aThe total number of people in nonintervention villages: 36; total number of people in intervention villages: 20; total number of people in intervention and nonintervention villages: 56.

Considering the low average education level of the community, the way the meeting leaders facilitate the discussion in *dusun* deliberation meetings became extremely important to promote participants’ activeness. This is the *second* factor related to *dusun* deliberation meeting participant’s activeness. The survey showed that most (85%) of *dusun* deliberation meetings participants actively conveying aspirations admitted they were encouraged by the facilitator presiding the meetings. On the contrary, most of the participants that did not express any aspiration (75%) said that they were never asked to utter their aspirations in the meetings (Table 17).

Further look into the matter, the facilitators in *dusun* deliberation meetings actively encouraging participants to tell their aspirations were village officials, RT/RW administrators, or *dusun* heads. The survey indicated that 78% of *dusun* deliberation meeting participants suggested that the ones encouraging them to voice their aspirations

were village officials, RT/RW administrators, or *dusun* heads. Meanwhile, only 22% of *dusun* deliberation meeting participants actively voiced their aspirations because of BPD's encouragement. Based on the qualitative findings, *dusun* deliberation meetings were generally held by village governments and facilitated by *dusun* heads. BPD's presence was more as a participant. In one nonintervention village in Kabupaten Aceh Barat, BPD only initiated to organize *dusun* deliberation meetings when the issues to be discussed were related to issues at village level. In Village I34 in Kabupaten Bima that happened to be an intervention village, BPD went for 10 days to attend *dusun* deliberation meetings before village deliberation meetings were held. This was supported by the quantitative finding where as people's aspiration was explored, only 18% of BPD members did it through formal forums. Most BPD members (75%) admitted that they explored the aspirations informally, such as through societal programs or personally visit community members. The rest explored aspirations through other formal media, such as organizing Aspiration Command Post (4%) or via village website/social media (3%).

While the survey found that most BPD members (89%) admitted that they actively explore for people's aspirations, only a few of the community members preferred BPD (5%) to convey their aspiration. The proportion of respondents preferring BPD as their aspiration channel got even smaller when they were asked if they would choose BPD when they wanted to voice their aspiration in the future, i.e., merely 2.4% (Table 18). This is likely related to the fact that many community members were unaware of BPD (56%). At the same time, the community preferred informal means to convey their aspiration to village officials or *dusun*/RW/RT heads (73%), be it personally or when societal program was held.

Table 18. Comparison of Respondent's Aspiration Channels by KOMPAK's Intervention and Nonintervention Villages

	Nonintervention Villages		KOMPAK's Intervention Villages		Total Villages	
	Total number of people	%	Total number of people	%	Total number of people	%
The most frequently chosen method to convey complaints/suggestions/aspirations (actual)						
Via suggestion/criticism box	1	2.1	0	0	1	1.2
Via village government's social media/website	0	0	1	2.9	1	1.2
Conveyed in person to village officials	18	37.5	13	38.2	31	37.8
Conveyed in person to <i>dusun</i> /RT/RW administrators	24	50	14	41.2	38	46.3
Conveyed to BPD members either in person or via a form	1	2.1	3	8.8	4	4.9
Through the meeting organized by village governments or BPD	3	6.3	3	8.8	6	7.3

	Nonintervention Villages		KOMPAK's Intervention Villages		Total Villages	
	Total number of people	%	Total number of people	%	Total number of people	%
Others	1	2.1	0	0	1	1.2
Total	48	100	34	100	82	100
Preferred media to convey aspiration/complaint/suggestion to village governments						
Via suggestion/criticism box	20	11.2	19	11.9	39	11.5
Via village government's social media/website	6	3.4	6	3.8	12	3.6
Conveyed in person to village officials	47	26.3	37	23.3	84	24.9
Conveyed in person to <i>dusun</i> /RT/RW administrators	83	46.4	66	41.5	149	44.1
Conveyed to BPD members either in person or via a form	3	1.7	5	3.1	8	2.4
Through the meeting organized by village governments or BPD	8	4.5	8	5	16	4.7
Through the meeting organized by RT/RW/ <i>dusun</i> administrators	7	3.9	10	6.3	17	5
Conveyed to village officials or <i>dusun</i> /RT/RW administrators through community meetings (regular or special meetings)	5	2.8	8	5	13	3.8
Total	179	100	159	100	338	100

Source: Research team's survey result.

Some reasons were behind the community's preference to use informal channels, including: (i) it was not bound by time, place, and procedure, (ii) people find it more flexible and comfortable since they could use daily informal language, (iii) they personally felt closer and it was easier to meet them, and (iv) the official's response was faster since they were considered the party with authority to follow up their aspirations.

... So, when people have something to say they will tell it to village government, the *dusun* head, to RT or RW [head] since they are too shy to talk in front of so many people.
(Woman, Village NI14, Kabupaten Pemalang, Public figure, 15 September 2021)

The FGD in the quantitative villages, both in intervention and nonintervention villages, found that the community generally thought of these village officials at lower level as the actor in the top rank in terms of their closeness to the community. This closeness was a result of either domicile or social factor, removing people's uneasiness to convey their aspirations.

Considering that people's trust in government can promote community participation, as suggested by Fox (2015: 356), village community's preference to convey their aspirations directly to village officials indicated that they trusted the village official individual better than the village governmental institution. This is consistent with Berenschot and van Klinken (2018) who finds that informal relations between citizens and the country finding is needed to allow the community to receive their rights. This happens mainly when the community think that the ruling government is not trustworthy (Peeters and Campos 2021). Furthermore, Berenschot and van Klinken (2018: 98) explained that in an informal relations, the government (in this case the village officials) acts more than their formal status, not only as a part of the administration operators, but also as a colleague or neighbor, which then forms a unique social relation between the country and its citizens. Through such an informal relation, people think they share the same social norms and have a better chance of receiving direct responses. Therefore, the community opts to entrust their aspirations to village officials individually. Such aspects as trust, shared norms, and facilitative behavior are referred to, by Romzek, Leroux, and Blackmar (2012) as informal accountability.

In this regard, since the village community preferred informal aspiration channels, they were also more interested in village officials' attempts to explore aspirations informally. The survey indicates that more respondents conveyed their aspirations when the village officials actively explore aspirations informally at 66%. Meanwhile, if a village head explored aspiration formally, such as via formal forums or village government's website/social media, only 43% of the respondents conveyed their aspirations. This was also revealed from one of informant's statement at *kabupaten* level who supported and affirmed idea exploration through this informal mechanism as follows: "... Before entering the mosque, you (village government officials and BPD) need to tell stories (talk to the community members who also want to pray), and that's an aspiration exploration" (man, Kabupaten Bantaeng, village community empowerment agency, 20 September 2021).

In an attempt to explore aspirations informally, village officials often made use of social activities, such as religious events, personal celebration, or communal work, as exemplified in two intervention villages, Village I11 (Kabupaten Pematang) and Village I34 (Kabupaten Bima). A public figure in Village I11 (Kabupaten Pematang) said that the *tahlilan* forum (men) and women's religious teaching forum served as an effective means for village officials or BPD members to disseminate the village's programs as well as a place where people could voice their complaints. In Village I34 (Kabupaten Bima), using an event forum known as *mbolo weki*, the people could ask questions and discussed directly under informal atmosphere with the village head and many public figures who deliberately used the moment to inform the village model/program. This was also observed in the quantitative analysis where 24% of the community attending communal activities had once conveyed their aspirations during the past year. This number is significantly greater than those community members who did not attend communal activities at 10%. This finding proved that the community responded better to attempts to explore aspirations informally than the formal ones.

Despite the people's preference to convey their aspirations informally, be it by telling it to village officials in person or through communal event, the mechanism was selective in nature. This means the aspiration channeling would depend on how close the community

is with the village officials and this closeness is not the same between community members (Berenschot and van Klinken, 2018). Meanwhile, despite the relatively high involvement of village community in communal activities, the social costs needed to attend such activities leads to inequality between welfare groups to attend them (Warda et al., 2019). Thus, this inequality to make use of informal channel has the potential to give birth to a new inequality.

Another challenge of this informal aspiration channeling mechanism is the maintenance of transparency and accountability of the collected aspirations. As people decided to convey their aspirations in person to village officials because they were considered more responsive, the village officials receiving the aspirations also had a moral responsibility to meet the informal expectation of the community, as suggested by Romzek, Leroux, and Blackmar (2012). Furthermore, they suggest that such a mechanism will make the monitoring process (by BPD or general community) harder to hold the village government accountable institutionally as a result of the weak transparency of this informal mechanism.

Based on the survey to village governments and BPD, no significant difference in their responses to the incoming aspirations through either formal or informal mechanism. However, a significant difference surfaced in the way the response was given by the village government between these two mechanisms to convey aspirations. From 12 village governments receiving the aspirations formally, 40% of them gave the response through a formal forum. Meanwhile, out of 23 village governments receiving aspirations informally, only 13% of them gave the response through a formal forum; 61% of them gave their response directly to the relevant community members, and the rest gave it through a communal event (Table A5). This indicates that the transparency to the general community of the informally incoming aspirations tends to be low. As the response to informal aspiration was not given through a formal forum, the chance for the community to refute the village government's response would be smaller, meaning that its accountability was low.

Despite these challenges in conveying aspirations informally, the efforts to promote an improved level of participation through formal channels should remain a priority, yet without leaving the informal channels. This is because most village community members still preferred the informal channels. Moreover, village governments/BPD either as an individual or an institution need to ensure that the collected aspirations are aggregated, especially when they are conveyed informally which tend to be small-scale. This is because public attention will be more focused on strong-collected and wide-scale-aspirations (Fox 2015), thus they are more likely to be responded to and translated into a model/program.

Some forms of social accountability model that the KOMPAK partner implemented had endeavored to improve community participation. They did this by building BPD's capacity in serving their representation function (promote community aspiration) through Sekar Desa model, and by providing a place for channeling aspirations through Aspiration Command Post/Week and Klik PEKKA. The topics in Sekar Desa training had been comprehensive enough, including Village Law implementation, BPD's performance improvement, the basic concepts of planning and budgeting, gender-responsive and inclusive analysis of RPJMDes and RKPDes, and village budget analysis. Likewise, the Aspiration Command Post/Week and Klik PEKKA had also been massive enough in collecting people's aspirations. However, these intervention carried out by KOMPAK

partners had not managed to promote community participation in the intervention villages to make them better than their nonintervention counterparts, as can be seen in the discussion in sections 4.1.1 and 4.1.2. This is supported by the inferential analysis which shows that the respondents' participation level is not significantly different³³ between the two village groups (Table 19). In this quantitative analysis, other factors suspected to be related to community participation level or intervention village status have been considered as control variables to prevent any bias in the estimation result.

Table 19. Inferential Analysis Result-Correlation between Community Participation Level and KOMPAK's Intervention Village

Variable	(1)	(2)	(3)	(4)	(5)
	Attending meetings or actively conveying aspirations	Attending meetings or actively conveying aspirations	Attending meetings or actively conveying aspirations	Attending meetings or actively conveying aspirations	Attending meetings or actively conveying aspirations
KOMPAK village	-0.400 (0.251)	-0.448* (0.269)	-0.444 (0.276)	-0.324 (0.309)	-0.597 (0.388)
Control individual	No	Yes	Yes	Yes	Yes
Control household	No	No	Yes	Yes	Yes
Control BPD	No	No	No	Yes	Yes
Control village	No	No	No	No	Yes
Constant	-1.732*** (0.160)	-4.522*** (0.662)	-3.941*** (0.835)	-2.512 (2.071)	-0.438 (2.847)
Observation	589	589	589	589	589

Source: Research team's survey result.

Note:

Standard errors in parenthesis.

*** p<0.01 ** p<0.05 * p<0.1

Control individual:	Sex, disability, employed, having accessed basic services, knowing BPD members, age, and education.
Control household:	Some of household members are village officials/officers, household head sex, poor based on access to electricity, social assistance household beneficiaries, number of household members, household members who have attended non-KOMPAK training.
Control BPD:	Proportion of female BPD members, proportion of BPD members graduating from senior high school, proportion of BPD members with disabilities, proportion of BPD members aged above 40, average years of service as BPD members, proportion of employed BPD members, proportion of BPD members attending non-KOMPAK facilitation training.
Control village:	Village heads' years of service, village heads' sex, village heads' education level, village heads/secretary having attended training in the last 3 years, village topography, village governments actively exploring aspirations.

³³The term quantitative analysis refers to the inferential analysis using logit model and incorporating such control variables as individuals, households, BPD, and village characteristics; the significance level was determined using the most commonly used degree of confidence, i.e., between 95%–99% ($\alpha=5\%$ or $\alpha=1\%$).

Some reasons for the lack of role that KOMPAK partner's models play in promoting community participation in the intervention villages are as follows.

- a) The Sekar Desa model, which aims mainly to build BPD's capacity, had not managed to widely change people's behavior to be more actively involved in village development. Considering the fairly diverse training topics, the participants found it hard to learn them since they were discussed within a fairly compact and short duration (six to eight months), leaving these BPD members unable to adequately comprehend them. Furthermore, in some regions, such as in Kabupaten Aceh Barat, the participating BPD members were coming of old age. Lacking comprehension of the training topics made it hard for these BPD members to practice them while they were on duties and this was worsened by the absence of post-training facilitation by the model implementer to deepen their knowledge and facilitate them to perform their BPD duties in the field. In addition, in some villages, such as in Kabupaten Aceh Barat and Kabupaten Pematang, the replacement of BPD members due to the election of new BPD members (in 2020) had caused the accumulated knowledge gained from training to cease at the old BPD members as no knowledge transfer mechanism from the old to the new BPD members was in place.
- b) The Aspiration Week (FITRA's intervention) and Klik PEKKA (PEKKA's intervention) models in all study locations did not continue after the model was implemented, leaving not a single massive attempt to collect people's aspiration behind. In this regard, BPD in Village I11 (FITRA's intervention) in Kabupaten Pematang and two (FITRA's) intervention villages in Kabupaten Bantaeng had planned to replicate the Aspiration Week. However, due to the pandemic, they canceled the plan.
- c) The community members outreached by the Aspiration Command Post model—also built by KOMPAK partner (FITRA)—was still limited. This indicates that the model dissemination had not been expanded to reach more community members. The survey shows that only 10% or 19 respondents in FITRA's facilitated villages were aware of Aspiration Week/Command Post. Out of this number of respondents, only six admitted that they had seen the Aspiration Week poster or the shape of Aspiration Command Post or received dissemination on the Aspiration Command Post/Week. The qualitative study also revealed the community's low interest in accessing the Aspiration Command Post/Aspiration which was discussed in section 3.2.2. The Aspiration Command Post was not too interesting for community members since it was hard to access, particularly for those living far away from BPD office. One informant in Village I39 in Kabupaten Bantaeng even said that the community members eventually conveyed their aspirations in person to village governments, rather than through the Aspiration Command Post which was located within the village office. They thought that the village government could respond to and accommodate their aspirations faster than if they had to go to the Aspiration Command Post.

Even now the Aspiration Command Post is still there, the thing is that people prefer complaining about their problem to the village government. (Woman, Sekar Desa alumnus, Village I39, Kabupaten Bantaeng, 13 September 2021)

It is also possible that the less interest to the Aspiration Command Post from community members is because it did not apply the anonymity system. Those who wished to convey

their aspirations needed to include their identity and complete address in the provided aspiration form. It is quite ironic since the model has the potential to be one of aspiration channels for those who are reluctant to voice their aspirations openly at a formal forum for being too shy/afraid to talk about it in front of others. This was the case particularly when the aspirations they are about to voice had something to do with complaint, criticism, or protest to the village administration operators which was even too sensitive to be personally conveyed to village officials/BPD. On this regard, Fox (2015) suggests that conveying aspirations using the anonymity principle is highly crucial to be an enabling voice to overcome these fear, especially the fear of repression in the future. Once this anonymity principle is applied, it is possible that community members will be more motivated to voice their aspirations.

4.2 The Condition of and Changes in Community Participation in KOMPAK's Intervention and Nonintervention Villages

In general, no significant difference is observed in the participation of women and marginalized group in the past year between KOMPAK's intervention and non-intervention villages. The survey shows that out of 439 respondents from women or marginalized group³⁴, only 10% participated in terms of their attendance at formal forums (special deliberation meetings or dusun deliberation meetings) or in conveying aspirations through formal or informal channels. This is not significantly different between KOMPAK's intervention (8,7%) and nonintervention villages (12%) (Table 20). The qualitative study finds that no systematic effort was made by village governments/BPD in the intervention and nonintervention villages to promote the participation of the two community groups, except in Kabupaten Bantaeng and Kabupaten Trenggalek—whose *kabupaten* governments had an affirmative policy on the involvement of women and marginalized group in special deliberation meetings.

Table 20. Participation Levels of Women and Marginalized Groups by KOMPAK's Intervention and Nonintervention Villages

	Nonintervention Villages		KOMPAK's Intervention Villages		Total Villages	
	Number of person	%	Number of person	%	Number of person	%
Attending formal forums or actively conveying aspirations through any media ^a	28	12.1	18	8.7	46	10.5

Source: Research team's survey result.

Note: ^aTotal number of people in non-intervention village: 231; total number of people in intervention villages: 207; total number of people in intervention and non-intervention villages: 438.

³⁴Marginalized group in this chapter includes the elderly or respondents aged 21 years old or older in a household with people with disabilities. The total number of women and marginalized groups is 74.5% of the total respondents aged 21 years old or older. Discussion on the distribution of women and marginalized groups by their form of marginality can be seen in Table A6 in Appendix 3.

4.2.1 Women and Marginalized Group's Involvement in Special Deliberation Meetings

Special deliberation meeting is a form of affirmative attempt from the village administration operators to produce an inclusive model/program. From the 40 quantitative study villages, 19 of them had organized special deliberation meetings and most (13 villages) of them were organized in the intervention villages (Table 21). By study *kabupaten*, from 10 *kabupaten*, the villages organizing special deliberation meetings were located in six *kabupaten*, namely Kabupaten Aceh Barat, Kabupaten Pematang Jaya, Kabupaten Pekalongan, Kabupaten Trenggalek, Kabupaten Bantaeng, and Kabupaten Bima. However, only Kabupaten Trenggalek and Kabupaten Bantaeng had nearly all of their villages organized special deliberation meetings (90% in Kabupaten Trenggalek and 100% in Kabupaten Bantaeng), both in the intervention and nonintervention villages. Meanwhile, the qualitative study found that only 5 out of 13 sample villages organized special deliberation meetings, i.e., one intervention village in Kabupaten Bima, two intervention villages in Kabupaten Bantaeng, and two (intervention and nonintervention) villages in Kabupaten Trenggalek.

The special deliberation meetings organized in these five qualitative sample villages was attempted through facilitation by KOMPAK or its partners. In Kabupaten Bantaeng and Kabupaten Trenggalek, the special deliberation meetings were organized in all villages as a series of village yearly planning drafting. The policy to organize special deliberation meetings in Kabupaten Bantaeng began in 2020 as KOMPAK's partner (Yayasan Swadaya Mitra Bangsa/Yasmib) urged for it at the *kabupaten* level until the *bupati* issued Decree No. 140/387/VII/2020 on Technical Instruction for Drafting RKPDes and List of RKPDes Proposals in 2020 and 2021 as the basis for organizing special deliberation meetings. In Kabupaten Trenggalek, the policy of special deliberation meetings, known as *musrena keren*, was implemented since 2019 and set forth in *Bupati* Regulation (Perbup) No. 1 of 2019³⁵. KOMPAK made some contribution to the drafting of technical instructions and modules for Sepeda Keren training—which generated facilitator cadres for women and marginalized groups in villages—to support *musrena keren*. In the meantime, in one village in Kabupaten Bima, special deliberation meetings constituted a follow-up of Sekar Desa and was held to draft RPJMDes in 2020.

³⁵On Guidelines for Organizing Deliberation Meeting for Women, Children, Disabled, and Other Vulnerable Groups in Supporting Development Planning Deliberation Meeting.

Table 21. Villages Organizing Special Deliberation Meetings and Attendance of Community Elements in the Meetings by Intervention and Nonintervention Village

	Nonintervention Villages		KOMPAK's Intervention Villages		Total Villages	
	Number of Villages	%	Number of Villages	%	Number of Villages	%
Organizing special deliberation meetings ^a	6	40	13	54.2	19	48.7
Attendance from community element representatives in special deliberation meetings ^b						
Child care and protection groups	2	33.3	6	46.2	8	42.1
Territorial representatives	2	40	1	25	3	33.3
Health care groups/cadres	2	33.3	5	62.5	7	50
Women	3	60	8	80	11	73.3
People with disabilities	6	85.7	10	76.9	16	80
The elderly	5	71.4	12	92.3	17	85
The poor	5	71.4	13	100	18	90

Source: Research team's survey result.

Note:

^aThe total number of people in non-intervention village: 15; total number of people in intervention villages: 24; total number of people in intervention and non-intervention villages: 39.

^bThe total number of people in non-intervention village: 6; total number of people in intervention villages: 13; total number of people in intervention and non-intervention villages: 19.

In all the study villages, special deliberation meetings were held at village level. The survey revealed that the forum was held at most once in a year for a combined participants from women and marginalized groups. From the 19 villages that organized special deliberation meetings, only one village organized it for one certain group, i.e., specifically for people with disabilities, and it was located in Kabupaten Bima. The rest combined the two to four marginalized groups, including those in Kabupaten Trenggalek and Kabupaten Bantaeng.

Furthermore, in terms of the participants involved in it, in the qualitative study villages, special deliberation meetings were attended by 30–35 participants per village. However, compared to the total number of community members from women and marginalized groups, the survey recorded that women and marginalized group's attendance in special deliberation meetings was relatively puny, at only 1.7%³⁶. BPD or village governments, as the special deliberation meeting organizer, limited the number of special deliberation meeting participants by inviting only women and/or marginalized group representatives they considered capable of conveying aspirations. In Kabupaten Trenggalek, this was because special deliberation meetings also involved the village elites, such as public

³⁶Out of 171 women or marginalized group members aged 21 years old or older living in those villages that organized special deliberation meetings.

figures, LKD head, and territorial officers³⁷. As the participants from women and marginalized group directly involved in special deliberation meetings was too low, the survey indicated that most respondents from women and marginalized groups (91%) did admit they had no idea that special deliberation meetings for women or marginalized groups was held in their villages (Table A7).

Regardless the fact that the proportion of women and marginalized groups involved in special deliberation meetings was still low, the very existence of special deliberation meetings itself served as an indication village/*kabupaten* government's seriousness to explore aspirations from women and/or marginalized groups in a more structured fashion. It was expected that the chance that the aspirations from these groups to be accommodated would be greater for having gone through a formal process and mechanism in villages. In addition, for participants from women and marginalized groups involved in it, the forum had helped encourage them in conveying their aspirations directly in a formal forum. Their presence in a forum with smaller scope and/or their fellow members of the groups allowed them to have more freedom and be more active in expressing their opinions.

Participants were relatively active in special deliberation meetings organized in some study locations. In one intervention village in Kabupaten Bima, the participants of the special deliberation meetings especially organized for people with disabilities were relatively active as could be seen in their confident to state their opinions in front of their fellow people with disabilities. Meanwhile, in villages in Kabupaten Bantaeng and Kabupaten Trenggalek, despite the more diverse participants in their special deliberation meetings (representatives from various marginalized groups in one forum), the participants' activeness was relatively good. This was the result of the mechanism executed during the special deliberation meetings to explore aspirations. In Kabupaten Bantaeng, the aspirations were explored by dividing participants into smaller groups by three village development fields, namely village community empowerment, village development, and communal facilitation. Meanwhile, in Kabupaten Trenggalek, the participants were grouped based on their marginality status, such as disability group and women group.

However, the existence of special deliberation meetings in the study villages did not necessarily ensure that the aspirations were aggregated during the special deliberation meetings and/or safeguarded after it during the village deliberation meetings/village development planning deliberation meetings. From the five qualitative sample villages that organized special deliberation meetings, four patterns of how the village governments aggregated aspirations during the meetings and/or safeguarded them until village deliberation meetings/village development planning deliberation meetings surfaced.

First, the aspirations were aggregated during special deliberation meetings and safeguarded until village deliberation meetings/village development planning deliberation meetings. This emerged in one village in Kabupaten Bantaeng, where the aspirations explored during special deliberation meetings were followed by ranking the model/program proposals in both small-scale discussion and during plenary session after

³⁷As per the Guideline for Organizing Musrena Keren in Appendix to Perbup Trenggalek No. 1 of 2019.

the group discussion was held. Furthermore, the safeguarding was done by some participant representatives selected to attend and convey the special deliberation meeting agreements at village deliberation meetings/village development planning deliberation meetings. This safeguarding mechanism that they did was actually did not comply with the technical instruction for drafting RKPDes and the list of proposals of RKPDes,³⁸ yet the village government believed that the agreements made in special deliberation meetings needed to be agreed upon in village deliberation meetings as the highest-ranked decision-making forum in villages, rather than being directly submitted to the village government.

Second, aspirations were aggregated, yet no safeguarding was made after it in village deliberation meetings/village development planning deliberation meetings. This was the case in one intervention village in Kabupaten Bantaeng and Kabupaten Bima. In Kabupaten Bantaeng, the aggregation process was like the one occurring in the first pattern. Yet, the ranked aspirations were directly submitted to the village governments to be verified by the proposal verification team.

Third, no aspirations were aggregated in in special deliberation meetings, yet they were safeguarded after it in village deliberation meetings/village development planning deliberation meetings, as in the case in villages in Kabupaten Trenggalek. In these villages, *musrena keren* focused more on obtaining a list of proposals without ranking the aspirations. Meanwhile, the aspirations were safeguarded by Sepeda Keren cadres during village deliberation meetings/village development planning deliberation meetings.

Fourth, the aspirations were neither aggregated during special deliberation meetings nor safeguarded after it. This pattern surfaced in one intervention village in Kabupaten Bima. Special deliberation meetings were directed only to obtain a list of proposals to be incorporated into RPJMDes. No mechanism was carried out by any party to ensure that the proposals were brought up and fought for during village deliberation meetings/village development planning deliberation meetings each year. As no safeguarding was done, as in the fourth pattern (including the second pattern), accommodating the aspirations from women and marginalized groups heavily depended on the village governments' good will to prioritize it or not.

4.2.2 Women and Marginalized Group's Involvement in Village Deliberation Meetings/Village Development Planning Deliberation Meetings

As discussed earlier, the indication that the aspirations from women and marginalized groups were safeguarded could be seen, among others, from their involvement in village deliberation meetings and village development planning deliberation meetings. In both of these forums, the survey showed that all villages, both intervention and nonintervention villages, admitted they had involved women (Table A3 and Table A4). This was also seen in the fact that one third of village development planning deliberation meetings/village

³⁸In Bupati Decree on Technical Instruction for Drafting RKPDes (2020 and 2021) and List of Proposals of RKPDes (2021 and 2022), it is set forth that special deliberation meetings shall be held after village deliberation meetings RKPDes to review RPJMDes by RKPDes drafting team.

deliberation meeting participants were women. They were generally representatives of women institutions/organizations, such as PKK, Quran verse recitation groups, and village cadres.

In terms of involving people with disabilities, 75% of the villages that organized village deliberation meetings admitted that they involved people with disabilities. Meanwhile, only half of the sample villages that organized village development planning deliberation meetings involved people with disabilities, even though the village governments admitted that some of their community members were people with disabilities. The proportion of villages that involved people with disabilities in village development planning deliberation meetings was greater (66%) in intervention villages than in nonintervention villages (28.5%) (Table A3), especially the intervention villages in Kabupaten Trenggalek. This surely had something to do with its *kabupaten* government's affirmative policy that required marginalized groups to be specifically and more intensively involved in village development planning process through *musrena keren*.

Based on the qualitative findings, some reasons uttered by village governments for not involving people with disabilities in village deliberation meetings/village development planning deliberation meetings, were among others because: (i) there had been a representative from their *dusun* (*dusun* or RT/RW head), (ii) the attention given to them as social assistance beneficiaries was enough without having to involve them in the decision-making process. This was contradictory considering that from the disability group themselves they admitted that they were generally interested in attending village programs if only they were informed and invited. The case in an intervention village (Village I35) in Kabupaten Bima is a good example for this. People with disabilities in the village had never been involved previously in any formal forum, yet when BPD organized in special deliberation meetings and invited them, they attended it and conveyed their aspirations there.

We have a community member with disabilities who has difficulty to walk. [Now] the proposal to give him some assistance in the form of wheelchair has been included [through special deliberation meetings]. So far in this village, the aspirations from disability group are represented by the village government. (Woman, a public figure, Village I35, Kabupaten Bima, 18 September 2021)

Marginalized group might not be actively involved, yet the village government involved assistance for them, economically empowered them, that's frequently done depending on the fields in discussion regarding what these marginalized groups need. (Man, a public figure, Village NI1, Kabupaten Aceh Barat, 22 September 2021)

To safeguard the aspirations from women and marginalized groups, the participants delegated by special deliberation meetings to attend village deliberation meetings must be capable of narrating the proposals and argumentations convincingly to enable the proposals to contest with other proposals surfacing in village deliberation meetings. However, their activeness in the forum was extremely low. The survey even showed that out of 44 respondents from women or marginalized groups who had once conveyed their aspirations, no one used formal forums as a means for channeling aspirations.

Some factors influenced the women and marginalized groups' ability/willingness to be brave or active enough in narrating their proposals. *First*, the educational background of women and marginalized groups in villages was mostly still low. Based on the survey result, 60% of respondents from women or marginalized groups never got to go to school or at most graduated from elementary school. *Second*, nearly none of them had ever attended any training, be it training in general or the one that was part of KOMPAK's intervention (Table A8). *Third*, the general social construction in villages—which quite frequently never involved the community in general/marginalized groups directly in decision-making processes in villages, but only deemed them as an object/assistance beneficiaries—put them even further as an inferior party and made them unaccustomed or reluctant to actively participate even in a personal way, be it through BPD or via village's other formal media. In this regard, the survey recorded that only 9% respondents from women and marginalized groups conveyed their aspirations to BPD and only 2% of them utilized village's social media/website. The qualitative also revealed this reluctance from marginalized groups to voice their aspirations was either because they were too shy, reluctant, or too afraid they might be ignored as can be seen in the following citations.

Well, we are allowed actually [to convey our aspirations] *but* I don't feel comfortable, reluctant. (Woman, a marginalized community member, Village I22, Kabupaten Trenggalek, 11 September 2021)

Never [suggest anything]. We don't want to suggest anything. Too shy, merely accept everything. (Woman, a marginalized community member, Village NI14, Kabupaten Pemalang, 16 September 2021)

I do want to say something *but* I don't know who I should tell this to. It's about the sewer, people in my neighborhood make a fuss about it. *Please*, from there to there it all about sewer. *But* (I) don't know who I need to talk about this to. (I) never suggest anything, too afraid of being ignored. (FGD for the poor, woman, Village NI14, Kabupaten Pemalang, 20 September 2021)

The presence of KOMPAK's social accountability model which targeted the community directly, particularly women and marginalized groups, i.e., PEKKA union/group, Pradigta Academy, and Sepeda Keren, was expected to overcome the participation issue in these two community groups. However, when this study was conducted, no PEKKA group member had been found attending the ongoing Paradigta Academy model, and the PEKKA union/group was just established and its focus was on economic empowerment. This was found in PEKKA's intervention villages in Kabupaten Aceh Barat, Kabupaten Pemalang, and Kabupaten Bima. Thus, there had been generally no significant change in participation of both community groups in intervention villages compared to nonintervention villages. However, particularly in one intervention village in Kabupaten Bima (Village I34), even though no Paradigta Academy had been implemented yet, the PEKKA group organizing programs in the village had been known to the village government and managed to influence their policy to side with the interests of women, children, and other marginalized groups. This was possible thanks to the active and creative PEKKA cadres (Box 1).

Meanwhile, Sepeda Keren model, which had produced Sepeda Keren (women) cadres in intervention villages in Kabupaten Trenggalek, to some extent had made some

contribution in promoting the participation of women and marginalized groups. They were the ones attending and safeguarding the aspirations agreed upon in *musrena keren* during village deliberation meetings/village development planning deliberation meetings. Thus, the informant from the Regional Development Planning Agency (Bappeda) of Kabupaten Trenggalek thought that the *musrena keren* was organized better in villages where Sepeda Keren had been organized. The qualitative study also finds the good practice carried out by some Sepeda Keren cadres who attempted to convey the rights of people with disabilities when collecting data on people with disabilities in villages as part of Sepeda Keren's field practice—as per Sepeda Keren topics. Knowing their rights would make people with disabilities more active in demanding these rights of theirs and participating in village development.

The persistently occurring problem in the facilitation given by Sepeda Keren's cadres to women and marginalized groups in villages was the unequal ability between cadres. In Village I22 (Kabupaten Trenggalek), for example, Sepeda Keren cadres who were also BPD members and PKK cadres were more active and vocal in deliberation meeting forums, while those from marginalized groups (women from families having members with disabilities) were not too confident yet to express their opinions in any forum or to facilitate the community members. Thus, for these cadres to have relatively similar capability in transferring knowledge and providing facilitation to as well as mobilizing women and marginalized group, the Sepeda Keren mentors at *kabupaten* level need to continuously facilitate them.

Box 1

PEKKA Cadres' Facilitation Evokes Village Government to Take Side with Women and Marginalized Groups

PEKKA Group in Village I34 in Kabupaten was established in July 2019 through KOMPAK's social accountability model and began their program by organizing a savings and loan activity for its members. This program was opted for the fact that many women or housewives in the villages were involved with debt to loan sharks or money lenders. Ibu Dahlia (not her real name) was a community member of Village I34 who participated in establishing PEKKA group and now served as PEKKA Coordinator for Village I34/PEKKA model implementer in Kabupaten Bima. Under her facilitation, the PEKKA group's efforts developed to also involved saving plastic waste, gathering fund voluntarily (*arisan*) for cooking oil, and producing snacks. Currently, the group's fairly developed program well-known to even *kabupaten* level was waste bank/cooperative.

In facilitating PEKKA group in the village, Ibu Dahlia always coordinated with the village government. Thanks to this, the village government had been acquainted with her that they supported the PEKKA group's activities. To show their the supports, they lent among others working capital from BUMDes for its savings and loan activity and some equipment (carts to collect and transport the waste). Furthermore, the village government also admitted that the facilitation that Ibu Dahlia provided to help empower the group members had also economically assisted others who were not PEKKA group members. Therefore, when the research team interviewed the village head and asked whether or not the program would continue after the PEKKA's model was finished, the village government said, "there is no such thing as finished for PEKKA's model. The village government would still support it because it had helped the poor, the elderly, and unemployed kids". This implies that the active and creative cadre's attempt to gradually organize the community had led to the village government taking side with these groups. Furthermore, as of 2020, Ibu Dahlia and representatives of PEKKA group were involved in village deliberation meetings to draft RKPDes 2020 and 2021 and their proposals for women's empowerment and child protection were among those proposals accommodated in APBDes 2020 and Rp7 million had even been allocated for them. Ibu Dahlia and other PEKKA activists' homework now was to encourage the group members which consisted of women they had facilitated to actively voice the interests of women and marginalized groups, to prevent them from being too dependent on their facilitator's activeness. This can be done by, among others, building their capacity, in this case by involving them in Paradigta Academy training.

4.3 Changes in Community Participation regarding the COVID-19 Pandemic

The pandemic had influenced the participation condition in both KOMPAK's intervention and non-intervention villages. The influence was mainly seen in the decreased number of participants invited to and attending the formal forums and the more varied aspiration channels that people used or village governments provided. Such changes had something to do with the policy issued by the *kabupaten* government to restrict people's activities to prevent the COVID-19 infection.

In terms of the number of participants in formal forums, the survey revealed that only 21% of villages admitted that the number of village development planning deliberation

meeting participant remained unchanged. Specifically, the qualitative study informant suggested that the decrease occurred in forums at both village and sub-village levels (village deliberation meetings, village development planning deliberation meetings, special deliberation meetings, and dusun deliberation meetings) within 30%–50% range in each village.³⁹ The village government must apply the health protocol by keeping the seat distance between participants and requiring each participant to use face mask.

In village deliberation meetings, village development planning deliberation meetings, and special deliberation meetings (such as *musrena keren* in Kabupaten Trenggalek), the decreased number of participants was because the number of representatives of participant elements from every *dusun* was reduced. For example, villages in Kabupaten Bantaeng and Kabupaten Pemalang reduced the dusun representatives invited to the forum to 5–10 participants from previously 10–15 participants per *dusun*. In Kabupaten Pemalang, rather than organizing village deliberation meetings at night as they usually did, a village government organized village deliberation meetings at noon instead since they did not need too many participants. Meanwhile, at *dusun* level, in addition to reducing the number of participants, some *dusun* heads/BPD members canceled *dusun* deliberation meetings. This was the case in villages in Kabupaten Bantaeng. They did it because they followed the village government's directive to not make any crowd that had the potential of transmitting COVID-19.

Despite the reduced number of representative elements, most interview respondents from village governments suggested that it did not significantly affect the dynamic of the deliberation meetings and agreements achieved in it. This was possible because they thought that people's aspirations remained represented as indicated by the fact that the composition of community elements invited to the meeting was still complete. However, not every village government completely did it. In 2021, one village government in Kabupaten Bantaeng began to invite all deliberation meeting participants in a village deliberation meeting to draft RKPDes 2022. While they were fully aware that it violated the COVID-19 health protocol regulation, they thought that the requirement to reduce participants up to 50% prevented them from maximizing the people's aspirations. Furthermore, they were concerned that canceling some *dusun* deliberation meetings in the village because of the pandemic would made people's aspirations unaccommodated if the number of village deliberation meeting participants were significantly reduced.

Other than through a formal forum, people kept on conveying their aspirations during the pandemic through other channels, such as via BPD members. The BPD member actively exploring aspirations during the pandemic are those in villages in Kabupaten Trenggalek and they did so "proactively" by visiting the community members regularly and using WhatsApp messenger application to receive their proposals/complaints to be escalated later to the village government. Meanwhile, exploring for aspirations through Aspiration Week that BPD planned to implement in one intervention village in Kabupaten Pemalang and two intervention villages in Kabupaten Bantaeng in 2020 was canceled. It also

³⁹Except in special deliberation meetings in Kabupaten Bantaeng which was only implemented in 2020 (at the beginning of the pandemic) that managed to invite 30–35 participants in 2020 and 2021.

happened in 2021; and until the data for this study was collected, no Aspiration Week had been implemented by BPD.

In a broader aspect, the influence of the pandemic became even more visible since the participants in formal forums (*dusun* deliberation meetings, special deliberation meetings, village deliberation meetings, and village development planning deliberation meetings) had to limit the type/number of proposals and/or reduce their volume/budget in 2021. This was because the central government applied the policy to refocus the Village Fund (FV) budget to implement Direct Cash Transfer-Village Fund (BLT-DD). Based on the experience in 2020 (the first year of the pandemic), the policy had shifted and even canceled many models/programs previously approved in APBDes, including those intended for women and marginalized groups.

V. KOMPAK's Social Accountability Models' Contribution to Transparency Practices

Within the context of village governance, transparency can be interpreted as the availability of information and the ability to access the information about the work activities of the village government. Such information disclosure makes it possible for external parties (the public) to monitor the village government's performance and decision-making process (Grimmelikhuijsen, 2012). The short-term impact of the transparency is that the public knows what the village administration/government is doing, while the long-term impact is that the village governance is managed responsibly.

The transparency aspects discussed in the quantitative survey in this research include (1) the dissemination, by the village administration, of important documents related to the village governance, such as RKPDs, APBDes, LKPPD, and RPJMDes; (2) the dissemination, by BPD, of information of the minutes of the BPD meetings with the village administration and the village discussion; and (3) the public's knowledge of the three types of information about village governance, namely the physical development model in the village, RKPDs and/or APBDes, and LKPPD.

As for the qualitative study, the transparency aspects discussed include the roles of the village administration in disseminating information about APBDes, and the media used by the village administration in spreading the information (e.g., announcement boards, billboards, loudspeakers, the village website, and social media). Information about the transparency aspects can expand depending on the result of the interview with key informants and the result of the FGD with the villagers, such as information about social aids and civil administration services.

In general, this study finds that the social accountability models have not been able to contribute to improving the transparency gap between the information providers (village administration and BPD) and information recipients (villagers). Based on the quantitative survey (n= 40 villages) and qualitative study (n= 13 villages), the research team finds that of the two village groups in this study, there were no significant differences in the villagers' knowledge about the information on the village administration (Table A6). In general, of the two village groups, only a small number of people are aware of the three types of information.

Furthermore, the discussion about the conditions that have contributed to the low proportion of the villagers having knowledge about information related to the village governance will be described in the first part of the sub-chapter below. The second part presents the discussion about challenges related to transparency in villages. The third part specifically discusses the knowledge of the marginalized group of the villagers, which tends to be lower than that of other groups of people, and the conditions that contribute

to this situation. The fourth part specifically discusses the impact of the COVID-19 pandemic on the transparency condition in the villages.

5.1 The Transparency Conditions in the KOMPAK Intervention and Nonintervention Villages

People's knowledge about information related to village governance can be used as one of the benchmarks for the success of the village administration in practicing transparency (Niswaty, Nur, and Sesa, 2021). Thus, this study uses people's knowledge about information related to village governance as a variable, measured through the three aspects to describe the condition of transparency in villages, namely knowledge of the physical development model in the village, knowledge about RKPDes and/or APBDes, and knowledge about LKPPD.

About the media that people use as their sources of information about village governance, the villagers commonly get their information verbally from other villagers, the village administration, *dusun* administrators, or their neighborhood (RT/RW) or members of BPD. Based on the percentage, villagers most often get their information about village governance from other villagers. As Table 22 shows, as much as 44.39% of the people said that they obtained information about physical development model in the village from other villagers. At the same time, topics about the village budget and RKPDes have a smaller percentage (33.33%). Information exchange about village governance among villagers usually happens after a meeting as those who do not attend try to get information about the meeting's conclusion.

Based on the respondents' answers in the sample villages, not many get information about the conclusion of a meeting held at the sub-village level (*dusun*, RT, or RW). The proportion of the villagers who get information about the physical development model in the village from discussions in *dusun*, RT, or RW is only 4.88%. Meanwhile, for information about RKPDes or the village budget, the proportion is bigger (11.76%). The small proportion of villagers who are knowledgeable about meetings held at the sub-village level may be related to the low participation of the villagers in these meetings (see chapter on the contribution of KOMPAK partner models to the villagers' participation).

The utilization of the village website or social media as sources of information is very limited (Table 22). This is because not many villagers access the internet. As Table 23 shows, only 44.61% of villagers in the sample villages accessed internet in the last three months.

Table 22. Sources of Information about Village Governance by Village Type

Variables	Noninterventi on Villages		Intervention Villages		Total	
	N = 108		N = 97		N = 205	
	Total	%	Total	%	Total	%
Villagers' sources of information about the physical development model						
Verbal exchanges of information with other villagers	52	48.15	39	40.21	91	44.39
Verbal dissemination by <i>dusun</i> /RT/RW administrators	25	23.15	23	23.71	48	23.41
Verbal dissemination by the village administrators	13	12.04	14	14.43	27	13.17
Announcement boards	12	11.11	14	14.43	26	12.68
Meetings	9	8.33	11	11.34	20	9.76
Directly seeing the village development model	4	3.70	12	12.37	16	7.80
Meetings at the <i>dusun</i> /RT/RW level	3	2.78	7	7.22	10	4.88
Verbal dissemination by BPD members	4	3.70	6	6.19	10	4.88
Announcement at the village office/places of worship using a megaphone/loudspeaker	9	8.33	0	0.00	9	4.39
Others	0	0.00	2	2.06	2	0.98
Village website/social media	0	0.0	0	0.0	0	0.0
Community radio	0	0.0	0	0.0	0	0.0
Variables	Noninterventi on Villages		Intervention Villages		Total	
	N = 25		N = 26		N = 51	
	Total	%	Total	%	Total	%
Sources of information about RKPDes and/or APBDes						
Verbally from villagers	11	44.00	6	23.08	17	33.54
Verbal dissemination by village administrators	7	28.00	7	26.92	14	27.45
Verbal dissemination by <i>dusun</i> /RT/RW administrators	6	24.00	6	23.08	12	23.53
Announcement boards	6	24.00	5	19.23	11	21.57
Villagers' meeting	5	20.00	6	23.08	11	21.57
Meetings at the village office/places of worship using a megaphone/loudspeaker	5	20.00	2	7.69	7	13.73

Verbal dissemination by BPD members	4	16.00	2	7.69	6	11.76
Meetings at the <i>dusun</i> /RT/RW level	0	0.00	6	23.08	6	11.76
Village website/social media	1	4.00	1	3.85	2	3.92
Others	1	4.00	1	3.85	2	3.92
Community radio	0	0.0	0	0.0	0	0.0

Source: Survey result processed by the research team.

Table 23. Percentage of Villagers Who Access the Internet by Village Type

Using internet in the last three months	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
No	167	54.93	177	55.84	344	55.39
Yes	137	45.07	140	44.16	277	44.61
Total	304	100.0	317	100.0	621	100.0

Source: Survey result processed by the research team.

In general, of the two sample village groups, the proportion of villagers who get information about village governance is still considered small. Table 24 shows that the type of information most villagers know is information about the existence of village physical development model, with a proportion of 35.10%. About the execution of the physical development, in general, villagers can participate, contributing fund, ideas, and physical help (*gotong-royong*) (Teesen, 2016). Especially with the physical development which used *Padat Karya Tunai Desa* (PKTD), or Village Labor Intensive Cash, model, the information about this model is more widespread among villagers.

Related to villagers who get information about RKPDes, APBDes, and LKPPD, the percentage is even smaller, namely less than 10%. In the two village sample groups, 8.37% of the villagers were informed about RKPDes and/or APBDes, and 3.86% of the villagers were informed about LKPPD. The small proportion of the villagers who possess this information is because RKPDes, APBDes, and LKPPD documents are quite detailed, so it requires much more effort to be able to understand them. Based on the qualitative study, for the villagers that disseminated information about budgeting, the information is usually very general, or when the villagers asked for more detailed information about RKPDes and APBDes, the village administration would show the budget document uploaded to *Siskeudes* app, both of which are not easy to understand by the villagers. One villager said: "Just looking at it gave me a headache because [the LKPPD document] is thick and I didn't have time to study it, I would lose my train of thought." (Male, public figure, Village NI28, Kabupaten Trenggalek, 15 September 2021)

Table 24. Villagers' Knowledge about Information Related to Village Governance by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Villagers' knowledge about the village development model						
Uninformed	191	62.83	212	66.88	403	64.90
Informed	113	37.17	105	33.12	218	35.10
Total	304	100	317	100	621	100
Villagers' knowledge about RKPDes and/or APBDes						
Uninformed	278	91.45	291	91.80	569	91.63
Informed	26	8.55	26	8.20	52	8.37
Total	304	100	317	100	621	100
Villagers' knowledge about LKPPD						
Uninformed	294	96.71	303	95.58	597	96.14
Informed	10	3.29	14	4.42	24	3.86
Total	304	100	317	100	621	100

Source: Survey result processed by the research team.

In more detail, the factors that contributed to the villagers having little knowledge of village governance are: (a) the main purpose of village administration in disseminating information has been to only tick the box as per their formal duty using accounting language, which most villagers do not understand, (b) the role of BPD in disseminating information in the villages is still limited, and (c) KOMPAK's social accountability model execution does not specifically target the information dissemination of various documents about village governance. If there were an effort to disseminate information by the village administration, the initiative would come from the village administration, not due to the intervention from KOMPAK's SA. The following subchapter will further describe these three factors.

5.1.1 Information Dissemination by the Village Administration Only to Fulfil Their Formal Duty

This study discovers that the village administration did perform the task of disseminating information to the villagers. Around 90% of village administrations in both sample village groups performed the duty of disseminating RKPDes, APBDes, and RPJMDes documents

to the villagers (Table A1)⁴⁰. However, the qualitative study reveals that this effort is done only to fulfil their duty set by the supravillage government; there is no follow-up effort to ensure that villagers understood the information they received.

Information about budget disseminated by the village administration, based on the qualitative study, was still in “bulk” so it was difficult to understand. For instance, one local village assistant in Kabupaten Bantaeng said, “...on the announcement board, what was written was only the outline of the budget allocation. Usually people would ask, ‘Why is the budget so big if it is only for one activity?’” (Female, Village I40, Kabupaten Bantaeng, village local assistant, 20 September 2021). Efforts to disseminate information to the villagers usually only meet several normative indicators, for example, using APBDes billboards, announcement through the mosque’s loudspeaker, and using the project information board.

Moreover, there was an open expression by the village administration, saying that the villagers should not address further complaints after they are informed about the document of the conclusion of the village meeting on village budget, for example, in the form of meeting minutes. The village administration argued that they already involved representatives of the villagers in each decision-making process about the management of the village budget. However, actually, if we are using the deliberative negotiation process analysis, a simple and common language, which villagers can easily understand, should be used.

If there was a question, we’d provide an answer. After the explanation, then that’s it, the people would stop asking. (Male, Head of RT, Village I22, Kabupaten Trenggalek, 11 September 2021)

That is why everything [the process of managing village budget] is discussed in meetings so that when there is a protest or complaint, we can show that the decision was made in the meeting. we don’t hide anything, ‘oh, [you] cannot see this [document], [because] you didn’t attend the [village consultative] meeting. It’s not like that. It is so that he knows it was he who didn’t attend the meeting, so that he realized that he can’t complaint. (Male, *Karang Taruna* administrator/head of financial section, Village I2, Kabupaten Aceh Barat, 14 September 2021)

Based on the qualitative study in Village I22 (Kabupaten Trenggalek), villagers who received explanation from the village administration usually had a reason why they were satisfied with the leadership of the village head, who was already in his third term. However, if there is no room for deliberative negotiation, the unsatisfied villagers would go to the supravillage government to report. This happened in Village I2, Kabupaten Aceh Barat, where a villager reported a case of BLT-DD distribution to the *kabupaten* government, causing the inspectorate to summon the village administrator.

⁴⁰The village administration also disseminated information about LKPPD document; however, compared with the other three documents, the proportion of sample village administrations that disseminated information about LKPPD to the villagers is the smallest, namely 69.57% for KOMPAK intervention villages and 73.33% for KOMPAK nonintervention villages. This is because in Law No. 6 of 2014 on Villages, Article 27 section c, it is stated that the village head is only tasked with delivering LKPPD in a written form to the Village Council (BPD).

The media used to disseminate documents related to village governance are quite varied. Based on the frequency, the village meeting is the one method that is most often used by the village administration to disseminate information about RKPDes, RPJMDes, and LKPPD (Table A2).

Meanwhile, APBDes is the document most often disseminated to the villagers on the announcement board, usually in the form of an infographic (Table A2). This aligns with findings of the qualitative study: all KOMPAK intervention and nonintervention villages used announcement boards or billboards to publicize APBDes. The village administration's compliance is related with the obligation to publicize information about APBDes using announcement boards. This has been regulated since 2014 (Permendagri⁴¹ No. 113 of 2014 on the Management of Village Finance, Article 40) and was revised in 2018 (Permendagri No. 20 of 2018 on the Management of Village Finance, Article 72).

The two methods for disseminating information have their downsides. Disseminating information through a meeting forum cannot reach all members of the community, as meeting participants are those who are invited (representatives). At the same time, announcement boards or billboards are not enough to make villagers understand the content of the information. Based on the FGDs in Kabupaten Aceh Barat and Kabupaten Trenggalek, it will be better for the villagers if the dissemination is done massively using posters and flyers containing specific information. They should be put up at places where people usually gather. Media that are deemed more effective as they are more easily understood by the public should be posted or put up at places where people usually gather (e.g., kiosks or stalls). According to the FGD participants in Kabupaten Aceh Barat, information posted at coffee stalls is usually specific, not long, and to the point, for example, information about a loan for business capital from BUMDesa.

I think it's not enough if it's only banners. The problem is that people don't like to read. If it is on the website, villagers are also not too interested. Using flyers may be more effective... (Male, village figure, Village NI28, Kabupaten Trenggalek, 15 September 2021)

From the qualitative study, we learn that there is one KOMPAK intervention village administration and one KOMPAK nonintervention village administration that took the initiative to spread information about village governance more widely to the public. In Kabupaten Bantaeng, Village I40 administration has been disseminating information about APBDes using flyers (of which the content similar with that in the billboards) since 2018; this initiative, however, came from head of the village. Moreover, in Village NI28 in Kabupaten Trenggalek, which is a KOMPAK nonintervention village, the village administration sometimes distributed flyers or put up stickers at the *Pos Kamling* (neighborhood security post) with the intention of providing villagers more access to information about village activities.

⁴¹Minister of Home Affairs Regulation.

Box 2

Efforts to Ensure Transparency in Village Budgeting: An Initiative by the Administration in KOMPAK Intervention and Nonintervention Villages

We can find good practices made by the village administration in two of the study villages, namely Village I40 in Kabupaten Bantaeng and Village NI28 in Kabupaten Trenggalek, in disseminating information about APBDes or village budgeting. If most village administrators opted for disseminating information about their village budgeting using only information boards and/or billboards, the village administration in these two villages made an initiative to use flyers put up at places where many usually gather, such as stalls. As expressed by the village secretary in Village I40 (Kabupaten Bantaeng), this was done to ensure that more villagers could access the information, rather than just putting up the information on the billboards available only at certain and limited places around the village. The administration of Village I40 has done this since 2018 and is planning to make a calendar that also contains information about village budgeting,

The same thing was done by the village administration of Village NI28, a KOMPAK nonintervention village, in Trenggalek. The flyers containing information about village budgeting is distributed to the heads of RT, who attended the village meeting, and people's homes. Moreover, the flyers or stickers are also put up at public places, usually at *dusun*/RT security posts. One of the *dusun* heads that we interviewed said that this was done so that villagers can access the information about village budgeting more easily: "... The important thing is that the villagers can see it," he said.

Even though the response by people in both villages to this initiative has not been too evident, this initiative is a good example of practising transparency in the village. This means that the village administration has become more concerned about how to make the villagers know and, furthermore, understand what the administration has been doing to develop the village. The next step is about how to foster the villagers' willingness and critical thinking to respond to what the administration is doing.

5.1.2 Limited Role of BPD in Disseminating Information in the Villages

The study discovers that BPD plays a role in disseminating information about the result of the meeting between BPD and the village administration and the village deliberation meetings. Based on the quantitative survey in both sample village groups, 48.48% of BPD have been active in disseminating the conclusions of the meetings between BPD and the village administration to the public. This proportion is higher for village deliberation meetings with 68.42% (Table A3).

The conclusion of the meeting between BPD and the village administration and the village deliberation meeting can be disseminated in whole or in part. Referring to Table A5, we can see that more than 75% of BPD in the sample villages (KOMPAK intervention and nonintervention villages) provide transcripts to be disseminated to the villagers. Only some BPD also provide the meeting results in the form of meeting minutes and recordings.

As for meeting results that are not disseminated, the information is actually available for those who request them. From the quantitative survey (Table A5), we see that the proportion of BPD in sample villages which provide the villagers access to the results of

the meetings between BPD and the village administration, which are not disseminated, reach 91.3%, whereas for village deliberation meetings, the proportion is smaller (86.36%).

The comparative analysis of data in Table A3 and Table A5 shows that the efforts by BPD to disseminate the results of the meetings were mostly passive in nature, meaning that villagers need to come and request the document. There are two reasons why BPD tend to be less active in disseminating information: BPD are not close with the villagers and there is no clear stipulation which requires BPD to disseminate information in the village.

Related to BPD not being close to the people, the quantitative survey discovers that only a small number of villagers are aware of information related to village governance from BPD, namely only 4.88% for information about physical development model and 11.76% for information about RKPDes and/or APBDes (Table 1). From the FGDs, the research team learns that many villagers gave low score to BPD’s closeness to the villagers, lower than the score they gave to other actors in the village, such as the village administration, head of *dusun*/neighborhood (RT and RW), or other village figures. This means that many villagers feel they are not close with BPD. This is supported with the result of the quantitative survey, which shows that in both sample village groups, the people admitted that they only know less than half of the people who sat in BPD, namely 40.69% for KOMPAK intervention villages and 44.08% for KOMPAK nonintervention villages (Table 25).

Table 25. Percentage of People Who Know BPD Members by Village Type

Know BPD members	Nonintervention Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
No	170	55.92	188	59.31	358	57.65
Yes	134	44.08	129	40.69	263	42.35
Total	304	100.00	317	100.00	621	100.00

Source: Survey result processed by the research team.

Related to the fact that BPD is not required to disseminate information in the village, at the moment the Village Law (Law No. 6 of 2014) and its derivative rules do state that the burden of disseminating information actively falls in the hands of the village head (Table 26). In Table 26, we can see that BPD is not explicitly mentioned as the party actively or directly responsible for disseminating village information. BPD’s role is more on overseeing villagers’ aspiration⁴² when they ask detailed information about the budgeting to the village administration. Based on the findings of the qualitative study, the role of BPD in disseminating village information differs in each village. Meanwhile, the mechanism for disseminating the conclusions of the deliberation meeting between BPD members to

⁴²According to Article 68, section 1, letter a of Law No. 6 of 2014, villagers have the right to “request and receive information from the village administration, and oversee the running of the village administration, village development, village community development, and village community empowerment.”

the villagers must refer to BPD rules and regulations, which are the result of the discussion between BPD members in each village.

Table 26. Obligations of the Village Head and BPD in Village Information Dissemination

No	Obligations of the Village Head	No	Obligations of BPD
1	Law No. 6 of 2014, Article 26, section 4, letter p Providing information to the villagers	1	Law No. 6 of 2014, Article 63, section c Members of Village BPD are required to receive, accept, collect, and follow up the villagers' aspirations.
2	Law No. 6 of 2014, Article 27, section d Providing and/or disseminating information about the running of the administration in the written form to the villagers at the end of each budget year	2	Permendagri No. 110 of 2016, Article 60, section f Members of BPD are required to safeguard villagers' aspirations, maintain the dignity and stability of the village administration, and lead the running of the village administration based on the practice of good governance.
3	Law No.6 of 2014, Article 82, section 4 The village administration required to inform the planning and the execution of its Village Mid-Term Development Plan and the Village Budget to the villagers through the available information services and submit a report of this to the village deliberation meeting at least one (1) time every year.	3	Government Regulation No.43 of 2014, Article 77, section 6 and Permendagri No. 110 of 2016, Article 64, section 8 Regulation concerning the formulation of BPD meeting minutes as referred to in verse (1) letter e comprises: (a) formulation of the meeting minutes; (b) formulation of the minutes; (c) format of the minutes; (d) signing of the minutes; and (e) presentation of the minutes.
4	Law No.6 of 2014, Article 86, section 5 The Village Information System as mentioned in verse (2) to be managed by the village administration and be accessible to the villagers and other stakeholders.		
5	Government Regulation No. 43 of 2014, Article 52 Village Head to inform the villagers, in a written form and with the information media which villagers can easily access, about the running of the village administration.		

Sources: Law No. 6 of 2014 on Villages (Village Law), Government Regulation No. 43 of 2014 on Implementing Regulations of Law No. 6 of 2014 on Villages, Permendagri No. 110 of 2016 on Village Consultative Body.

Based on Table 26, the main source of information about village budget is the village administration. Technically, from the qualitative study, we learn that the village

administration through the Section Head (*Kasi*) and Head of Affairs (*Kaur*) or the village secretary is the party who usually prepares detailed information that the public request. The requirement is that the public must come to the village office. One *Sepeda Keren* cadre in Village I22 (Kabupaten Trenggalek) shared his experience when he asked for the details of the budget for a construction project in one *dusun*, and the village head showed the detailed document of the project in the form of the Budget Plan (RAB). Another story was shared by a former head of finance section in Village I35 (Kabupaten Bima). He used *Siskeudes* application to explain in detail the village budget to villagers who held a protest at the village office in late 2019.

On those days, the information was posted on the village meeting hall. The budget allocation of the current year was clearly posted in front of the village hall. But the details could be obtained from the head section of each respective section. It was not possible to post the details at public places. On the announcement board, we presented the expenditure in general, and for the details, you had to ask for them from the section head. (Male, former *mukim*, Village N11, Kabupaten Aceh Barat, 22 September 2021)

Based on the qualitative study in five study *kabupaten*, in general, BPD's role is to encourage the village administration to be more transparent about the utilization of the village funds and BPD does not play a really active role in information dissemination. However, some members of BPD (Kabupaten Aceh Barat) quite actively helped with the dissemination of the details of the budget for some development projects, namely about details of the materials required, including sand and gravel, to ensure the public understood. Meanwhile, in Kabupaten Pemalang and Kabupaten Bantaeng, the BPD members actively took part in disseminating the village activity models at Qur'an study forums at the *dusun* level and *majelis taklim* forums, and at the mosques. The BPD members in Kabupaten Trenggalek and Kabupaten Bima were more active in facilitating the villagers who wanted to meet with the village administration when they wanted to ask for detailed budget documents. The position of BPD is to help explain to the people if something is not clear. However, disseminating information is still the duty of the village administration.

Suggestions about village development projects discussed in the village development planning deliberation meetings are usually also disseminated. From the quantitative survey, we learn that 71.05% of the village administration in the sample villages (both KOMPAK intervention and nonintervention villages) have disseminated the conclusion of the village development planning deliberation meeting. Usually, the conclusion of the meeting is available in the form of transcripts (55.26%), meeting minutes (55.26%), and recordings (26.32%) (See Table A5).

Based on the qualitative study, with regard to the access to information about the documents of the meeting conclusions, most village figures said that the villagers could access them. In Village I2 in Kabupaten Aceh Barat, the minutes are in the form of bundles. If a villager wants to see the minutes of a meeting held three months prior, the village administration staff will give them the bundle. However, in certain cases where the relationship between BPD and the village administration is not on an even ground or is not harmonious, for example, in Kabupaten Pemalang (Village I11 and Village I12), documents, such as meeting and budget conclusions, are quite difficult to obtain even by members of BPD, let alone the villagers.

At the moment, the village secretary holds all documents. It's not easy to gain access to them, even for BPD members. Villagers who do not participate in the meetings won't be able to get information about the meetings' conclusion, the budget, or other information. (Male, BPD member, Village I11, Kabupaten Pemalang, 11 September 2021)

5.1.3 KOMPAK's Social Accountability Models Not Specifically Targeting Aspects Which Encourage Improvement of Transparency in the Villages

So far, KOMPAK's social accountability models, both in design and utilization, have not specifically put a stress on the transparency aspects. There are two models which are not directly related to the transparency, such as Sekar Desa and citizen journalism.

Nevertheless, both models have not greatly affected the condition of transparency in the village. Meanwhile, the other five KOMPAK's social accountability models, namely (1) Paradigta Academy; (2) KLIK PEKKA; (3) Aspiration Post; (4) Sepeda Keren; and (5) formation of PEKKA groups, have even more indirect correlation with the transparency aspects.

The Sekar Desa training module—which has an objective of improving the capacity of the BPD members, village staffs, and the villagers—touches a little of the transparency aspect in its material; however, as a whole, the module puts more emphasis on the accountability aspect. The Sekar Desa training module details the types of documents that must be disseminated by the village head to the villagers and BPD, such as APBDes realization report and models/activities, activities that are ongoing or not continued, the remaining budget, and address to send a complaint (Hasan and Hadi, 2018). Even so, there is no material that can ensure that the village administration practices transparency, such as, guidelines for making infographics, pocketbooks, or announcement sheets to publish a village governance document. The Sekar Desa training module does not discuss how far the village administration should implement a mechanism to improve the condition of transparency in the village, so ultimately the training does not contribute to creating a difference on the condition of transparency between KOMPAK intervention villages and KOMPAK nonintervention villages.

Similar to Sekar Desa, citizen journalism training, whose objective is to equip the villagers with a writing skill, has not shown a significant impact. In some villages, the training has not even started and the participants who have received the training do not immediately apply the knowledge they have acquired to write articles in their respective village. In Kabupaten Aceh Barat, the citizen journalism initiative did not meet its objective as those who participated felt that they were not ready to become a journalist. In the end, the content of the village bulletin in Kabupaten Aceh Barat was written by the CO. In Kabupaten Pemalang, the same thing happened: the training participants said that they were busy and felt that writing an article was too overwhelming for them. In the end, the citizen journalism initiative failed to produce a result. In one village in Kabupaten Pemalang, the response of the village administration to the negative-sounding writings of the villagers discouraged them to write more.

Because it was like just waking up, we just took part [in PEKKA activities]. We participated in a training about journalism. We don't have the confidence to write news because if we

make even a little mistake, we have to bear the consequences. (Female, head of PEKKA group, Village I3, Kabupaten Aceh Barat, 15 September 2021).

People who participated in the *selapanan* forum and write can receive intimidation from the village staff because we are seen as 'smarty-pants.' (Male, model implementer, Kabupaten Pematang, 11 September 2021).

The study discovers that information dissemination encouraged by KOMPAK's social accountability model implementers focus too much on disseminating the model activities, not to disseminate documents related to the village governance to the public. For the COs of FITRA, they focus more on managing the social media accounts of the social accountability model implementers themselves. For example, the COs of FITRA in Kabupaten Bima (SOLUD) and Kabupaten Bantaeng (YASMIB) use the establishment's Facebook account or the personal account of the establishment's organizer. And the CO of FITRA in Kabupaten Pematang made Facebook and Instagram accounts using the intervention model as the name (Sekolah Anggaran Desa [Kabupaten] Pematang). This strategy of disseminating information about Sekar Desa social accountability model drew the interest of other village administrations to replicate the model even though this does not correlate with the effort to strengthen transparency in the village.

From the qualitative study, we discover that there has been no effort from KOMPAK's social accountability model implementers to encourage the use of the village administration's social media, like Facebook, Instagram, and Twitter, to help disseminate information to the public. If we dig deeper in the villages where we had the qualitative study, the number of village administrations that have social media accounts is still small: six village administrations (46%) having Facebook accounts, four village administrations (31%) having Instagram accounts, and three village administrations (23%) with Twitter accounts.

The village administrations in the qualitative study that already have social media accounts do not routinely update the information on their social media. For example, the last update on these villages' Instagram accounts were between 2019 and early 2020, while their last Twitter update was in the 2018–21 period. Their Facebook accounts were no better, with the last update uploaded in the 2016–20 period, except for two villages administrations in Kabupaten Bantaeng, which with the initiative from the village head and/or village operators still updated news until early 2022.

Regarding village websites, most villages in both study village groups already have their own website. Based on the quantitative survey, the proportions of the KOMPAK intervention and nonintervention villages which have their own website are 83.33% and 81.25%, respectively. However, not all villages routinely update their website. In Table 27, we can see that KOMPAK intervention villages have a bigger proportion with regard to updating their website content (62.5%).

This bigger proportion has something to do with the Village Information System (SID) model from KOMPAK, even though the model is actually outside of the KOMPAK Social Accountability flagship. The SID development model from KOMPAK has also directly and

indirectly affected the development of the village website as a village website is one of the public information media, which is part of the SID content⁴³.

KOMPAK's role in village website development through SID can be seen in Kabupaten Bantaeng, Kabupaten Bima, Kabupaten Pemalang, Kabupaten Pekalongan, Kabupaten Pacitan, and Kabupaten Lumajang (Vindya Budiman 2021: 5). For instance, based on the qualitative study, under the umbrella of the SID development model, KOMPAK has been giving training to SID operators and village website consultation in several intervention villages, such as Village I40 in Kabupaten Bantaeng and Village I35 in Kabupaten Bima.

At the same time, efforts to develop village website in other villages, such as in Village I39, Kabupaten Bantaeng, were more the initiative of the village head, and not the result of KOMPAK's SA intervention model. The Village I39 head worked with an external party, such as a certain NGO or media to improve the capacity of the village operators in presenting information using online media.

Table 27. Percentage of Villages that Have Their Own Website by Village Type

Village Website	Nonintervention Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
None	3	18.75	4	16.67	7	17.50
Yes, updated/maintained	9	56.25	15	62.50	24	60.00
Yes, not updated/maintained	4	25.00	5	20.83	9	22.50
Total	16	100.00	24	100.00	40	100.00

Source: Survey result processed by the research team.

Based on the analysis of the content of the websites owned by the villages in the qualitative study (Table A8), these websites have different levels of completeness in term of information. Some villages present very wholesome and diverse information, such as the village's legal products, village statistics, information about planning and budgeting, public service guidelines, information about public organizations, and a gallery showing village activities. Some villages present minimal information on their website, such as village profile and news, and information about the village administration and public organizations.

⁴³The mandate to develop SID by the central and regional governments can be seen in Article 86 of Law No. 6 of 2014 on Villages. One of the examples of the derivative regulation regarding SID is Regulation of the Head of Kabupaten Pemalang No. 89 of 2017 on The Implementation of the Village Information System and Rural Regional Development or "SIDEKEM" in Kabupaten Pemalang. Articles 10 and 11 of the regulation talk about a village website, which is an information media for the public in the village, and the content of the website comprises six things: village profile, monographic data, village news, village map, village budget transparency, and village potential.

This study also learns about the utilization of WhatsApp as the media to spread information. Regarding the case in Kabupaten Aceh Barat, an informant from the village staff said that they use the *gampong* WhatsApp group to coordinate with the village staff (meeting schedule), spreading information to the villagers about BLT distribution (Village I2), and information about village activities (Village I3). This utilization of WhatsApp, however, is not based on KOMPAK’s social accountability models; it was mostly the initiative of the (acting) village head. Using this new media to disseminate information has not been embraced by all intervention villages in Kabupaten Aceh Barat, and from the eight FGDs held in two intervention villages, we learn from only one FGD that they used the *gampong* WhatsApp group to broadcast information about COVID-19.

Actually, some village administrations have used a WhatsApp group to help disseminate information for more than three years. From the FGDs, we learn that the level of utilization of WhatsApp group is still low because only in 12 out of 36 FGDs in KOMPAK’s social accountability intervention villages⁴⁴ did we hear the participants utilizing the WhatsApp Group feature to broadcast information in their village (Table 28). This is related with the low proportion of people who use the internet, as shown in Table 23, even though the proportion of people who already use smartphones is relatively high (Table 29). Moreover, some spots in some KOMPAK’s social accountability intervention villages used as objects of the qualitative study still have problem receiving mobile phone signal. They are two villages in Kabupaten Pemalang (Village I11 and Village I12) and one village in Kabupaten Trenggalek (Village I22).

Table 28. FGD in KOMPAK’s Social Accountability Model Intervention Villages that Utilize a WhatsApp Group in Spreading Information

No	Location of Intervention Village	Number of FGDs	Number of FGDs that utilize a WhatsApp Group	Type of Information
1	Two villages in Kabupaten Aceh Barat	8	1	COVID-19
2	Two villages in Kabupaten Bantaeng	8	3	Village administration service, health services, activities in the village, development activities (village fund)
3	Two villages in Kabupaten Bima	8	3	<i>Posyandu</i> cadre meeting, social empowerment service, mutual collaboration, <i>posyandu</i> , Qur’an study
4	Two villages in Kabupaten Pemalang	8	3	Mass village administration service, vaccination, <i>posyandu</i> schedule
5	One village in Kabupaten Trenggalek	4	2	COVID-19 and vaccination, BPNT distribution, COVID-19-related aid
Total		36	12	

Source: Survey result processed by the research team.

⁴⁴To compare, in the nonintervention villages, FGD participants said that the utilization of WhatsApp group for broadcasting information in their village is much lower, only three out of 16 FGDs.

Table 29. Percentage of People Who Use Mobile Phones by Village Type

Using mobile phones in the last three months	Nonintervention Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
No	89	29.28	106	33.44	195	31.40
Yes	215	70.72	211	66.56	426	68.60
Total	304	100.0	317	100.0	621	100.0

Source: Survey result processed by the research team.

5.2 Challenges for Transparency in the Villages

Based on the previous explanation description, in general, the village administrations have made efforts to disseminate information, even though some efforts are minimal. Besides the reasons described, there are some challenges that hinder the achievement of ideal transparency in the village, which will be described in the following subchapter.

5.2.1 Challenges from the Village Administration

The village administration determines not to present detailed information about APBDes to avoid interference from "LSM *Bodrek*"⁴⁵. This happened in Village NI14 (Kabupaten Pemalang) and Village I39 (Kabupaten Bantaeng). The Village NI14 village administration decided not to display all development projects on the billboards. In 2021, five villages in *kecamatan* where the nonintervention village (Village NI14 in Kabupaten Pemalang) is located, were blackmailed by *LSM Bodrek*. As for the Village I39 (Kabupaten Bantaeng), the administration decided not to disseminate information online.

The qualitative study discovers that some village administrations were not ready to disseminate information about APBDes to as many villagers as possible. All KOMPAK intervention and nonintervention villages under the qualitative study presented information about APBDes by posting them on billboards at several locations in *dusun* or posted infographics on the announcement boards at the village office. However, posting billboards containing information about APBDes did not automatically show that the village administration was ready to share the details of the APBDes. This condition was found in three intervention villages,⁴⁶ where the village head or the village secretary was reluctant to share detailed information about APBDes to the village staff, BPD members, and the public.

So, only the village secretary knows the details. Even the head of sections don't know. Actually, we can ask or borrow the document, but [they] seem annoyed if we do that, so [I

⁴⁵"LSM *Bodrek*" is term for a group of people/party who conducts an extortion targeting the village administration, with the excuse of conducting a comparative study of the projects the village runs and their budget limit.

⁴⁶The locations of the intervention villages are Village I3 (Kabupaten Aceh Barat), Village I11 and Village I12 (Kabupaten Pemalang).

don't feel] like doing it. (Male, *dusun* head, Village I12, Kabupaten Pemalang, 18 September 2021)

Usually, there were four or five copies of APBG. Anyone could come and read it. But it's not like that anymore, I don't know where the document is. If anyone asks, [the acting *Keuchik*] will say that [APBG document] is at the *kecamatan* office. In the past, everyone could read the APBG document at the village office. (Male, *dusun* head, Village I3, Kabupaten Aceh Barat, 16 September 2021)

Today, the village secretary holds all documents. It's not easy for anyone, including BPD members, to get access to them. Villagers who didn't participate in the meeting didn't have the information about the meeting, budget, and so on and so forth. (Male, BPD member, Village I11, Kabupaten Pemalang, 11 September 2021)

5.2.2 Challenges from the Villagers

This study discovers that people's interest in getting information about village governance is still low. Based on Table 30, 64.25% of the villagers think that it is important to have information about the models. However, only 55.07% villagers are interested in getting information about budgeting and RKPDes.

From FGDs, the research team learns that the majority of villagers think that information that more directly intersects with their own interest is important to know. The types of information they are interested in are **first**, information about training or capacity building (e.g., information about training model for making fertilizer, coconut oil, and woven products made of water hyacinth). **Next** is information about infrastructure development (e.g., construction of irrigation canals, road work, construction of public toilets and river embankment). **Third** is information about social aids (e.g., KIS, BLT, PKH, assistance for house renovation or business capital, seed procurement assistance/subsidy, procurement of a rice grain cutter vehicle, tractor procurement subsidy). **The last** is information about COVID-19 vaccination, such as vaccination schedule and reports of post-vaccination complaints. Based on the qualitative study, information about this village development model benefits people from the marginalized groups, as they are asked to join or are involved in the village development projects and get paid (daily). Moreover, the PKTD model states that the development in the village should use a labor-intensive approach, thus providing work opportunities for the villagers, notably those from the marginalized groups.

Table 30. Percentage of Villagers Who Think That Information about Village Governance is Important to Know by Village Type

Variables	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Think that information about village development model is important to know						
No	95	31.25	127	40.06	222	35.75
Yes	209	68.75	190	59.94	399	64.25
Total	304	100	317	100	621	100
Think that information about RKPDes and/or APBDes is important to know						
No	128	42.11	151	47.63	279	44.93
Yes	176	57.89	166	52.37	342	55.07
Total	304	100	317	100	621	100

Source: Survey result processed by the research team.

From the quantitative survey, we learn that among the people who had complaints, suggestion, inputs, or aspirations, as much as 54.68% know about village governance (Table 31). For the people who did not have complaints, suggestions, or aspirations, only 33.82% know information about village governance. When a person has an input or suggestion, they have an interest that they like to see it realized. That implies that they will be more interested in finding information about village governance.

Table 31. Percentage of Villagers with Complaints/Suggestions/Aspirations Related to Village Administration Based on Their Knowledge about Village Governance

Know information about village governance	Have complaints/suggestions/aspirations				Total	
	No		Yes		Total	%
	Total	%	Total	%		
No	319	66.18	63	45.32	382	61.51
Yes	163	33.82	76	54.68	239	38.49
Total	482	100.0	139	100.0	621	100.0

Source: Survey result processed by the research team.

In another situation, some villagers, who already had information about village fund and its realization, were disappointed because they saw that many aspects did not align with their aspirations. The consequence is that this one respondent from the marginalized group in Village NI1 Kabupaten Aceh Barat (a nonintervention village) became discouraged to gather more information about village budgeting.

Another challenge is that only a small number of villagers have the courage to ask for the budget and village planning documents. This is despite the fact that the village administration allows the villagers to come to the village office or ask a village staff member. Based on the quantitative survey (Table A7), only around 50% village administrations said that they ever received questions or from the villagers about APBDes documents. The qualitative study discovers that only two (intervention) villages in Kabupaten Bantaeng had villagers who dared to ask for documents about detailed village budget documents which could lead to a dialogue between the villagers and the village staff. The research team also learns that one of the villagers' aspirations is that the information can be delivered verbally through meetings at the neighborhood or RT level. However, one of the village figures in Kabupaten Pemalang said that villagers were reluctant to suggest this and only spoke of it among themselves (outside of any forum).

Based on my experience, we can also make a phone call to ask for information and if there is still a question, I can go to the village office. That is very convenient. [...] For example, some villagers ask me about village fund, if I can, I will answer the question, or they can ask the head of RT or RW.... In the past, people didn't care about these issues, nor did they know anything about them. Now, they can read about it on the announcement board and respond. (Male, *dusun* head, Village I39, Kabupaten Bantaeng, 10 September 2021)

Open for the villagers if they have any question. The information board is only about activity A, [and activity] B, [while] the budget is not [posted] per activity. For example, if villagers want to know about an artesian well, [then] we'd tell them the budget for that is set for next year. If, for example, [they are] not convinced, the village government will answer through RKPDes. (Male, *dusun* head, Village I40, Kabupaten Banteng, 15 September 2021)

For the village administration-level documents, the villagers should be able to access them. But usually, the people here don't dare to ask about them. (Male, village figure, Village I11, Kabupaten Pemalang, 30 September 2021)

So far no villagers have ever asked me information about budget document. (Male, *dusun* head, Village I11, Kabupaten Pemalang, 30 September 2021)

Another challenge is the fact that some people from the marginalized group are illiterate. Usually, the information about APBDes on the announcement board is written in Indonesian language, while not everyone in the village can read or even speak the language well. The result of the quantitative survey shows that there is quite a small percentage of people in all sample villages (9.50%) who cannot read and write in Indonesian language (Table 32). This condition affects the effectiveness of the information dissemination effort.

My friends told me what is written on the board is about the money going into and out of the village. But I cannot read it myself, so I don't pay much attention to it. (Male, villager from a marginalized group, Village I3, Kabupaten Aceh Barat, 16 September 2021)

Table 32. Percentage of Villagers Who Can Read and Write in Indonesian Language by Village Type

Able to read and write in Indonesian language	Nonintervention villages		Intervention villages		Total	
	Total	%	Total	%	Total	%
No	26	8.55	33	10.41	59	9.50
Yes	278	91.45	284	89.59	562	90.50
Total	304	100.0	317	100.0	621	100.0

Source: Survey result processed by the research team.

5.3 Knowledge of Villagers from the Marginalized Groups of Information Related to Village Governance

The proportion of people from the marginalized groups—comprising the elderly, the poor, and people with disabilities—who have information about village governance is smaller than the proportion of villagers who do so in general. As shown in Table 33, only 25.81% of the people from the marginalized group have the information about village governance. From the qualitative study, we learn that only one out of eight informants from the disabled group have this information⁴⁷. Almost all informants who are from the disabled group and informants who have children with disabilities still have no interest or courage to ask for information about village fund or even about village development. This condition indirectly affects their knowledge about information related to village governance.

Hana tatupu [don't know anything]. *Hana tuoh peugah* [don't know what to say]. (Female, villager from a marginalized group, Village I3, Kabupaten Aceh Barat, 16 September 2021)

Yes, I'm curious and want to know but I'm one of the little people. It's not the place for me to ask. (Male, village from marginalized group, Village NI14, Kabupaten Pematang, 18 September 2021)

Table 33. Percentages of Villagers with Disabilities Based on Their Knowledge of Information Related to Village Governance

Have information related to village governance	With disability				Total	
	No		Yes		Total	%
	Total	%	Total	%		
No	359	60.85	23	74.19	382	61.51
Yes	231	39.15	8	25.81	239	38.49
Total	590	100.0	31	100.0	621	100.0

Source: Survey result processed by the research team.

⁴⁷The total number of informants from the marginalized groups in the qualitative study is 29 people, comprising eight informants with disabilities, two informants having children with disabilities, and 19 informants with no disabilities.

Based on their sex, the proportion of females who have information related to village governance is smaller than that of males. Findings from the quantitative survey reveal that only 32.18% females have information related to village governance (Table 34). At the same time, of all male respondents, the proportion is bigger (48.16%). One explanation for this condition is that the invitation to attend *dusun*- or village-level meeting is usually for the head of the family and the majority is male.

Table 34. Percentages of Villagers Based on Sex with Information about Village Governance.

Have knowledge related to village governance	Sex				Total	
	Male		Female		Total	%
	Total	%	Total	%		
No	127	51.84	255	67.82	382	61.51
Yes	118	48.16	121	32.18	239	38.49
Total	245	100.0	376	100.0	621	100.0

Source: Survey result processed by the research team.

Based on the FGDs attended by the poor group, poor males and poor females appear to have the same level of knowledge about village administration in the last three years (Table 35). There are four categories of knowledge that poor males and females share, namely: (i) information related to social aids, (ii) information about announcements for the villagers, (iii) information related to health services, and (iv) information related to village governance. This shows that even though in general, males have better access than females, access for both poor males and females is similarly limited. This does not directly mean that poor males are not involved in meetings at various levels because they are; however, this is highly possible because the poor males and females’ interest in and capacity to understand the information are similarly limited.

Table 35. Knowledge of the Poor Group of Information Disseminated by the Village Administration in the Last Three Years (2019–21)

No.	Topics of information poor males are aware of	Information distribution/dissemination*	No.	Topics of information poor females are aware of	Information distribution/dissemination*
A. Social aid category			A. Social aid category		
I	Raskin, BLT-DD, PKH	1,4	I	PKH, BLT-DD	1,2,4,6
II	Social aid	1,2	II	Social aid, COVID-19-related aid, BPNT, house renovation, business capital assistance, Bantuan Produktif Usaha Mikro or Microbusiness Productive	1,4,5,6

No.	Topics of information poor males are aware of	Information distribution/dissemination*	No.	Topics of information poor females are aware of	Information distribution/dissemination*
				Assistance/BPUM)	
B. Announcement category			B. Announcement category		
I	Village development project	2,3,6	I	Village construction project (road repair)	1,3,5,6
II	Announcements (lowering of the boat, mutual cooperation, death in the village/obituary, election of village head or Pilkades)	2	II	Announcements (irrigation schedule for farmers, land tax, land certificate/PRONA, animal tax, house tax, obituary, circumcision, marriage, mutual cooperation, security patrol, jinx repelling)	1,2
III	Islamic holiday committee (PHBI)	1	III	PHBI	2,3,4
IV	Job vacancy information	1,4	IV	Sunda Kelapa training	2,4
C. Health service category			C. Health service category		
I	COVID-19 vaccination	1,5	I	COVID-19 vaccination schedule	1,2
II	COVID-19 health protocol	2,3	II	General information about COVID-19 (prevention and handling)	1,2,3,5,6
III	Free medication	1,2	III	Health services, <i>posyandu</i> for toddlers and the elderly, information about marriage age, drug abuse prevention	1,2,3
			IV	<i>Posyandu</i> schedule, meeting schedule for <i>posyandu</i> cadres	5
D. Village governance category			D. Village governance category		
I	How to make family card, ID card, police certificate for good conduct (SKCK), relief letter (SKTM)	1,6	I	Civil administration services: ID card, family card, birth certificate, tax-related issues	1, 2, 6
II	RT/RW/Village-level deliberation meeting	1,4	II	Village deliberation meeting	1,2,4,5

No.	Topics of information poor males are aware of	Information distribution/dissemination*	No.	Topics of information poor females are aware of	Information distribution/dissemination*
III	Village budget, village fund allocation/utilization	6,7	III	Village budget, utilization of village funds	6
			IV	Budget for development	1,3

Source : FGDs attended by poor groups in 13 villages in the qualitative study.

Note: * : may be one or more, 1: verbally (e.g., *dusun* head), 2: through a loudspeaker, 3: formal meeting, 4: letter, 5: WhatsApp group, 6: announcement board/billboard, 7: nonformal meeting (e.g., *Mbolo Weki*).

From Table 35, we see that poor females have more diverse knowledge of all four categories. This is evident from the types of social aids, announcements, health services, and village budget allocations mentioned.

Nevertheless, in general, poor villagers' level of knowledge of the village governance information category is considered low. This is shown in the small number of mentions in FGDs with poor villagers as participants (only in five out of 26 FGDs); only in three villages⁴⁸ at FGDs attended by poor male villagers and in two villages⁴⁹ at FGDs attended by poor female villagers did the participants say they had some knowledge about village deliberation meeting. Next, only in nine out of 26 FGDs did the participants make any mention about village budgeting (in five villages⁵⁰ during the FGD for poor male villagers and in four villages⁵¹ at the FGD for poor female villagers). As for civil administration services, the number of FGDs where the category was mentioned was less than half of the total (12 out of 26 FGDs), with FGDs for poor female villagers (in eight villages) having more knowledge about this category than those for poor male villagers (in four villages⁵²).

About the possession and utilization of smartphones by people from the marginalized groups, there is no information that the nine people who joined the WhatsApp group discussed or helped broadcast information about APBDs. The reason is that they were not interested in village budgeting issue. The result of FGDs attended by poor males and females (Table 35) also reveals the same thing: there is no information exchange or dissemination about village budgeting via WhatsApp group. Therefore, such information exchange is only done through information boards and billboards. There were only two female informants from the marginalized group (Village I11 in Kabupaten Pemalang and Village NI28 in Kabupaten Trenggalek) who joined WhatsApp groups (PKK, *posyandu*, and *majelis taklim* or Qur'an study groups), from which they got information about schedules for COVID-19 vaccination, *posyandu* activities, and the Qur'an study. The majority of the

⁴⁸Village I11 Kabupaten Pemalang, Village I35 and Village NI37 Kabupaten Bima.

⁴⁹Village NI1 Kabupaten Aceh Barat and Village I35 Kabupaten Bima.

⁵⁰Village NI14 Kabupaten Pemalang, Village I34 and Village I35 Kabupaten Bima, Village I39 and Village I40 Kabupaten Bantaeng.

⁵¹Village I39 Kabupaten Banteng, Village I22 Kabupaten Trenggalek, Village I11 and Village I12 Kabupaten Pemalang.

⁵²Village NI14 Kabupaten Pemalang, Village NI28 Kabupaten Trenggalek, Kabupaten I34 Kab. Bima, and Village I40 Kabupaten Bantaeng.

qualitative study's informants from the marginalized group were more interested in getting information about social aids, namely information about PKH, KIS, KIP, and capital assistance for SMEs. They got this information offline from notification letters or verbal exchanges with the village staff.

Related to social aids, each village administration where the qualitative study was done had a different way of delivering information about social aids. Of all village administrations, which openly announced the names of social aid beneficiaries, some village administrations (in both KOMPAK intervention and nonintervention locations) publicized the names on their village website and/or posted the names on the village information board. The research team also finds that some village administrations announced the names of the social aid beneficiaries over the loudspeaker at the village office or at the village mosque.

There are also village administrations (in both KOMPAK intervention and nonintervention villages) that opted for announcing the description or the amount of cash aid as public information, but they made limited announcement of the names of the beneficiaries and used the village staff's WhatsApp group. Otherwise, they informed the beneficiaries personally (verbally or in a letter). Based on the FGDs attended by poor female villagers (Village NI37 in Kabupaten Bima and Village I40 in Kabupaten Bantaeng), the example of social aid with limited announcements was the house renovation assistance. The information was given verbally (or face-to-face) by the village administration staff to the beneficiaries.

Complaints about the methods of delivering the information in a limited fashion cropped up in five FGDs, namely during the FGD for poor and nonpoor male villagers in Village I11, Kabupaten Pematang Jaya; FGD for nonpoor male villagers in Village I35, Kabupaten Bima; FGD attended by poor male villagers in Village I34, Kabupaten Bima, and FGD for poor female villagers in Village NI37, Kabupaten Bima. They said that the village administration was not transparent and even not on target. Meanwhile, the argument from the village administration was that not all houses whose data the village administration office collected would be renovated. The final decision about the beneficiaries was not theirs. For the house renovation projects, some of the money came from the provincial government, and some came from the Ministry of Public Works and Public Housing (PUPR). Some of the money for financing the projects also came from the village fund⁵³, but the number of beneficiaries was very limited.

Based on the FGDs with poor villagers (Table 35), we learn that information about BLT-DD was disseminated after there was a decision about its program's beneficiaries. Usually, it is in the form of a verbal announcement by the village officials and using a letter. The letter is an invitation for certain villagers, containing information about the time for collecting the BLT-DD cash at the village office. Only in certain villages did the poor villagers get information about BLT-DD from open announcement, such as billboards (Village I3 in Kabupaten Aceh Barat), over the loudspeaker at the village office (Village I34 in Kabupaten

⁵³Regulation of the Minister of Village, Development of Disadvantaged Regions, and Transmigration No. 6 of 2020 on the Revision of the Regulation of Minister of Village, Development of Disadvantaged Regions, and Transmigration No. 11 of 2019 on the Priorities for the Utilization of Village Fund in 2020.

Bima), and over the loudspeaker at the village mosque (Village I35 in Kabupaten Bima). From this process of delivering the information about BLT-DD, we get the impression that the marginalized groups are still positioned as beneficiary subjects of the policy as per determined, and not as the key subjects which are involved since the beginning of the formulation of the policy.

Still in connection with social aids, the process for determining the BLT-DD beneficiaries is already transparent, using the village deliberation meeting. This is based on the information from all village officials and BPD (the qualitative study). From the quantitative survey, we learn that only small proportion of the villagers in KOMPAK intervention villages filed a complaint related to social aids (26.47%), compared with nonintervention villages (See Table 36). the small proportion of people filing a complaint about social aid in the KOMPAK intervention villages can mean that they tend to be more satisfied with the implementation of social aid programs than those in KOMPAK nonintervention villages.

Table 36. Percentages of Types of Complaints/Suggestions/Aspirations by Village Type

Types of complaints/suggestions/aspirations	Noninterventi on villages		Intervention villages		Total	
	Total	%	Total	%	Total	%
Quality of administrative services at the village office	2	4.76	3	8.82	5	6.58
Distribution of social aids	17	40.48	9	26.47	26	34.21
Access to or quality of public facilities	16	38.10	13	38.24	29	38.16
Access to or quality of clean water	2	4.76	2	5.88	4	5.26
Village head performance	0	0.00	1	2.94	1	1.32
Village security	1	2.38	3	8.82	4	5.26
Villagers' quarrel	0	0.00	1	2.94	1	1.32
Health issues	1	2.38	0	0.00	1	1.32
Others	3	7.14	2	5.88	5	6.58
Total	42	100.0	34	100.0	76	100.0

Source: Survey result processed by the research team.

Nevertheless, the qualitative study reveals that in some KOMPAK intervention villages, there were some cases related to the BLT DD distribution process. In 2020, the acting village head of Village I2 (Kabupaten Aceh Barat) was reported to the government inspectorate in the *kabupaten* by the supporters of his competitor (the acting village head who lost the election). According to the report, the acting village head distributed some of the aids to villagers who were not on the beneficiary list. After the BLT DD distribution was returned to the original list, another complaint was made about why BLT DD was not distributed equally. In Village I40 (Kabupaten Bantaeng), the supporters of the candidate for the village head who lost in the election raised an issue that BLT DD was given to

supporters of the winning candidate. Another case involved the village head of Village 111 in Kabupaten Pemalang (2019). He was said to have conducted a criminal act, changing the names of BLT DD beneficiaries—which had previously been determined in the village deliberation meeting—with other names (his supporters).

5.4 Impact of COVID-19 on Transparency in Villages

The COVID-19 pandemic brought about a different set of impacts to the condition of transparency in the villages, namely related to the villagers' knowledge of the policy of refocusing Village Fund allocation. This happened because the decision by the central government (and regional governments) made in the middle of the current year had to be "suddenly" revised due to the pandemic, leading to a revision of the APBDes allocation in mid-2020 (July–September 2020). The impact was that some planned development projects were cancelled because the budget was reallocated for BLT-DD and COVID-19 handling/management efforts.

With regard to the changes, the village administrations had to make a clarification and explained to the villagers of the BLT-DD scheme as well as the changes to the development projects. In 2020, the village administrations in the qualitative study locations of Kabupaten Bantaeng even needed to revise APBDes three times. In Kabupaten Trenggalek, Village I22's village secretary tried to be more open with the information because many villagers asked about the criteria for becoming BLT-DD beneficiaries. The village secretary also needed to give the villagers understanding about other social aid schemes. In Village NI28 (Kabupaten Trenggalek), the village head had to explain to the villagers who came to ask about the impact of this budget refocusing on the priority changes to the project and budgeting. The village head also had to ensure the villagers that activities which were already in the priority agenda would be realized gradually.

Based on the interviews with the village administrations and BPD in 13 qualitative study villages (see Table 37), in general the pandemic did not have an impact on information dissemination in the villages. The village administrations have continued to post APBDes on billboards and hold village deliberation meetings (to discuss RKPDes, present LKPPD, and others), and communication between village administration, BPD and the villagers remained active, just like before the pandemic. The most significant change was the number of participants in meetings, which had to be cut in half, and the obligation to follow health protocols, including keeping a distance and wearing a face mask. For the village administration and BPD, the decreased number of participants has impacted the information dissemination coverage. The reason is that the meeting participants are also tasked with informing villagers about the meeting's conclusions. This type of information dissemination, which is called *getok tular*⁵⁴ or word of mouth, is deemed still effective and quick. Fewer participants mean a smaller network for the information dissemination.

⁵⁴The term *getok tular* was often used by informants in Kabupaten Pemalang and Kabupaten Trenggalek.

Table 37. Impact of COVID-19 Pandemic on Transparency in Villages According to Village Administrations and BPD

No.	Village Name	Village Administration*	BPD**
Kabupaten Aceh Barat			
1	Village I2	Impact on the decreased number of meeting participants.	The village administration cut down the number of presentations via meetings and replace them with pamphlets.
2	Village I3	Impact on the transparency because of the social distancing at meetings/forums.	"No impact, what's important is the health protocols are observed."
3	Village NI1	"COVID-19 did not impact the methods the information is delivered to the people."	"No impact on the transparency practices despite COVID-19."
Kabupaten Pematang			
4	Village I11	No impact.	"During the pandemic, the village administration has become very passive."
5	Village I12	"Information is delivered in nonformal forums [such as <i>yasinan</i> or Qur'an recital event]."	"Tend to be the same in the last three years." Information was usually spread by quran study groups. "APBDes is still posted on the announcement board in each <i>dusun</i> and at the village hall."
6	Village NI14	"Little impact, transparency efforts have remained the same."	"Only little impact on the transparency practice."
Kabupaten Trenggalek			
7	Village I22	"In fact, the village administration tries to always be open because in the handling of COVID-19, there is a policy related to BLT-DD."	"No change in transparency practice."
8	Village NI28	"No impact at all."	"None [of the impact]. Information is disseminated via representatives at each RT, then during RT meeting, it is presented [to the villagers]."
Kabupaten Bima			
9	Village I35	No impact. "The Dadibou village administration still held deliberation meetings, although [the number of participants is] limited."	"No impact on the transparency practice by the village administration."
10	Village I34	"No impact on the transparency practices in the village governance."	"No impact. Transparency practices remain. It's just that at meetings, people should keep their distance and

No.	Village Name	Village Administration*	BPD**
			wear a face mask."
11	Village NI37	"No impact on the transparency process in the village."	"The impact is the number of participants in the forum (is limited) so that those who can access the information about the forum are fewer than before the pandemic."
Kabupaten Bantaeng			
12	Village I39	"During the pandemic, the forum participants are limited to 30–40 people. Previously, it could be around 70 people."	"Nothing has changed. The deliberation meeting is held with health protocols, the village office provides hand sanitizers, face masks, and tissues."
13	Village I40	"More people should have attended the presentation of the accountability report but because of the limitation, the number of attendees dropped."	"There is no change in the transparency practices because of the pandemic, but [the forum participants are] limited."

Source: Interviews with village officials and BPD in 13 villages used as the location of the qualitative study.

Note: *: Informants from the village administration comprised three people, namely a village head/secretary and two *dusun* heads.

***: Informants from BPD comprised two people, namely the head of BPD and a female member of BPD.

VI. KOMPAK's Social Accountability Models' Contribution to Village Accountability

The accountability of the village governance refers to the relationship between the village government/administration as the power holder and the villagers as the mandate givers. In the Village Law, such accountability means that the village administration is held accountable for each activity and the result of the activities to the villagers. This implies that accountability has to be present throughout the whole process in a village activity. Moreover, accountability is not only about the village administration's readiness or willingness to respond and be accountable, but because it is also directed to the villagers, meaning that they should also be proactive and critical in monitoring the performance of the village administration.

All social accountability models run by the KOMPAK partners since 2019 can be said to have direct connection with the accountability aspect in the villages. The models—one of whose one objectives is to strengthen the village elements other than the village administration so that they can help monitor the village administration—include Sekar Desa, whose direct target is BPD, formation of the PEKKA group and Paradigta Academy which target women in the village, and providing training through the Sepeda Keren medium, which targets women, children, people with disabilities, and vulnerable groups in the village. Other models, namely Aspiration Post/Week, KLIK PEKKA, musrena keren, and citizen journalism are media directed to encourage the village administration to be more responsive toward the villagers' aspirations.

Based on the context above, this part will describe the development of village governance accountability in the last three years of the KOMPAK model intervention as seen from two aspects, namely: (1) the control condition of the execution of the duties of the village administration, and (2) the village administration's level of responsiveness in running the village and managing the village development. Control over how the village administration includes activities is done by BPD as the consultative body representing the villagers as per the Law. BPD has the mandate of performing oversight even though other elements in the village can also do this. Meanwhile, the village administration's responsiveness includes their response to villagers' aspirations and their service to the villagers.

In general, this study discovers that there has been an improvement in accountability in the last three years. This improvement is evident from the strengthening oversight by BPD and the village administration's improved responses to villagers' aspiration and in providing basic civil administrative services. Nevertheless, the study fails to find differences in KOMPAK intervention and nonintervention villages.

6.1 Supervision of the Village Government/Administration

6.1.1 Supervision by BPD

As a representative body, BPD is a village institution, which, according to the Law, has the authority to oversee the performance of the village government/administration. This study discovers that in the last three years, BPD has become more active in performing this task, both in the form of personal initiative and following the institutionalized process as per the regulation (*kabupaten*). The oversight starts from the planning stage until the execution, continued with producing a report of the activity/project that the village administration has finished.

During the planning stage, BPD in 60% of the study villages performed their supervising duty of the village administration's work plan, especially in budgeting. BPD discusses the topic of budgeting in its internal meetings and in meetings with the village administration, organized by BPD. However, data shows that the proportion of meetings to discuss APBDes run by BPD in intervention villages is smaller than that in nonintervention villages.

Table 38. Number of Villages Based on the Meetings about APBDes by BPD

	Nonintervention villages		Intervention villages		Total	
	N=16		N=24		N=40	
	No. of villages	%	No. of villages	%	No. of villages	%
BPD holding meetings to discuss APBDes	13	81.3	11	45.8	24	60.0
Types of meeting:						
a) Internal meeting	11	68.8	7	29.2	18	45.0
b) Meeting with the village administration	12	75.0	10	41.7	22	55.0

Source: Survey result processed by the research team.

Based on the qualitative study, BPD's efforts to conduct supervision of the budgeting are found in both intervention and nonintervention villages. In both study locations in Bantaeng, which were intervention villages, BPD was quite detailed in checking the RAPBDes, holding a series of discussion with the village administration, and suggesting revision. For example, in Village I39, when BPD in that village checked RAPBDes, they even asked RPKDes drafting team to be present to provide some clarification. One of the informants (village figure) who had been chair of BPD for three periods said:

So, BPD really did scrutinize it. For example, if there is village administration's budget allocation which is not necessary, and there is something else more important, it can be reallocated. (Male, village figure, Village I39, Kabupaten Bantaeng, 19 September 2021).

The result is that in 2020, BPD in this village managed to help the village save some money for the construction of a public facility (village health post or *poskesdes*), from Rp340 million to Rp240 million. This indicates that BPD has the capacity to conduct

supervision. The village administration also received the correction gracefully and saw it as strengthening their accountability in the process of implementing the model. One informant at the village administration had this to say.

BPD is better than an auditor because they scrutinized our reports in detail, both the APBDes and the realization. This is not a concern for the village head. In fact, it helps to make it better and make necessary revision. (Female, village secretary, Village I39, Kabupaten Bantaeng, 10 September 2021).

BPD in nonintervention villages did pretty much the same thing. One BPD member in Village NI37 in Kabupaten Bima said that along with other members, he might work until midnight to discuss RAPBDes. Meanwhile in Village NI14 in Kabupaten Pemalang, one BPD member said that he always tried to understand and to be critical of RAPBDes drafted by the village administration.

During the execution phase, in general, informants from BPD from both intervention and nonintervention villages, said during the in-depth interviews that they always conducted supervision. They said that usually each BPD member watched over development projects in the *dusun* they represented. They did this by checking the process and made on-site inspection. With BPD actively monitoring the development process, one informant from BPD from an intervention village in Kabupaten Aceh Barat confidently said that nowadays there was no more room for the village administration to haphazardly use the budget.

Furthermore, BPD does not only oversee physical activities. From the quantitative survey, we learn that the proportion of BPD members who said they monitored the management of social aids and basic/civic administration services is quite high (87.2%). Monitoring social aid management was done by 81.11% of BPD members, while 55.6% monitored basic/civic services. This high level of attention to the management of social aids aligns with the numerous social aid programs the government has launched as per the policy of budget refocusing at all levels of the government—from the central level to the village level—during the pandemic. BLT-DD and other assistance/aids related to COVID-19 pandemic from the central government are social aid programs that received the most attention from BPD (Table 39).

Table 39. Percentages of BPD Members Who Conduct the Monitoring of Various Types of Social Aids

Social Aid Programs Monitored	Nonintervention villages		Intervention villages		Total	
	N=90		N=90		N=180	
	Total	%	Total	%	Total	%
a. Aid from the central government for COVID-19 handling and management	49	54.4	48	53.3	97	53.9
b. Family of Hope (<i>Keluarga Harapan</i> or PKH) program	39	43.3	34	37.8	73	40.6
c. Noncash food assistance (BPNT)	34	37.8	43	47.8	77	42.8
d. Smart Indonesia (<i>Indonesia Pintar</i> or PIP) program	13	14.4	12	13.3	25	13.9
e. BLT-DD	64	71.1	72	80.0	136	75.6
f. Village Labor Intensive Cash assistance (<i>Padat Karya Tunai Desa</i> or PKTD)	20	22.2	20	22.2	40	22.2
g. Supravillage-level social assistance program	12	13.3	12	13.3	24	13.3
h. Social assistance program from the village itself	26	28.9	26	28.9	52	28.9

Source: Survey result processed by the research team.

If we compare the intervention villages with the nonintervention villages, the proportion of BPD that conducted supervision of social aid management and basic/civic administration services in the intervention villages is higher (88.9%) than that in the nonintervention villages (85.6%). The inferential analysis, however, shows no significant difference between BPD members in intervention villages and those in nonintervention villages in supervising the management of social aid and/or basic/civic administration services (Table 40).

Table 40. Inferential Analysis of BPD Members' Level of Activeness in Monitoring the Management of Social Aids and Basic/Civic Administration Services

Variables	(1)	(2)	(3)	(4)
	Actively Conduct Supervision/Monitoring	Actively Conduct Supervision/Monitoring	Actively Conduct Supervision/Monitoring	Actively Conduct Supervision/Monitoring
KOMPAK villages	0.301 (0.450)	0.479 (0.506)	-0.175 (0.653)	-0.495 (0.716)
BPD individual control	No	Yes	Yes	Yes
Household control	No	No	Yes	Yes
Village control	No	No	No	Yes
Constant	1.779** (0.300)	-1.215 (1.402)	-0.199 (2.574)	-1.537 (4.305)
Observations	180	179	179	179

Standard errors in parentheses

** p<0.01, * p<0.05

Note:

BPD individual control Sex; disability status; education level; age; work as employees/laborers; length of time in the position; whether the individual has ever received complaints/protests from villagers or not; whether the individual has ever participated in non-KOMPAK assistance/training or not; BPD official; activeness level in receiving aspiration

Household control Proportion of people with disabilities in the village; proportion of JKN PBI card holders in the village; proportion of people 20 years and older; graduating from senior high school or higher; proportion of villagers who are organizers of social/community group activities; proportion of internet users; food insecurity in the village on average

Village control Village plain topography; number of *dusun*; length of time village head has been in his/her position; village head's sex; village head' age; village head's education level; village head/secretary's participation in training

Even so, the survey findings also show that one or two BPD members in each village failed to supervise/oversee the management of social aids. Some who did not say that they were not assigned to do it (35.3%) or that other members had already done it (29.4%). Meanwhile, BPD members who did supervise/oversee basic/civic administration services said it was already done by the village administration (33.8%) or thought that the services were going well so that supervision was not necessary (17.5%). Moreover, we also learn that 11.8% BPD members thought that BPD was not tasked with supervising the social aid management and 22.5% of the members thought the same about basic/civic administration services (Table 41). These answers show that some BPD members still have a problem in understanding BPD's duties and tasks of BPD.

Table 41. Reasons Why Some BPD Members Did Not Supervise/Monitor the Management of Social Aids and Basic/Civic Administration Services

BG16. Main Reason for Not Conducting Monitoring	Reason for Not Monitoring Social Aid Management		Reason for Not Monitoring Basic/Civic Administration Services	
	Total	%	Total	%
1. The village administration actively doing internal monitoring	6	17.6	27	33.8
2. Villagers active in monitoring basic services	2	5.9	6	7.5
3. No necessity to to monitor as the basic services are already good			14	17.5
4. Lack of resources			2	2.5
5. Not BPD's authority	4	11.8	18	22.5
6. Not assigned to do the monitoring	12	35.3	7	8.8
7. Other members already performing this task	10	29.4	4	5.0
55. Others			2	2.5
Total of BPD Members that did not conduct the monitoring	34	100	80	100

Source: Survey result processed by the research team.

In in-depth interviews, informants from BPD did admit that not all members actively conducted supervision of the village administration. This condition was even found in intervention villages with the Sekar Desa model. For instance, in Village I35 in Kabupaten Bima, BPD chair admitted that not everyone in BPD understood their tasks and functions as BPD members. In Village I11 in Kabupaten Pematang, BPD members were active only when there were Sekar Desa activities in 2019. After that, not even BPD routine meetings were held anymore. The same phenomenon was also found in nonintervention villages. The BPD chair in Village NI37 in Kabupaten Bima, for example, diplomatically admitted that it varied; some members were active, while others tended to be apathetic. Meanwhile, the BPD chair of Village NI14 in Kabupaten Pematang said:

I think it is useless if we have many members of BPD but they have no role. Some were even reluctant or embarrassed when asked to voice their suggestions, raise their hand, and contribute ideas. I usually just make three copies [of APBDes] because only three members are interested in studying them; as for the other members, even if we give them a copy, they will not study it. (Male, BPD chair, Village NI14, 16 September 2021).

During the evaluation phase, in general, BPD did their job to conduct critical checking and assessment of LKPPD submitted by the village administration. Based on the qualitative findings, what BPD criticized and paid attention to were development activities that did not match with the plan, in terms of the budget, specification, or target of the project. For example, in Village I34 in Kabupaten Bima, which is an intervention village (PEKKA), BPD

once gave the “qualified opinion with some notes” status to 2020’s LKPPD because some models were not complete and there are some technical issues not divulged in the document. In another intervention village (PEKKA), namely Village I3 in Kabupaten Aceh Barat, BPD did not recommend extension of the term of office for the acting village head to *bupati* (head of *kabupaten*) because the person failed to submit LKPPD even after he was asked about it a few times. Another case happened in an intervention village (FITRA), namely Village I40 in Kabupaten Bantaeng. BPD gave a stern warning to the village head because of the late submission of LKPPD. In Village I12 (a PEKKA intervention village) and Village NI14 (a nonintervention village), BPD even returned the LKPPD because it was submitted to *kecamatan* one day before the deadline to meet the requirement for the village fund disbursement. These findings indicate that there is a strengthening of BPD’s institutional position and capacity over the village administration.

Moreover, in conducting oversight and assessment of LKPPD, quite a lot of BPD involved the representatives of the villagers through the village deliberation meetings. Based on the quantitative survey, 37.5% of the intervention villages and 43.8% of the nonintervention villages that discussed LKPPD at the village deliberation meetings are spread in all *kabupaten* under this study. This shows that today BPD is willing to be more open to villagers’ participation in managing the accountability process. Still, in other villages, most still opt for using a closed deliberation system, namely in a joint meeting between BPD and the village administration, or the village administration simply submitting the LKPPD document to BPD. Concerning the practice of not involving the villagers, an informant from BPD in one of the KOMPAK intervention village in Pemalang had this to say.

The village administration has no obligation to report [LKPPD] to the people. The regulation doesn’t require that. (Male, Village I11, 14 September 2021).

Article 17 of Law No. 6 of 2014 or Village Law and Permendagri No. 46 of 2016 on Report from the Village Head (Article 8) do state that LKPPD be submitted in a written form by the village head to BPD after the end of a budget year.

Some factors contribute to why BPD seems to be more industrious in overseeing the performance of the village administration in the last three years in both the intervention and nonintervention villages. *First*, the direct election mechanism in general has made BPD members feel that they are given the mandate or responsibility to perform their duties and functions, especially in overseeing the village administration. The result of the quantitative survey shows that 72.2% of BPD members held their position for less than five years. This means that they are the product of Permendagri No. 110 of 2016 about BPD, which requires a direct election as the mechanism to choose BPD members. This is reflected in the statement made by BPD members in in-depth interviews.

We are here due to the same mechanism (elected by the people), right? We were also sworn in by the *bupati* and the appointment letter is also signed by the *bupati*. So, if, for example, a policy becomes a public issue, I have to confront the village administration. We are partners and have to look out for and remind each other. (Male, BPD chair, Village I22, Kabupaten Trenggalek, 10 September 2021)

If there is a problem in the village, we discuss with members of *Tuha Peut* (BPD) from the *dusun* they represent. If it is unresolved at the subvillage or *dusun* level, the *Tuha Peut* will

take it up to village level. In the village level, all members of *Tuha Peut* help find a solution. All issues in the village will reach the *Tuha Peut*. The *Keuchik* (village head) will stay his hand if the issue has not reached the *Tuha Peut*. (Male, BPD member, Village I2, Kabupaten Aceh Barat, 11 September 2021)

We are new BPD, and we never had any training. So, it's only natural that we ask a lot of questions. (Female, BPD member, Village NI37, Kabupaten Bima, 20 September 2021)

Next, with regard to BPD members performing their duties and functions, their level of activeness in capturing people's aspirations is one of the factors that intensify BPD's oversight. From the quantitative survey, we learn that BPD members who were active in capturing people's aspirations tended to be more intensive in overseeing the village administration. This shows that there is a strong correlation between the function of capturing aspirations and the oversight function conducted by BPD members.

Thirdly, the many social aid programs launched during the pandemic since 2020 have taken a lot of the BPD's time to monitor them. This intensive oversight by BPD, especially of the management of social aid programs, seems to be closely related to the sensitive nature of these models as people really keep a close eye on their execution. If the programs do not go well, it has the potential of creating social conflict in the village. Based on the quantitative survey, the forms of oversight BPD use for the social aid program include evaluating and verifying the list of beneficiaries, ensuring that the amount of aid matched the description, and supervising the aid distribution (Table 42). From the qualitative findings, we can see that the intensive oversight by BPD helped uncover village administration's misappropriation and negligence in managing the social aid programs. In Village I11 in Kabupaten Pemalang, BPD uncovered the manipulation of BLT-DD list of beneficiaries by the village head, while in Village I3 in Kabupaten Aceh Barat, BPD went to the *kecamatan* to advocate for the disbursement of BLT-DD, which was delayed because the village administration was late in submitting the previous year's budget allocation and utilization report document to the *kabupaten*.

Table 42. Types of Social Aid Program Oversight by BPD Members

	Nonintervention Villages		Intervention Villages		Total	
	N=90		N=90		N=180	
	Total	%	Total	%	Total	%
a. Evaluating and verifying beneficiaries	54	60.0	60	66.7	114	63.3
b. Ensuring the amount and form of aids the beneficiaries received were correct	58	64.4	57	63.3	115	63.9
c. Disseminating information to the villagers	30	33.3	40	44.4	70	38.9
d. Monitoring social aid disbursement/distribution (<i>blusukan</i>)	46	51.1	50	55.6	96	53.3

Source: Survey result processed by the research team.

One interesting form of verification was found in a nonintervention village in Kabupaten Bima (Village NI37). Here, BPD themselves conducted a survey, visiting villagers to get

comparative data about prospective BLT-DD beneficiaries. Village NI37's BPD chair said this was done because BPD thought that there were still some RT, RW, or *dusun* heads, who submitted names not based on the real condition. He said:

Sometimes, our friends at RT/RW... well, they are humans after all. Sometimes they'd prioritize their kin, something like that. (Male, BPD chair, Village NI37, Kabupaten Bima, 25 September 2021).

Fourth, in some intervention villages, the intensifying activities were the result of the *Sekar Desa* training, whose topics include knowledge of things that BPD members need to pay attention to and do with regard to their tasks and functions. One BPD members in Aceh Barat said that the training gave him knowledge of how to read the village budget document. Meanwhile, in village in Kabupaten Bantaeng, an informant, who is a BPD member, said that the *Sekar Desa* training model gave him an awareness of the importance of involving the marginalized group. Because of that, in performing his oversight duties, he claimed that he worked hard to encourage the village administration to accommodate suggestions which favor or prioritize the marginalized groups.

However, the question that arises is why the input model from KOMPAK has not made the level of supervision of the BPD members in intervention villages not higher than that in nonintervention villages. Some of the answers to the question are as follows.

- a) The intervention period, which is only one year for each village, according to the model implementer, is too short, especially for the post-training counselling and assistance. This was admitted by a Fitra model implementer in Aceh Barat, who said that had the period been longer, she could have given more intensive consultation to the village about handling issues they faced. This was not easy to do because in the following year, they would be assigned for an intervention work in another village. This is despite the fact that assistance/counselling is important according to her because she realized that not all participants thoroughly understood all the training topics during the training. This happens because the quality of the participants tends to vary, with some of them being quite advanced in age. A pretty much similar sentiment was voiced by a Fitra model implementer in Bima. Some training topics, according to her, need to be presented repeatedly because they are considered quite difficult. She mentioned the topic "Village Budget Analysis" as an example, as she herself admitted that it took her years to fully understand how to conduct a budget analysis.
- b) There is no knowledge transfer from BPD members, who participated in the training, to the new members after new BPD members are elected and sworn in. This especially happened in villages which had a selection for BPD members in 2020. Unfortunately, in the process, many BPD members from the previous period were not re-elected or did not want to continue in the next period. For example, in Village I2, Kabupaten Aceh Barat, of the nine members, only one continued from the previous period. The result is that the new BPD members and the BPD members from the previous period did not have similar understanding of the topics.

6.1.2 Oversight by the Villagers

On the other side of the coin, the villagers have not shown the same improved enthusiasm as BPD in overseeing the village administration's performance. According to Article 68 of the Village Law (Law No. 6 of 2014), the public have the right to supervise various activities that the village administration performs. Based on the qualitative findings, not many villagers questioned, voiced criticism, or asked for accountability from the village administration or BPD with regard to the development process in their village. In intervention villages, efforts of involving the general population through Aspiration Post/Week, KLIK PEKKA, or Musrena Keren tended to become a platform the villagers used to say what they needed, not to voice criticism or assessment of the performance of the village management, either the village administration or BPD. For instance, in Aspiration Post/Week, in *kabupaten*, the captured aspirations were mostly still requests for something (goods and business capital) or needs for some physical development/public facility and training. The results of KLIK PEKKA were dominated by the needs for getting important documents (a family card, birth certificate, or wedding certificate), social aids, and physical development. Meanwhile from Musrena Keren, suggestions that arose were requests for tools for people with disabilities and basic needs and staple foods for the poor.

The model implementers in *kabupaten* admitted this even though, according to them, many activities in the village can become a medium for delivering criticism. One example was given by a model implementer from Seknas Fitra. He said that in one of the villages he was assigned to, some villagers used the Aspiration Post to deliver a complaint about the village office's erratic business hours.

From this criticism, the village administration realized that it was an input from the villagers. This means that the Aspiration Post, as a medium, can be helpful in improving the quality services. (Male, FITRA coordinator in East Java, Kabupaten Trenggalek, 10 September 2020).

Based on the in-depth interviews with informants from the village administration and BPD, the number of villagers who voiced complaints or criticism is not big. If there are, usually they focused on themselves, such as questioning why their name was not on the social aid beneficiary list during the COVID-19 pandemic. Based on the quantitative survey, only 12.8% of the household respondents⁵⁵ ever made complaints, gave suggestions, or voiced their aspirations about village development to the village officials who held their positions when the survey was conducted. The reason for the small number of aspirations, as mentioned in the subchapter about participation, is that villagers tend to be afraid or embarrassed to make complaints or voice criticism to the village administration or BPD. One of the informants from the marginalized groups in one village in *Kabupaten* Pemalang said that he once voiced a protest about an unfinished road construction project in front of his home, but he only told the workers. He said he did not dare to talk directly to the TPK, head of RT, or village officials, and he was also pessimistic he would get a response.

Rasane ya gela. percuma saya ngomong, sampe ngumpluk gak bakalan digubris. Saya sebagai orang kecil sih, tahu apa lah [Of course it's disappointing not being heard. But it

⁵⁵The number represents 56.6% of the villagers who had complaints/suggestions/aspirations (See Table A7).

won't do any good if I talk. I can talk until I'm blue in the face, but I won't get a response. I'm one of the little people, I know nothing]. (Male, person from a marginalized group, Village NI14, Kabupaten Pemalang, 18 September 2021)

One reason why such a condition happens is the lack of systematic effort to invite villagers to participate in oversight or monitoring activity, which in this case to create an aggregation of interests, or even further, to make it as a collective action. In intervention villages, the actors in the village who are involved in the models have not done this. Based on in-depth interviews, the Sekar Desa 'alumni' are still limited to asking villagers who have something they to complain about to tell it themselves at the village deliberation meetings. Meanwhile, the PEKKA model, which ideally has the potential of empowering women so that they have a critical way of understanding issues, in almost all intervention villages have so far only reached the stage of group formation and strengthening.

Involving elements of society in LKPPD discussion as found in several villages is a good development. However, so far, the elements that are involved are just the usual suspects (head of RT/RW, head of *dusun*, chair of LKD, village figures, etc.). Moreover, in some villages there is an indication that the village elites try to limit information from reaching the villagers about issues they deem sensitive. For example, in one village in Kabupaten Bantaeng, BPD would first hold a closed-door meeting with the village administration to get clarification about the findings/notes concerning LKPPD. According to one BPD member, this is done to avoid a long debate during the village deliberation meetings. Another example is concerning the findings by BPD about social aids in *Kabupaten Pemalang* and *Kabupaten Aceh Barat*. As previously mentioned, it was decided that the villagers would not be informed about it and the the issue would be resolved behind a closed door by BPD and the village administration. They said the reason was to avoid a social conflict.

Nevertheless, the collective action found in two study villages in Kabupaten Bima did not seem to come from a systematic pooling of interests and was reactive in nature. In Village I35 in 2021 the heads of RT held a protest at the village head office. They demanded answer about the incentive they had yet to receive. The protest was addressed with an explanation that the cause of the delay was the reallocation of Village Fund and the late disbursement process. Meanwhile in Village I34, a group of the village's youth initiated a protest for a few times to the village administration. Lastly, in early 2021 they staged a protest to demand an accountability for the toilet development project which was not realized in 2020. This spirit of youth activism in Village I34 seems to have developed into a serious intention to organize. In an in-depth interview, the local youth leader said that the village youths were in preparation to establish *Pemuda dan Masyarakat Peduli Desa* or Youth and Villagers Care for the Village, an organization whose objectives include monitoring the performance of the village administration and teaching villagers not to be afraid or embarrassed to express their opinions.

6.2 The Village Administrations' Responsiveness to Basic/Civic Administration Services and Needs for Development

The village administrations' responsiveness in serving the villagers is assessed by looking at how the village administration performs basic services (health and education)⁵⁶, provides civic administration services, fulfills the needs for development, responds to villagers' complaints about these services, and handles social issues. In general, the village administrations' responsiveness to providing basic services and civic administration services has improved. What is still challenging is their effort to meet the needs for development. Each will be explained in the following subchapters.

6.2.1 The Village Administrations' Responsiveness to Providing Basic Health and Education Services

So far, the village administrations' responsiveness in providing basic services is basically good. From the quantitative survey, we learn that *posyandu* was active in all study villages, while early childhood education activities are almost available in all locations (Table 43). Then, the informants from in-depth interviews and FGDs in general said that in the last three years basic services, such as *posyandu* and early childhood education/kindergartens were good and there were no differences. Only one village in Kabupaten Bantaeng still faced some challenges as their *posyandu* services were not maximum (one *posyandu* having to serve three *dusun*). Based on in-depth interviews with the village officials, the suggestion to add more *posyandu* had already been included in RKPDes 2022.

Table 43. Villages Actively Providing Early Childhood Education and *Posyandu* Basic Services

Basic Services	Nonintervention Villages		Intervention Villages		Total	
	N=16		N=24		N=40	
	No. of villages	%	No. of villages	%	No. of villages	%
Early Childhood Education	15	93.8	23	95.8	38	95
<i>Posyandu</i>	16	100	24	100	40	100

Source: Survey result processed by the research team.

At the beginning of the pandemic (March 2020), *posyandu* services and early childhood education activities did come to a halt because of the social distancing regulation and the prohibition of mass gatherings. The halt, however, lasted for only three or four months.

⁵⁶The basic services referred to here are those within the village authority. In this study, the basic health services focus on *posyandu* services, while the basic education services focus on early childhood education/kindergartens.

Then, it was business as usual. Based on the FGDs, we learn that generally the participants understood why the village administration needed to put a brake on the services and activities as they only followed instruction from the supravillage government.

Analysis of the 2018–20 APBDs in 13 qualitative study locations/villages show that the budget for the two services were always set each year. In fact, even in 2020, when villages were instructed to reallocate their budget for BLT-DD, the budget for *posyandu* and/or early childhood education in some of the villages increased (see Table A17 in Appendix 5). For *posyandu*, the budget was set aside for the provision of supplementary foods, pregnant mothers’ training classes, classes for the elderly, incentives for the cadres, and provision/construction of supporting facilities/infrastructure. As for early childhood education, the budget was for paying teachers’ honorarium, operational costs, and providing teachers’ uniform, teaching/learning aids, and other facilities/infrastructure.

6.2.2 The Village Administrations’ Responsiveness in Civic Administration Services

There is an improvement in village administrations’ responsiveness in providing civic administration services. In both KOMPAK intervention and nonintervention villages, the villagers said the changes they notice include improved ease of service. The factors with regard to this ease of service include faster service time, less cost or even free of cost, and more simple requirements and procedure. The quantitative survey also shows a high proportion of villagers who were satisfied with the basic/civic administration services provided by their village administration when they needed to take care of certain civic documents (84%)⁵⁷. Based on the inferential analysis, however, the levels of people’s satisfaction with the basic/civic administration services in intervention and nonintervention villages are similar (Table 44).

Table 44. Villagers Who Accessed Civic Administration Services and Their Satisfaction with the Services Given

	Nonintervention Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Household respondents who were satisfied with the services	98	83.8	101	84.2	199	84.0
Respondents who were unsatisfied with the services	19	16.2	19	15.8	38	16
Total	117	100	120	100	237	100

Source: Survey result processed by the research team.

⁵⁷This is measured from the lack of complaints from respondents about the time for document handling, ease of meeting the requirements, and ease of service procedure.

Table 45. Inferential Analysis of Villagers' Level of Satisfaction with the Basic Civic Administration Services

	(1)	(2)	(3)	(4)	(5)
VARIABLE	Villagers satisfied with the basic civic administration services	Villagers satisfied with the basic civic administration services	Villagers satisfied with the basic civic administration services	Villagers satisfied with the basic civic administration services	Villagers satisfied with the basic civic administration services
KOMPAK villages	0.0302 (0.354)	0.0434 (0.374)	-0.0514 (0.396)	-0.578 (0.489)	-0.0995 (0.697)
Individual Control	No	Yes	Yes	Yes	Yes
Household Control	No	No	Yes	Yes	Yes
BPD Control	No	No	No	Yes	Yes
Village Control	No	No	No	No	Yes
Constant	1.641** (0.251)	0.168 (0.855)	0.244 (1.197)	3.117 (2.494)	-3.995 (4.623)
Observations	237	237	237	237	237

Standard errors in parentheses

** p<0.01, * p<0.05

Note:

Individual Control: Sex; education; age; working; internet access; know BPD members; active in social activities; attendance in *dusun*/RT/RW meeting

Household Control: Existence of village officials/staff in the household; sex of the household head; number of household members; access to electricity; being a social aid beneficiary during the pandemic

BPD Control: Proportion of female members of BPD; proportion of people with disability in BPD; proportion of BPD members who graduated from senior high school or above; proportion of BPD members aged under 40 years old; average period of time as BPD members; proportion of BPD members who have ever received complaints/protests from villagers; proportion of BPD members who attended non-KOMPAK assistance/training; proportion of BPD members active in capturing aspirations and helping the marginalized group; proportion of BPD members who deliver the aspiration/suggest model to the village administration; proportion of BPD who conduct supervision/oversight of the basic administration services

Village Control: Village with BUMDes; village with village market; village with village-owned land; village land topography; the length of time the village head serving (years); having a female village head; age of village head; village head graduating from senior high school or above; village head being active in organizations/groups; village officials participating in non-KOMPAK training/assistance; village administration actively yet informally capturing villagers' aspirations; village staff participating in Sekar Desa

One factor that has helped the improvement of the civic administration services in the last three years is the *kabupaten* regulation which both directly and indirectly simplifies the administration process by involving the village administration. However, this regulation varies, even though it follows these patterns.

- a) In Kabupaten Aceh Barat and Kabupaten Bantaeng since the 2019/2020 period, the village administration assigned a staff tasked with providing civic administration

services. This staff's honorarium and operational needs come out of APBDes. This arrangement is in line with the stipulation in *bupati* regulation in each region.⁵⁸ Villagers thought that the existence of this special staff really helped because they did not need to go far to the *kabupaten* office for getting certain document. In fact, in Village I39, the staff applied pick-up/drop-off system if a villager was unable to come to the village office. Villagers needed only to prepare the required documents and contact the village staff/local officer (directly/via WhatsApp/via voice call), and the staff would come to their place. The village administration of Village I39 also provided free photocopy service at the village office for this.

- b) In Kabupaten Bima, Kabupaten Pematang, and Kabupaten Trenggalek, even though there was no special staff, the civic administration services were improving. This was because the village staff were willing to help those who came to the village office or to their home. In Village I22 in Trenggalek, during the COVID-19 pandemic, the village officials took the initiative to provide a pick-up service to the homes of villagers who needed services. Moreover, the process by the village administration in Trenggalek and Pematang was simplified with the introduction of online services, provided by the population and civil registration agency in the *kabupaten* in 2020. Meanwhile in Bima, the *kabupaten*-level population and civil registration agency ran the model called *Melayani sampai Serambi Rakyat* (MESRA) or Serving to People's Doorstep and free document printing (*cedok gadis desa*) model. These brought the services closer to the villagers as a staff member was assigned at the *kecamatan* office—a service which actually has run since 2017.

6.2.3 The Village Administrations' Responsiveness in Village Development

With regard to development, the village administrations' responsiveness is still not satisfactory. The quantitative survey with households as the respondents reveals that many respondents felt that their complaints/suggestions/aspirations were not responded. Some villagers who filed a complaint or voice their suggestions/aspirations, but most said it was only noted and recorded (43.9%) or even said to require no further scrutiny (4.9%). Only 29% household respondents said that their complaints/suggestions/aspirations were followed up by the village administration and only 14.6% were accommodated and included into the village planning.

⁵⁸In Aceh Barat, this special officer is called *Petugas Registrasi Gampong* (PRG) or Village Registration Officer. It is based on the Instruction of the Governor of Aceh No. 06 of 2018 on the Establishment of PRG, which in Aceh Barat, its derivative regulation is *Perbup* No. 36 of 2018 on the List of *Gampong* Authorities Based on the Right of Origin and *Gampong* (Village) and *Perbup* No. 23 of 2019 on Organizational and Methodical Structure of Village Governance. In Bantaeng it is called Citizenship and Civil Registration Coordinator (*Koordukcapil*) established based on *Perbup* No. 80 of 2019 on the Acceleration of the Ownership of Civic Administration Registration Document for the Civil Administration of Vulnerable and Special Group Citizens in Kabupaten Bantaeng.

Table 46. Types of Response to Complaints/Suggestions/Aspirations the Village Administration Mostly Give to Villagers

Types of Responses from the Village Administration	No. of Villagers	%
1. Directly followed up together with the village administration	24	29.3
2. Included in the Village Activity policy and draft document	12	14.6
3. Discussed in a deliberation meeting with the villagers	6	7.3
4. Investigated further	4	4.9
5. Complaints/suggestions/aspirations received/recorded	36	43.9
Total	82	100

Source: Survey result processed by the research team.

From the quantitative survey of the village administrations, the research team found a difference in the patterns for handling and managing criticism/suggestions/complaints from the public in the intervention and nonintervention villages. Related to social issues, generally complaints were followed up by the village administration. In this case, the village administration tended to act as a facilitator. The difference is that in the nonintervention villages, the village administration facilitated the solution with the related parties, whereas in the intervention villages, the administration facilitated a discussion or dialog between the disputing villagers. The handling of complaints related to social aids and civil administration services/development used a different strategy also. In the nonintervention villages, the handling of complaints related to social aids and services mostly was mostly by having a dialogue with the villagers. Meanwhile, in the intervention villages, methods to handle these two types of complaints usually had more balanced variations: holding a dialogue with the villagers, facilitating solution to the issue with the related parties/bodies including the supravillage government, and verifying or investigating the criticism/suggestion/complaint. This indicates that the village administrations in the intervention villages seem to have more understanding of the issues and are able to sort which issues whose solutions should be provided by the village and which ones are not.

Table 47. Forms of Responses by the Village Administrations to Villagers' Complaints

	Related to Social Aid		Related to Civil Administration and Development		Related to Social Issues	
	N=16	N=24	N=16	N=24	N=16	N=24
	Nonintervention Villages	Intervention Villages	Nonintervention Villages	Intervention Villages	Nonintervention Villages	Intervention Villages
Village office receiving complaints about the following topic (1)	62.5	70.8	25.0	20.8	6.3	4.2
Forms of response from the village administration:						
1. Making verification or launching an investigation	30	23.53	25	20	0	0
2. Facilitating the process to find a solution with the related parties/bodies, including submitting the report to the supravillage government	10	35.29	0	40	100	0
3. Holding a dialogue with the disputing villagers/holding a meeting with villagers	60	35.29	50	40	0	100
4. Including the suggestion/input in the next year's RKPDes	0	5.88	25	0	0	0
Village office not receiving complaints about the following topics (2)	37.5	29.2	75.0	79.2	93.8	95.8
Total ((1) + (2))	100	100	100	100	100	100

Source: Survey result processed by the research team.

Moreover, there are complaints/suggestions/aspirations that were accommodated in the next year's RKPDes even though only a small number of villages have done this. Related to

this, one of the informants for the qualitative study in one of the villages in Kabupaten Bima argued that the village administration could only do so much to accommodate all complaints/suggestions/aspirations they received. He said that the size of the budget a village received did not mean that the village administration was given a free rein to manage it, as there were regulations from the supravillage government that limited this.

This [village] government was always limited by the higher government. They 'steered' us on how to utilize the village budget. We have our hands tied by the regulation. (Male, BPD chair, Village NI37, Kabupaten Bima, 25 September 2021).

In other regions, however, the supravillage regulations tend to encourage the village to be more responsive in responding to the villagers' needs, especially the marginalized groups. We can see this in Kabupaten Bantaeng and Kabupaten Trenggalek. In both *kabupaten*, the *bupati* issued a *perbup* which requires that each village hold a deliberation meeting special for the people from the marginalized groups. This regulation should be appreciated as an effort to institutionalize the channel to capture aspirations from the marginalized groups. Factors that led to the issuance of the regulation include the role of the KOMPAK partners who quite intensively made approaches and advocacy to the regional government in both *kabupaten*. In Trenggalek, the meeting is institutionalized and dubbed *musrena keren*, or deliberation meetings for women, child, disabled, and vulnerable groups. Meanwhile, in Bantaeng, it is a special deliberation meeting for multiple marginalized groups. Thus, with the institutionalization, the village administration has an obligation to pay attention to people's complaints/suggestions/aspirations, specially those from the marginalized groups.

However, this regulation does not explicitly require that the village affirm the recommendations from the special deliberation meeting as part of the village priorities. In Trenggalek, the recommendations from *musrena keren* still need to be contested against other suggestions in the village deliberation meeting. This means that the recommendations from of *musrena keren* may be 'outvoted' and not be entered into the village planning list of priorities. The same thing happened in Bantaeng as based on the technical guideline issued by Village Community Empowerment (PMD) Agency, the special deliberation meeting is held after the village deliberation meeting. With this kind of arrangement, we can say that the chance for the recommendations from the special deliberation meeting to be included in the village planning in the the same year is pretty much closed because the village deliberation meeting has already set the priorities.

Moreover, because the village is not explicitly required to make an affirmative policy to accommodate the aspiration of the marginalized groups, whether the recommendations from the *musrena keren*/special deliberation meeting can be entered into the village planning highly depends on the "concerns" of the village administration, BPD, and/or village deliberation meeting participants. In other word, the recommendations from the *musrena keren*/special deliberation meeting have the potential of being shelved by the majority of village deliberation meeting participants who do not see them as priorities. So far, however, there is not an example of extreme condition where the participants of the village deliberation meeting rejected the recommendations from the *musrena keren*/special deliberation meeting. In both *kabupaten*, we can say that there is an improved awareness in villages in the study locations to affirm

complaints/suggestions/aspirations from the marginalized group. In fact, in Bantaeng, the village administrations took the initiative to reverse the order set in the technical guideline and had *musrena keren* first, followed by the village deliberation meeting. This was done to ensure that the recommendations from the special deliberation meeting can become an agenda in the village deliberation meeting.

If we don't hold the special deliberation meeting first, the village deliberation meeting won't be able to capture all [aspirations]. We don't follow the instruction [the technical guideline] because it won't be successful if we do. Until now we've received no reprimand from kabupaten regarding this." (Male, Village I40, Kabupaten Bantaeng, 15 September 2021).

With this adjustment, some suggestions from the special deliberation meeting managed to enter RKPDes. These suggestions include marriage *itsbat* (state confirmation), procurement of uniform for *majelis taklim* (religious affairs), procurement of school uniforms for poor families (education affairs), construction of an artesian well for clean water, construction of a footpath (development), and assistance for people with disabilities in the form of wheelchairs. Aside from being accommodated in RKPDes, some of the recommendations from the special deliberation meeting were also submitted by the village administration to the *kabupaten* government. Some of these were request for business capital loan for a women's group and sewing and make-up training. According to the official in the village administration, these suggestions—both entered into RKPDes and suggested to *kabupaten*—were realized in phases in 2018–20 period.

6.3 Changes in Accountability due to the COVID-19 Pandemic

The biggest impact felt by the villages is the policy of refocusing of Village Fund (DD), issued by the central government in 2020 as part of the series of policies in handling the socioeconomic impact of the pandemic. Aside from causing the cancellation or the delay of some physical and nonphysical development plans, the policy has also caused villages to revise the RKPDes and APBDes that had been approved in late 2019 or early 2020. As this is a national policy, this impact is felt in both intervention and nonintervention villages.

The recommendations from *musrena keren*, namely the procurement of assistive devices for people with disabilities and training for the vulnerable groups, like widows and migrant workers, are still under consideration to adjust to the condition during the ongoing pandemic. At the moment, much of the budget in the village is used for the refocusing. Maybe the *musrena keren's* recommendations will become village agenda next year. (Female, BPD member, Village I22, Kabupaten Trenggalek, 10 September 2021)

There was a plan to have a training program for BPD members for 2021, but it was scrapped due to the pandemic. The revised plan was to hold it in 2022. (Female, BPD member, Village NI37, Kabupaten Bima, 20 September 2021)

Not only postponing the development plan, in some villages, the refocusing policy had absorbed a very big portion of the budget. As we all know, after the refocusing, the village fund was not allocated only for BLT-DD, but also for various activities related to the

prevention of the spread of the pandemic and other mitigation efforts, such as for purchasing face masks and disinfectant, operational costs for the *Desa Siaga COVID-19* task force, providing isolation houses, and labor-intensive cash assistance program. For instance, in Village I12, Kabupaten Pemalang, in the 2020 and 2021 APBDes, the portion of the village funds allocated for this policy reached 79% of the total village funds the village received.

However, a scrutiny into the 2020 APBDes of 13 sample villages for the qualitative study reveals that budget allocation for people from the marginalized groups (women, poor families, people with disabilities, and children) in sample villages in Kabupaten Pemalang and Kabupaten Bantaeng increased.⁵⁹ In all sample villages in Pemalang, there was an increase in procurement for *posyandu* activities, rehabilitation of uninhabitable houses, and toilet construction. In Village I12, the budget for *posyandu* increase more than sevenfold. In Village I11, the budget for uninhabitable house rehabilitation increased threefold. Meanwhile in Village I39 in Kabupaten Bantaeng, the budget allocation for RLTH rehabilitation and women empowerment saw an increase of 2.5 times and nine times, respectively. From the in-depth interviews, we learn that for women empowerment the procurement focused on activities for establishing and training of Female Farmers Group (KWT). KWT is one of the groups asked to voice their aspiration during the 2020 Aspiration Week, organized by Yasmib-KOMPAK. The result was that their aspiration was allocated in the 2021 APBDes in the form of farm road construction. In Village I40, in general, there was no activity with a focus on the marginalized groups postponed or delayed in the 2020 APBDes; only the budget was decreased.

In other sample qualitative villages, the average budget allocated for the marginalized groups 'only' dropped 2% from that in 2019. The biggest drop was found in Village NI37 (6.67%) and the smallest in Village I34 (0.73%), both in Kabupaten Bima (see Table A18). In general, the big budget cut was for physical projects, such as in Village NI37, which cut the budget for uninhabitable house rehabilitation from Rp161,925,000 in the 2019 APBDes to only Rp5,000,000 in 2020. Villages in Trenggalek did not even allocate any budget for uninhabitable house rehabilitation in the 2020 APBDes. Meanwhile, in Kabupaten Aceh Barat, the budget for PKK improvement was not found in the 2020 APBDes in the three study villages even though in 2018 and 2019, there had always been budget allocated for PKK.

⁵⁹Analysis of spending for the marginalized groups in 2020 already used the Revised Edition of APBDes post-Regulation in Lieu of Law No. 1 of 2020 by excluding the spendings allocated for BLT-DD. The types of activities indicated for the marginalized groups can be seen in Table A19.

VII. Factors Affecting the Implementation of the Social Accountability Models and Their Sustainability

Social accountability in a village requires that there is a balancing actor from among the villagers. This balancing actor should be able to provide inputs and oversee the village administration as the executive in village governance. This actor can be BPD, as the representative body filled with people elected as the villagers' representatives. Otherwise, the actor can be villagers—individually or in groups—motivated to play an active role for the village's progress. So that the social accountability grew and develop, on the one hand, there needs to be proper commitment and capacity from these actors. On the other, they need to be given the same opportunity to access and/or give information, to actively participate in giving suggestions/proposing aspirations, voicing criticism/demands, and receiving the responses.

In this context, KOMPAK conducted an intervention in some villages using several models run by its partners. Some models are directed to strengthen the commitment and capacity of these village actors, while some others are directed toward cultivating mechanisms that guarantee transparency, participation, and accountability in village governance. In previous chapters are described multiple factors which affect the actors who had been directly involved in this intervention, both the KOMPAK model implementation partners and actors in the villages, during the intervention phase and post-intervention phase. However, of course the whole process had not happened in a vacuum; some other factors also played a role in affecting the process and especially its sustainability. The description of some of these factors is as follow.

7.1 Intervention by the Supravillage Government Being a Double-Edged Sword

Village Law guarantees that a village is an autonomous entity. Yet, this autonomous characteristic does not in fact stand by themselves or be independent as they are influenced by policies issued by the supravillage government. In practice, village autonomy is within the subordination of supravillage governance. That is why substantially, the pattern and mechanism of social accountability in villages tend to be those of uniformity and align with the regulations issued by the supravillage. The strong influence asserted by the supravillage is reflected in the many regulations which govern a village, from the central to the *kabupaten* level and from various state ministries/institutions.

One of the reasons of the existence of many regulations is a stigma concerning the inadequacy of human resources that villages possess, which in certain cases and aspects

are correct. In Kabupaten Pemalang, for example, according to the *kabupaten* government, only 50% of the villages have incorporated the regulation issued by the supravillage government into a village policy. This was strengthened by an informant from the *Gampong* People Empowerment Agency (DPMG) of Aceh Barat, who said that most villages in his region only copied and pasted contents when drafting village core documents, such as RKPdes or APBDes. That is why it is rare to find villages which have other regulation products other than those required, such as *perdes*, RKPDes, and APBDes. The same thing happened in villages in Trenggalek. Most villages also still relied quite heavily on the help of the village assistants/counsellors. This situation has made the supravillage government tend to always take or be in the more superior position and believe that it needs to provide the villages with many guidelines.

In practice, the supravillage supremacy over the village governance is like a double-edged sword. On the one hand, to certain level, the regulation set by the supravillage does help in the achievement of good village governance. For example, the policy of implementing the *Siskeudes* application has made budgeting in villagers more organized. The supravillage government's step to give sanction or incentives is also quite effective in promoting good village governance. In most regions, the threat of sanctions in the form of delaying the transfer/disbursement of funds for the following period has made the village administrations quite disciplined in routinely and in a timely manner submitting their accountability report. In Kabupaten Bima, the incentive came in the form Village Fund Incentive (Dinda). It was given to villages with good performance of governance.⁶⁰ According to PTPD in one of the *kecamatan* where the villages became the samples for this study, the Dinda model was quite effective in motivating the villages to improve their performance because the incentive fund was quite big, namely Rp100 million in 2019 and Rp50 million in 2020. In the two years of the model's implementation, of the total 191 villages, 57 villages have become the model's beneficiaries. We can say that in general, the village administrations will try to comply with each arrangement made by the supravillage government. This compliance can become an entry point for the supravillage government to consistently encourage the village administrations to improve their performance.

In a more substantive matter, the regulation about *musrena keren* in Trenggalek and special deliberation meeting in Bantaeng is a strategic example of how the supravillage government has succeeded in encouraging villages to be more inclusive in drafting their village-level policies. The aspirations of the marginalized groups, which in the past had mostly been dominated by the majority and elites in the name of public interest, could actually come to the surface via the deliberation meetings. Some marginalized groups' needs got affirmation to be included in the development plan. In fact, in Bantaeng, some were realized in 2020 and 2021. Even so, the effectiveness of this breakthrough in policy needs to be assessed because the affirmation to some extent still relies on the 'sensitivity' of the elites who participate in the village deliberation meetings.

⁶⁰Six indicators are used to assess whether a village deserves to get Dinda. They are: (i) RKPDes drafting, (ii) APBDes drafting, (iii) budgeting in APBDes, (iv) village financial management, (v) basic services, and (vi) village economy. Then 27 assesment variables are derived from these six indicators. For example, for the village financial management, the assessment factors include timely LPPD submission to the *bupati* and submission of LKPPD to BPD no later than 31 March.

On the other hand, the supremacy of the supravillage government, which leads to their overcontrolling the villages, can mean the death of local initiatives and innovation with regard to good village governance and can further erode the village autonomy. From the aspect of transparency, the technical arrangement made by the supravillage government, which goes as far as determining the format of billboards for APBDes, has in such a way made it difficult to find a village that is innovative and progressive in disseminating information to the villagers. The transparency practices in the village tend to become an act of fulfilling formal obligation. Besides contents that many villagers have problem understanding, in some villages, the placement of billboards is sometimes in places which fail to immediately catch people's attention. So far, village administrations do not seem to fully practice the substance of transparency principles, namely basing information dissemination on the consideration that all villagers have the right to information that is easy to digest and fits their needs.

Then, because the supravillage government still faces a growing challenge in conducting oversight, sometimes the implementation of the regulation is distorted. In the aspect of participation, for example, the obligation to present villagers representing the marginalized groups in the village deliberation meeting often becomes a formality only, as they do not get a chance to present their aspirations or their aspirations lose to those of other groups deemed having a higher social status.

Furthermore, in the aspect of accountability, a case that happened in two sample villages in Kabupaten Pemalang provides us with an example of how supravillage government's superiority eroded the village autonomy. BPD, which tried to perform its functions to seriously assess LKPPD, was called by the *kecamatan* as the body was considered delaying Village Fund's disbursement process. In fact, the realization of this supremacy became banal. In one *kecamatan*, the *kecamatan* officials required that BUMDes make their purchase from joint BUMDes (BUMDesma) *kecamatan* and this was bad business because the price BUMDesma put was above the market price. Moreover, some informants told the team that some officials in *kecamatan* tried to exploit the village administration by requiring the village to make activities following the wish of the *kecamatan*, such as when designing a training program for village officials or BPD members. In fact, some required that the village administration ordered village infographic boards from the *kecamatan*.

In one case in Kabupaten Aceh Barat, in a village which was the location for the qualitative study, a supravillage policy to appoint a village head tarnished the good participation, transparency, and accountability efforts. According to an informant from DPMG, since 2019, more than half of definitive village heads have passed their term. As per the rule, the *bupati* has the authority to appoint PNS or civil servants, working in *kabupaten* to be acting village head until a new village head is determined using general election mechanism (*pilkades*). Instead of appointing a civil servant to the position of acting village head, the *bupati* tended to appoint those in his campaign team in 2017 general election to fill the position of acting village head in their respective village. One village figure in a sample village said, "It's the *bupati*'s decision. Whoever he appointed becomes the village head. So, those in position were in his campaign team and this has gone (every year) for three years." The problem is that each acting village head ran the administration by disregarding the principles of good governance because he felt that he was a '*bupati*'s man'. An example of this arbitrariness is the reluctance of the acting village head in one of

the intervention villages to be open to BPD about budget utilization until it was found out that there was misappropriation.

7.2 Political Pigeonholing: Shadow Over Village Governance

Political affiliation or grouping among villagers is actually normal and good in creating a democratic climate in the village, especially if these groups position themselves as 'oppositions,' acting as a balancing power to monitor the ruling administration's governance and performance. However, it is a different story when this grouping and opposition behavior are just the elites competing against one another with the aim of bringing down their competitors and not in the context of improving village governance. This situation was found in two KOMPAK intervention villages in Aceh Barat, which interestingly involved village elites, who previously had been the members of campaign teams during the general election for the *bupati* in 2017. The intrigues between these elites spilled over the village's governance.

In one of the villages, the intrigues were peppered with the atmosphere of mutual suspicion, which was already present nearing the end of the definitive village head's term. The model implementer from FITRA National Secretary (*Seknas*) in Kabupaten Aceh Barat said that when *Sekar Desa* model was running, the feeling of disappointment toward the village head started to surface as BPD members became more critical in demanding openness. The situation happened because the village administration and BPD were 'controlled' by different camps. Even though the situation did not affect or hinder the model implementation, disappointment from the village head did give birth to mistrust toward FITRA Seknas, thinking it as an agent provocateur.

In 2019 the political condition between the village head and BPD wasn't conducive, such as in Village I2. In Village I2, the situation was like this: The village head had passed his term, but he failed to deliver his accountability report, which BPD quite accordingly criticized. This made the village head felt suspicious of us. Actually, we only wanted to explain that it was part of BPD's duties and functions. There was no intention to provoke BPD. (Male, 10 September 2021)

The feud among the elites reached a new height when the definitive village head's term ended in 2019, so there was a need to have an acting village head until a definitive one was elected. There was a competition between elites and their supporters to secure the position of acting village head. When one of the groups held the position of village administration (village head and his instruments), the other group took the position as the opposition and often threw criticism, such as the village administration not being transparent and accountable. However, when the opposition group held the position of power, they also disregarded good governance principles. For example, a *dusun* head in one of the villages which several months prior had had *pilkades* said that during the new village head's term, only three people seemed to run the show: Village head, village secretary, and *dusun* head.

Besides not holding *dusun*-level deliberation meeting, the current village administration also didn't hold any village deliberation meeting in 2020 to discuss and determine the

COVID-19 BLT beneficiaries. In 2021 BLT beneficiaries rose from 74 to 86. To determine who would become the beneficiaries, the village administration didn't hold a village deliberation meeting. The decision was made by *Keuchik* (village head), village secretary, and one *dusun* head. (Male, *dusun* head, 33 years old, Village I3, 16 September 2021)

Because of the situation, the position of village head changed almost every year, changing from one group to the next. The situation has the potential of continuing because village election (*pilkades*) which should be held in 2020 was delayed.⁶¹ Until the team conducted the qualitative data collection process in September 2021, there was still no certainty when *pilkades* in Kabupaten Aceh Barat would be held.

Meanwhile in Kabupaten Pemalang, there was post-election polarization within the village administration, between the new village head and village apparatus who did not support him, or between BPD members from different camps. In Village I11, for example, according to some informants, the village head did not see eye-to-eye with the village secretary and several of the section heads and head of affairs because they actually had supported the losing candidate. This friction also happened within BPD. BPD members who initially supported the losing candidate were not involved in multiple BPD meetings. In Village I12, meanwhile, the village head lost prestige to the village secretary. The condition, in certain level, affected the running of the village governance even though it did not directly affect public services. One informant (a BPD member) stressed that there was no improvement in governance during the current village secretary's term because the person had more influence than the village head. The informant said:

The village head is actually nice and wants to listen to inputs [from BPD], but the execution or realization is slow or even no realization because of the game played by the person under him. (Male, BPD member, Village I12, Kabupaten Pemalang, 18 September 2021)

Meanwhile in Kabupaten Bantaeng, sentiments between the village administration and BPD were also evident in several villages. According to the Seknas FITRA model implementer in Bantaeng, during the model implementation, the village administration thought that BPD had overstepped their authority and did the job of the village administration by organizing the Aspiration Week. He then explained that the model was designed so that BPD could perform their main tasks and functions and that BPD was required to coordinate and partner with the village administration. Also, in one of the sample villages for the qualitative study, after the *pilkades*, almost all village apparatus resigned because they were the supporters of the previous village head who lost in the election. Moreover, some village staff members were let go by the elected village head because of a conflict with him. According to some informants, all village staff members at the time were supporters of the village head. Currently, the political climate was not as heated as it had been; however, some nonsupporters said they were not involved in activities/models in the village. For example, they were not involved in the village deliberation meeting. Sekar Desa alumni whose term as BPD members had ended were also never invited anymore in deliberation meetings or village activities. Moreover, there

⁶¹The delay was also because of the central government's policy, which instructed that all *pilkades* in Indonesia be delayed so as not create crowds because of the pandemic and because the time was too close to the regional general election 2020 (CNN Indonesia, 21 September 2020).

was also an issue about the majority of BLT-DD distributed to those who supported the village head.

On the other hand, the political pigeonholing did not happen in villages where the village heads had been in office for decades. The condition was found in at least three villages—KOMPAK intervention and nonintervention villages—namely, two sample villages in Kabupaten Trenggalek and one nonintervention village in Aceh Barat. In these three villages, the village head had held the position for three terms. In Trenggalek, the term will end in 2025, while in Kabupaten Aceh Barat, the village head's term actually had ended in 2019, but he was then appointed as acting village head and it was extended each year. The length of term of the village head in the three villages reflects the trust the villagers have. From interviews with several parties in the village, the research team could not detect any strong opposition because the village head was open, both to disseminating information and to suggestion/criticism from the villagers.

In two sample villages for the qualitative study in Kabupaten Trenggalek, there was no striking political segmentation so that PTA went smoothly. In Village I22, the indications were reflected in (i) the way all informants giving good score to the village administration's performance; (ii) the fact that the village administration in Village I22 was open to criticism and suggestions and often asked for inputs to be discussed from the villagers. Sepeda Keren cadres the research team met for in-depth interviews admitted that despite his strict character, the village head was always open to villagers' suggestions. Quoting the village head, the cadre said:

I cannot make the decision without all of you. (Female, Sepeda keren cadre, Village I22, Trenggalek, 20 September 2021)

The village administration tried to provide all-encompassing services, including to the marginalized groups. The condition has created good environment for the implementation of the model. As expressed by one of the village figures, who had chaired *Karang Taruna*:

After we had Sepeda Keren, women and the vulnerable groups have been more vocal and active. (Male, head of RT, Village I22, Trenggalek, 11 September 2021)

In Village NI28, the accountability process also went well. All village officials and staff, from heads of RT to the village head and BPD were responsive to aspirations/complaints and the villagers' needs expressed in formal and informal forums, such as *yasinan* (Qur'an recital forum). In this context, the BPD chairman, who became the village head's competitor in the 2019 *pilkades*, said:

BPD and the village administration have harmonious relationship because as partners... the village administration respected BPD. If we ask for documents we need to study to ensure ease of oversight, there is no issue.... Not working alone, always making effort to cooperate. (Male, BPD chair, Village NI28, Trenggalek, 14 September 2021)

According to the BPD chair, the village administration has also been inclusive, realizing the budget allocation for training and providing tools for making *reyeng* woven products to the vulnerable group. In 2020, the village administration procured two wheelchairs for people with disability. A female member of BPD, who was appointed in 2020, said:

All this time, the village has invited the marginalized groups, the vulnerable group, and people with disabilities to participate in the village deliberation meeting. But the attendance was not as big as *Musrena Keren*. (Female, BPD member, Village NI28, Trenggalek, 14 September 2021)

Meanwhile in the nonintervention village, *Gampong* NI1 (Aceh Barat), the social accountability was relatively better than the two intervention villages. This was reflected in the transparency aspects, which were open and inclusive. The village head made use of Whatsapp Group feature to disseminate information ranging from social activities, deliberation meetings, to news about COVID-19. Exchange of information also happened via WhatsApp groups because in this village, *posyandu*, *karang taruna*, and PKK cadres, village officials, and BPD have their own group. Aside from the cellular signal in the village, which is pretty reliable, the mechanism for disseminating information happened also because the village head insisted that information be shared. In this regard, one village figure said:

The disclosure and open atmosphere *Keuchik* builds can be said to be a plus point compared to several other villages. Why do we say this? Because some village heads, including those [in this *kecamatan*], were under scrutiny by the regional government. (Male, 57 years old, village figure, *Gampong* NI1, 22 September 2021)

7.3 Change of Officials in the Village Administration and BPD Members A Potential for Negatively Affecting SA Sustainability

In Kabupaten Aceh Barat, a change of the village head is also accompanied by changes in officials and staff, which are actually against the regulation, but not discouraged by *kabupaten* government.⁶² In two KOMPAK intervention villages that became qualitative samples, people said that village officials are “the village head cabinet” so that the village head held the full authority for their appointment (even if it was only acting village head). For this phenomenon, the agency in the *kabupaten* office which holds the authority to oversee the village administration seems unable to do much. An informant from DPMG had this to say.

We are overwhelmed, if there is a change in *keuchik*, automatically the *gampong* officials will also change. Actually, we already remind him not to change the staff if they don't do anything wrong so that the administration can continue to work, especially if the ones who are replaced are the treasurer, head of development affairs, and village operator. Each year, this sort of thing happens and we have to give training. (Female, 52 years old, DPMG Aceh Barat, 14 September 2021)

⁶²The regulation referred to is *Pemendagri* No. 83 of 2015 on the Appointment and Dismissal of Village Officials. Article 5 of the regulation states that besides in the event of death and resignation, village officials and staff can only be dismissed if the person (a) has reached 60 (sixty) years of age; (b) is declared as a convict based on a court decision with permanent legal force; (c) is permanently unavailable; (d) unable to meet the requirements of a village official; and (e) has broken the regulation as a village official. The dismissal process must also be consulted beforehand with the *camat* (head of *kecamatan*).

Unfortunately, the change is not accompanied by improvement in the operations. One simple example is that even though in the interview the informant from the village administration said there was a periodic change of staff, during the qualitative data collection process at the village office, the office was practically mostly locked. This could happen because the staff did not understand their tasks and functions. The research team also had difficulty obtaining secondary documents (RPJMDes, RKPDDes, or APBDes) because the village head and the current village administration officials did not keep them. One of the officials who still conducted daily routine was the *Gampong* Registration Officer (PRG), who just happened to be not replaced like other staff members. To note, the PRG more often provided services from home or went to the villagers' homes.

Change of staff in one of the villages in Bantaeng also led to pretty similar issues, but it did not last for too long because of the village head's leadership style which was instructive and strict so that his staff seemed to be quite afraid of him. However, despite the strict exterior, the village head was described as being an open-minded person and that he liked to learn and wanted to accept things which can be beneficial. These include ways to improve inclusiveness in governance, just like what the administration was doing. Helping him to run the government in the village was his experience as former *dusun* head and his family background, who had been in the government (as a former *camat*).

Aside from changes in village administration officials/staff, in some villages BPD members were also replaced as the result of the election held in 2020. This situation is noteworthy, especially in villages where the main targets of the model are BPD members. In these villages, almost all selected BPD members were new faces. In Kabupaten Bantaeng and Kabupaten Aceh Barat, for example, only one BPD member had ever participated in *Sekar Desa* training. Related to this condition, many informants in the village thought that the new BPD members still could not show maximum performance. On the one hand, this could be seen from their lack of understanding of their tasks and functions and their lack of knowledge of what they were supposed to do. On the other hand, some informants, especially those from the village administration, were considered to be poking their nose into things BPD had no authority.

Changes of village administration officials and BPD members have the potential of hindering the sustainability of the social accountability in the village after the intervention period ended. The lack of knowledge and skill transfer mechanism, both in the model and local wisdom, makes the learning process depend heavily on the initiative of the persons. In Kabupaten Bantaeng, the village officials were 'quite lucky' because the village head had some experience as *dusun* head and came from a family of government officials. Meanwhile in Kabupaten Aceh Barat, the new BPD members who were dominated by young people had the initiative to consult with village figures quite often and this helped them in making decisions.

Box 3

Strategies of young BPD members of *Gampong* I3 to close the gap in experiences and respond to villagers' skepticism

Members of *Tuha Peut* (BPD) in *Gampong* I3 in Kabupaten Aceh Barat were elected in 2020 and were dominated by young people; they were 20–30 years of age. This domination by the youths in *Tuha Peut* can be said to be against the sociocultural norms within the Aceh community. Based on the informants, in the Aceh community, aside from the governance function, which is more or less similar with that of BPD's, *Tuha Peut* also has the authority to settle social disputes in the *gampong*. That is why, usually *Tuha Peut* is filled with people with experiences which are quite advanced in age. *Tuha Peut* means 'four who are respected', with the composition comprising elements of a *ulema*, the custom leader, a knowledgeable scholar, and a community figure.

In the 2020 election, actually some members from the previous period, who were advanced in age, wanted to run for another period. However, they could not provide the requirement of the proof of minimum education level (junior high school/equivalent). On the contrary, some of the young people who ran and were elected initially did not want to be inside a government institution. For example, the chair of *Tuha Peut*, who is still 28 years old, initially wanted his friend to run but because he could not meet the final requirement, he was instead nominated. "Finally other people encouraged me to run for the chair of *Tuha Peut*, including that friend of mine," he said.

Even though they met the education requirement (most graduated from senior high school/equivalent and some have a university diploma), the new *Tuha Peut* members on average did not have experiences in government. The result was that some parties in the village doubted their capability. One village figure said, "The current *Tuha Peut* are very young and lack experiences in solving problems in the village. Sometimes they are also reluctant to find out or read about the rules. This makes them lack a sharp analysis skill." Another village figure even 'consulted' with *kecamatan* their skepticism with the elected *Tuha Peut* composition, which he believed to be "too young."

Realizing their lack of experience and villagers' skepticism, *Tuha Peut* opted for opening themselves and involving multiple parties in deciding on issues they encountered. Handling of social issues, such as polygamy, divorce, villagers' feud, land dispute, and fights, utilized the deliberation meeting attended by many village figures to achieve collective agreement. *Tuha Peut* in this case function themselves as moderator, giving ample room for the respected village figure to speak. Also, inviting various elements in the society to deliberation meeting was done when they perform their function as overseer of the village administration's performance.

When handling government issues related to regulations, *Tuha Peut* consulted with those with more knowledge. To respond to the issue regarding the acting village head (in 2020, not the current one) who continued to delay submitting his accountability report, for example, *Tuha Peut* consulted with the village counselor. They also consulted with the village assistants to respond to the late disbursement of BLT-DD fund because the village administration had been late in submitting the accountability report to *kabupaten*. Accompanied by village assistants, *Tuha Peut* advocated the issue with *kecamatan* officials and the result was the late BLT-DD would be distributed in September 2021. "I just coordinate with village assistants in any issues," said the *Tuha Peut* chair.

Nevertheless, disputes between political groups also existed. Of the nine members, one was never invited to *Tuha Peut* meetings, especially if the agenda was related with what had happened in 2020. He was the brother-in-law of the previous acting village head. "If there is a meeting about the case in 2020, we don't involve that one member because he will leak any information to his in-law," explained the *Tuha peut* chair.

7.4 Public Apathy and Lack of Effort to Maximize the Roles of Village Figures

Of all the factors, the most difficult part to improve the village administration's PTA performance is growing, maintaining, and fostering villagers' active role. In some villages, villagers and FGD participants the team interviewed showed a tendency to be apathetic. This apathy is due to several factors. *First*, their experience of having a village head who was not open, not democratic, and even corrupt. This was recorded in Village I11, referring to the previous village head. Even though there was a new village head, the person was not able to win the villagers' heart, as some of his policies were considered lacking in transparency. One example is the handling of the case of the construction of a pond in one of *dusun*. *Next*, the apathy may also because the people have become more pragmatic. An example of this was recorded in Village I2. In the FGD, the participants expressed their reluctance to look for information and/or attend meetings or forums which discussed a development plan. Usually, FGD participants tended to think that development is the village administration's prerogative. They were interested in attending a forum if issues related to aid or assistance in in the agenda.

Third, the inconsistency of the model's actor/direct beneficiary in the village in maintaining sustainability after the intervention phase ended seems to have made this issue with apathy still unsolvable. Sekar Desa alumni, for example, were not interested in systematically organizing the villagers to cooperate in fighting for their interest/needs. What they did was still limited to asking villagers to attend a meeting or forum and actively voice their aspiration. This is despite the fact that everyone had the capability or courage to speak in front of many people. The Aspiration Post/Week did not continue in the following years after the intervention period ended. *Fourth*, it is understood that it took time to handle this issue of apathy, especially to build people's awareness (and reaching collective awareness) in fighting for their rights or needs. Based on the experience during the intervention process by PEKKA, the first year of intervention was used to introduce then strengthen cooperation within the group. Even then, however, some processes were not complete because of certain problems, just like what happened in Kabupaten Aceh Barat.

Regardless of the issues behind it, apathy is also caused by the absence of a figure who would like to be present and make efforts to know and capture the public's aspirations. In this regard, village figures have the potential of playing this role. From the FGDs, the research team learn that village figures are actually those considered close to the people. Based on the qualitative interviews and quantitative survey, we learn that village figures are also the parties that are always invited to various meetings and forums. However, based on the in-depth interviews, these people tended to play the role of an advisor, or they are asked for their opinion informally if there is a problem which the village administration and/or BPD cannot resolve. In other word, village figures are still positioned as a passive party, yet given that the villagers feel close to the figures, the figures need to be positioned as an active party in capturing people's aspirations. To do so, they need to be encouraged to act as 'volunteers' who can capture and recorded aspirations from villagers and are willing to fight for these aspirations in decision-making forums. With this position, the privillage these village figures possess will be much valuable and useful, as they are sure to be invited to decision-making forums, based on the stipulation in the Law.

VIII. Conclusion and Recommendations

8.1 Conclusion

In general, social accountability is highly necessary to strengthen formal accountability, which has not been fully functional. That is why efforts to strengthen people's involvement and community organizations to participate in ensuring that the government is accountable in performing their tasks is highly appreciated. KOMPAK has made efforts to strengthen social accountability in village level since 2015 (Phase I) and KOMPAK continued these efforts in 2019-22 (Phase II). This study discovers that the efforts by KOMPAK in the research locations in the second phase have run quite well, with the launch of various activities, such as Sekar Desa, Aspiration Week, Citizen Journalism training, the establishment and strengthening of PEKKA group, and Sepeda Keren. The model participants, comprising elements from the village office, BPD, and villagers, considered the activities run under the KOMPAK's Social Accountability models have helped improve their knowledge and capacity in village governance.

The village administrations in intervention and nonintervention villages, in general, have practiced accountability as mandated by the central and regional governments. Almost all villages also have written and submitted village administration accountability reports (LPPD and LKPPD), both to *kabupaten* governments and to BPD. Most villages also disseminate information about village budget using information boards and billboards. In addition, in many villages, people were active in voicing their aspirations and complaints to the village administration directly, through BPD, and through other facilities, such as social media. In fact, in some villages, we can see collective movements to correct wrongful governance practice, such as corrupt practices, and abuse of authority by the village head. Specially in regions where there is a special forum for the marginalized groups, the participation of the marginalized groups is more evident and more and more people from the marginalized group dare to let their needs and problems be heard.

However, the state of accountability in villages is still not ideal. We can see this from the more dominant practice, namely accountability oriented toward the higher-ups, or reporting and accountability of the running of the village administration to the *kabupaten* government through the *kecamatan*. At the same time, accountability oriented to the lower down, namely reporting and accountability of the running of the village administration to the people is optimum. The same thing happened with the pattern of information dissemination in villages. Not only are the dissemination methods chosen to only comply with the instruction from the supravillage government, the content is also not designed to meet the need of the villagers. With regard to the villagers' level of active participation in voicing their aspirations and complaints in formal forums, this is still dominated by village figures. Meanwhile, we can find a small number of people, especially those from the marginalized groups, who voiced their aspirations and complaints, except for in regions that have held special deliberation meetings for the marginalized groups.

The village accountability not being optimum and the social accountability not being strong enough can be observed in KOMPAK's social accountability intervention villages and nonintervention villages. According to this study there is no difference between the intervention villages and nonintervention villages. This condition, on the one hand, shows (1) the lack of capacity and willingness of the village administration, including BPD, to practice good governance when governing the village; (2) the condition of which the people have not fully understood their rights and obligations in the context of village governance; and (3) their lack of concern about village governance. On the other hand, it implies that the design and implementation of KOMPAK's social accountability models have not been optimum, given the result which shows the lack of difference between intervention and nonintervention villages. However, we need to understand that the efforts to strengthen good village governance in general and social accountability specifically is a major work which is not easy to accomplish. Furthermore, the world has been hit hard by COVID-19 pandemic, leading to massive restriction policies—a condition which negatively affected the implementation of the models and the village governance practice.

More than that, in general, the models that try to alter the behavior of the village community and village officials with regard to governance will only produce a change if the efforts have been in a bigger scale and made in a longer period than what KOMPAK's flagship social accountability models have done.

To be more specific, below are this study's conclusions for the three aspects of social accountability, namely participation, transparency, and accountability of the village administration

8.1.1 Participation

- Some social accountability models run by KOMPAK partners have been able to improve villagers' participation. The Sekar Desa model was run by FITRA, with the aim of improving BPD's capacity for representative functions to encourage villagers to voice their aspirations. Aspiration Post/Week and KLIK PEKKA managed to encourage people to directly voice their complaints and aspirations, and in a short time has made it possible for BPD to receive and record between hundreds and a thousand aspirations.
- The social accountability model has also contributed to supporting the involvement of women and the marginalized groups in the decision-making process in the village, namely with the holding of special deliberation meetings for women and the marginalized groups. In fact, in two sample *kabupaten* (Bantaeng and Trenggalek), the social accountability model/KOMPAK guidance and assistance have pushed for special deliberation meetings to be institutionalized as a policy at the *kabupaten* level so that all villages in each *kabupaten* are required to hold special deliberation meetings as part of the series of process of drafting annual planning documents in villages.
- However, the KOMPAK nonintervention villages also showed almost similar condition with the KOMPAK intervention villages concerning public participation and involvement of the marginalized groups. This condition indicates that KOMPAK's social accountability model activities, which target BPD and the village administration, or very specific groups with limited number of members, like PEKKA Union members which in

the research locations were predominantly the elderly, did not seem to be enough to increase villagers' level of participation. There needs to be a type of activities which directly target the villagers with wider coverage and longer period for mentoring.

8.1.2 Transparency

- Most villages, both intervention and nonintervention, already met the standard of normative transparency, namely transparency practices as stipulated by the supravillage government. The required practices include disseminating information about budget on billboards/information boards, drafting and submitting LPPD to the supravillage government and LKPPD to BPD, and making a project information board.
- Most (around 90%) villages already disseminated information about RPJMDes, RKPDes, and APBDes to the public. Also, the percentage of village administrations which disseminate information about LKPPD to the public is smaller (71%). The medium most commonly used for disseminating information about RKPDes, LKPPD, and RPJMDes is the village deliberation meetings. As for APBDes, the village information board is the most preferred medium.
- Another good thing is that 40 study villages already have their own website. The proportion of intervention villages is higher (83.33%) than that of nonintervention villages (81.25%). This is to certain degree due to the support from KOMPAK for the Village Information System (SID) model in six *kabupaten* where intervention villages are located.
- Nevertheless, the transparency practices in sample villages were still oriented toward meeting the demand from the supravillage government. This happened because of the dominant role and influence of *kabupaten* in pushing (forcing) village administrations to utilize various transparency mechanisms. The risk of disregarding supravillage government's instruction is having their Village Fund/Village Fund Allocation postponed or even cut—something that can have tremendous impact on the village head's position.

8.1.3 Accountability

- In general, the sample villages, both intervention and nonintervention, already met formal accountability standard, where the village administrations already prepared and submitted LPPD and LKPPD. BPD also already gave assessments to the LKPPD.
- In intervention and nonintervention villages, there was an improvement of quality of the accountability, signified by the village administrations being more responsive in providing services. These especially refer to basic services, of which the village has the authority, but the implementation is still regulated by the supravillage government. Some examples of services include several cover letters for civil administration services, cover letters for bank loan application, letters of sale and purchase of land, and health services (*posyandu* and village maternity home [*polindes*]). In some villages, the services also improved for some services which are local, free from any intervention from the *kabupaten* government, such as clean water provision from local resources and initiatives of services that came purely from the grassroots.

- This study also discovers that the quality of accompaniment and facilitation from the supravillage government (especially *kabupaten* and *kecamatan*) is one of the important factors that affects the quality of service in the villages. In areas where the *kabupaten* government has a good quality in terms of policy that supports and facilitates good governance in the village, such as what we see in Bantaeng and Trenggalek, then the quality of services in the villages also tend to be good.
- The role of supravillage government is also very important in encouraging and pressuring the village administration to conduct accountability practices and basic service functions in the villages. Supravillage government's influence is also bigger if they do not only 'bark orders', and instead provide institutional support and technical support the *kabupaten* governments in Bantaeng and Trenggalek have done, as well as financial support, in the form of village performance incentive, just like what the government of Kabupaten Bima has done.
- However, the accountability condition in villages still need strengthening because the accountability practice is still oriented towards fulfilling the normative demand, namely performing the duty of submitting the accountability report to the supravillage government and to BPD. Even if some village heads already presented their accountability report to the villagers, the villagers in this case are positioned more as the object of information delivery, and not as the main stakeholders of the accountability in the village. That is why there should be efforts to encourage accountability practice with the people as the subject of the accountability.

8.2 Lessons Learned

Some important lessons learned from the social accountability practices under KOMPAK models based on the study findings are as follows.

- The models with the tendency to improve the villagers' participation tend to be ineffective if they do not target the public directly or if the coverage is very small and segmented. That is why, going forward, there should be model components/activities which directly target the people, just like what was done with the establishment of PEKKA Union, but with greater coverage. This can be done, for example, by targeting the community groups that are already formed or established in the village, like those based on profession (farmers group, traders group, etc.), religion-centric groups (Qur'an study groups, NU, Muhammadiyah), area-based groups (*dasawisma*), and other interest-based groups.
- The model's coverage extension is even more important, as general public, including the marginalized groups, still havenot fully understood their rights as citizens in the village and the mechanism to fulfill these rights through the village governance.
- There is a tendency for the villagers to prefer informal to formal mechanisms. Even though multiple village-centric regulations have tried to formalize various aspects of the village governance mechanisms, many villages still apply the informal mechanisms. For example, rather than submitting aspirations formally at the forum held before the village development planning deliberation meeting, villagers prefer to voice their aspirations directly to BPD members outside village deliberation meetings. Otherwise,

rather than presenting information on the announcement board or village website, the village administration more often disseminates information verbally via RT or using the loudspeaker at the mosque or others. In the long run, more formal mechanisms need to be strengthened because they are more accountable. Even so, for the time being we can still accommodate informal mechanisms, even though we need to ensure that these mechanisms are managed in a transparent and accountable manner.

- Related to the transparency, learning from what we have discovered, there needs to be model activities whose specific target is transparency strengthening in the village. Even though the village administrations already practice transparency, such practices are still limited to a form of response to the instructions from the supravillage government. So that transparency practices in the village improve, the village administration needs to be given a specific support to improve this transparency, especially the kind that is oriented to the fulfilment of villagers' needs for relevant information related to the village governance.
- Another learning point is the accountability, which is more oriented toward 'ticking the box' of list of obligations. As explained, the village administrations already practice the accountability as per the supravillage government's instruction. However, the accountability practice directed toward the villagers is still lacking. This shows that the village administrations are more responsive to the 'voice' of the superior and have less initiative to develop an accountability practice which is oriented toward the villagers. That is why village administrations need to be encouraged to have initiatives to practice accountability oriented toward the villagers.
- Another learning point is that the village administrations basically always heed the instruction of the supravillage government because they were 'afraid', or because it is part of administrative compliance, or others. However, not all supravillage governments, especially *kabupaten* governments, have provided good guidance for the village administrations to conduct good governance practice. If the *kabupaten* government can be given reinforcement on how to provide the village administration with supports, in the form of either encouragement, guideline, facilities, incentives, or others, the result may be a village administration which is more effective and more able to apply good governance principle, just like what we see in Kabupaten Bantaeng, Kabupaten Trenggalek, and Kabupaten Bima. These *kabupaten* not only give institutional supports, in the forms of regulations for the strengthening not only social accountability, but also facilitation and even budget allocation, just like in Bima.
- Training versus accompaniment: The model that can give wide-range impact in the village level requires heavy investment in time and energy in its accompaniment/mentoring process. The facilitation pattern used by KOMPAK partners put to the fore the training aspect more than mentoring/accompaniment. This is evident from the short time allocated for various activities in the village—between six months and one year. This condition is made worse by the pandemic, causing the post-training mentoring process even more difficult to do.
- In many research locations, the research team finds many cases of changes or transfers of officials and BPD members. When those participating in SA activities were also people who got transferred, then the benefit of the model (training) will just disappear with the participants going away in the middle of the training process. For there is no

mechanism to ensure a transmission of knowledge and skills from the trainees to their replacement. That is why, with regard to the model's targets being the officials/apparatus, a possibility of staff transfer like this should be taken into account and the mitigation strategies prepared.

- One of the big limitations of this study is the absence of baseline data as a comparative tool with the current condition. Hence, the research team could only perform a single difference quantitative analysis (treatment locations versus control locations) and could not run a double difference analysis (plus current condition versus the baseline condition). Without the baseline data, it is not possible to draw a connection between the model and the possible outcome. That is why there is a need to have baseline data ready prior to running the models to help conduct rigorous analysis during the evaluation phase.
- The difference between the strengths and weaknesses of the approaches used by PEKKA Union and Sepeda Keren is that PEKKA Union, with its design which is not attached to the village geographic unit (the membership being intervillage), has the potential of becoming an intervillage movement. This means they can push for a common agenda which is more intervillage, general, and strategic. Meanwhile, Sepeda Keren's design is very local and tied to the village, as the implementation and budget supports come from the village administration. That is why the Sepeda Keren model is more vulnerable to the impact of election politics in the village. Learning from PEKKA's design, Sepeda Keren can develop intervillage network to strengthen its existence and influence.

8.3 Recommendations

Based on the previous discussion, there are some recommendations for the improvement of the designs and execution of models which target the social accountability in the villages.

- a) In designing a model, the designers need to ensure that the monitoring and evaluation aspects are integrated into the model design. The special recommendation based on this study is to make sure that there are baseline and endline studies for the model so that we can make more affirmative conclusion about the impact of the model.
- b) Models whose target is strengthening village governance need to make the regional government (notably *kabupaten* and *kecamatan*) as the main targets for capacity improvement, whose importance is the same as the village administration. This is because good village governance is closely interconnected with the leadership of the regional governments, and because when the model implementation ends, it is the regional governments that are responsible for making sure the sustainability of the model, including the strengthening and sustainability of the social accountability in the villages.
- c) The regional governments and the model designers need to anticipate staff/official transfer or changes of officials in the village by making sure that there will be a transfer

of knowledge and skills to the new officials/staff. This is especially for cases where the officials or staff who participate in the training get transferred or replaced for various reasons. Some mitigation mechanisms to consider are as follows:

- (1) Quick learning mechanism that is representative for the new staff who has not received training. The quick learning provider can be the model implementer if the change happens during the model implementation phase, or from the supravillage government if the model phase has ended (that is why Recommendation 2 is important).
 - (2) The model implementer and the regional government need to provide written materials and audio and video recordings that are easy to understand and can be studied independently.
 - (3) The model implementer makes an independent learning circle/forum for the participants/village officials (e.g., at the *kecamatan* level or between several intervention villages). The old participants/officials (who received training from the model) can share knowledge and experiences with the new participants/officials who have not received training. *Kecamatan* officials can be involved in the group if we can be sure that this will not affect the group's performance.
- d) Models whose objective is to change villagers' behavior require longer time for the implementation. Even though there is no agreement about how long the period is, based on the experiences in Indonesia of implementing social programs deemed successful, such as PMPM, *Kecamatan* Development Program, Income Improvement of Small Farmers and Fishermen (P4K) Program, and PKH, all required more than three years (P4K ran from 1970s until 2010s, or close to 40 years). This means that decision makers need to focus on the intensity of mentoring rather than adding more model locations in new villages.
- e) Models whose objective is to change villagers' behavior with capacity-improvement approach also needs to give special attention to intensive 'post-training mentoring' to ensure that villagers who are the model's beneficiaries, ultimately adopt the new values and practices and incorporate them into their life. That is why the model implementer and the regional government need to agree on the post-model design and mentoring. Ideally the post-model mentoring becomes part of the routine activities of the people and village empowerment section at *kecamatan* office, based on the decision issued by the *kabupaten* government or even the central government.
- f) To ensure that Recommendations 5 and 6 run smoothly, if the model should be expanded, the model PIC does so to neighboring or close-by areas, such as in the same *kecamatan*, rather than expanding it outside *kecamatan* as it will complicate the intensive mentoring, development of intervillage learning forum, and post-model facilitation.
- g) So that a model whose objective is to change villagers' behavior, such as improving their participation, can have a direct impact, the regional government and the model designers need to design a model which directly targets the villagers with wide coverage. Approaches used by PEKKA by establishing groups is a good example, but the approach should be expanded to reach various segments of the society.

- h) The central government, regional governments, and designers of social accountability improvement model in the village need to target interest groups in the village, like profession-based groups (e.g., farmers group), village resources beneficiary groups (e.g., water/irrigation users), model beneficiary groups (e.g., PKH group), and religion-centric groups, as actors deemed most potential for pushing for good governance. Aside from encouraging active participation and improving organization capacities, another aspect of the interest groups that needs improvement is how to make them an institution to aggregate group's needs so that they truly become a medium and channel for group's aspiration/needs and not individual aspirations/needs of the group's organizer/members.
- i) To improve transparency, the central government, regional governments, and the model designers need to come up with a model which directly targets the transparency aspects in the village. Some examples are support for the village administration to make a village regulation (*perdes*) on Village Transparency (which requires that the village administration disseminate necessary information using an easy-to-understand method); designing incentives/appreciation so that the village administrations are transparent, training and capacity improvement of the village administration in utilizing social media for transparency, training for writing/making infographic, presentation, banners/pamphlets/flyers and other presentation models to disseminate information and others, oriented toward the common villagers.
- j) The central government, regional governments, and model designers need to come up with a model design or policy that encourage the village administration to make the villagers the main stakeholders/subject in the village governance, not merely objects of administrative and development process. In concrete terms:
- (1) To push for participation, the regional governments can encourage the village administration to develop an alternative strategy or mechanism which enables the participation of the public in deliberation meetings in the village—village development planning deliberation meetings, special deliberation meetings, and other deliberation meetings—for example, making a mechanism, like Klik PEKKA and Aspiration Week, as part of the strategy to capture villagers' aspiration.
 - (2) In the case of transparency model, the regional governments need to push the village administrations to focus on the effort and content in disseminating information which focuses on the villagers' needs based on their characteristics: information most needed by the villagers, like information about basic services and social aid, must be available and can most easily obtained, even by people who are illiterate or have disabilities.
 - (3) In the case of accountability, the regional governments need to push the village administrations to seriously direct their accountability toward the villagers and to use BPD's evaluation of LKPPD as an assesment which is binding and has legal implication to the village administrations' performance: If BPD rejects LKPPD, the *kabupaten* government should use this as a main aspect in assessing LPPD and follow up on the legal implication.

List of References

- Afrianty, Dina (2015) 'Local Women's NGOs and the Reform of Islamic Law in Aceh: The Case of MISPI.' Dalam *Islam and the Limits of the State: Reconfigurations of Practice, Community, and Authority in Contemporary Aceh*. R.M. Feener, D. Kloos, dan A. Samuels (eds.) Leiden: Brill.
- Almén, Oscar and Mattias Burell (2018) 'Social Accountability as Social Movement Outcome: Protests in a Chinese City.' *Social Movement Studies* 17 (6): 716–735. DOI: 10.1080/14742837.2018.1521716.
- Alves, Mario Aquino (2013) 'Social Accountability as an Innovative Frame in Civic Action: The Case of Rede Nossa São Paulo.' *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 25 (3): 818–838.
- Berenschot, Ward and Gerry van Klinken (2018) 'Informality and Citizenship: The Everyday State in Indonesia.' *Citizenship Studies* 22 (2): 95–111. DOI:10.1080/13621025.2018.1445494.
- Budiman, Vindya (2021) 'Panduan Fasilitasi Replikasi dan Pelembagaan: Pengembangan Sistem Informasi Desa (SID)' [Guidelines on the Facilitation of Replication and Institutionalization: The Development of Village Information System (SID)]. Jakarta: KOMPAK [online] <https://kompak.or.id/id/download/535/20220121_Panduan%20Replikasi%20SID.pdf> [8 April 2022].
- Campbell, D. E. (2009) 'Civic Engagement and Education: An Empirical Test of the Sorting Model.' *American Journal of Political Science* 53 (4): 771–786. DOI:10.1111/j.1540-5907.2009.00400.x.
- Carreira, Vanda, Joao Reis Machado, dan Lia Vasconcelos (2016) 'Citizens' Education Level and Public Participation in Environmental and Spatial Planning Public Policies: Case Study in Lisbon and Surrounds Counties.' *International Journal of Political Science (IJPS)* 2 (3): 25–34. DOI: 10.20431/2454-9452.0203004.
- CNN Indonesia (2020) 'Tito Tunda 3.000 Pilkades Saat Corona, Pilkada Jalan Terus' [Regional Elections to Resume Despite Tito's Call to Delay 3,000 Village Head Elections during the COVID-19 Pandemic]. *CNN Indonesia* 21 September [online] <<https://www.cnnindonesia.com/nasional/20200921075149-32-548752/tito-tunda-3000-pilkades-saat-corona-pilkada-jalan-terus>> [12 March 2022].
- David Kloos (2016) 'The Saliency of Gender: Female Islamic Authority in Aceh Indonesia.' *Asian Studies Review* 40 (4): 527–544. DOI: 10.1080/10357823.2016.1225669.

- Direktorat Jenderal Pembangunan Desa dan Perdesaan (2020) *Tentang Indeks Desa Membangun* [About the Building Villages Index] [online] <<https://idm.kemendes.go.id/view/detil/1/tentang-idm>> [20 March 2022].
- Fox, J. (2020) 'Contested Terrain: International Development Projects and Countervailing Power for the Excluded.' *World Development* 132: 1–18. DOI: 10.1016/j.worlddev.2020.104978.
- Fox, J. A. (2015) 'Social Accountability: What Does the Evidence Really Say?' *World Development* 72: 346–361. DOI:10.1016/j.worlddev.2015.03.011.
- Feener, R.M. (2013) *Shari'a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh, Indonesia*. Oxford: Oxford University Press.
- Gaventa, John dan Rosemary McGee (2013) 'The Impact of Transparency and Accountability Initiatives.' *Development Policy Review* 31: s3–s28.
- Grimmelikhuijsen, S. (2012) 'Linking Transparency, Knowledge, and Citizen Trust in Government: An Experiment.' *International Review of Administrative Sciences* 78: 50. DOI: 10.1177/0020852311429667.
- Hasan, A. Misbakhul and Badiul Hadi (2018) 'Modul Sekolah Anggaran Desa' [Village Budget School Module]. Jakarta: KOMPAK [online] <https://seknasfitra.org/wp-content/uploads/2019/07/Modul-Sekolah-Anggaran-Desa_FITRA-KOMPAK_24102018.pdf> [16 March 2022].
- Joshi, Anuradha and Peter P. Houtzager (2012) 'Widgets or Watchdogs?' *Public Management Review* 14 (2): 145–162. DOI: 10.1080/14719037.2012.657837.
- Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi (2019) 'Panduan Fasilitasi Akuntabilitas Sosial di Desa' [Guidelines on Facilitating Social Accountability in Villages]. Jakarta: Direktorat Jenderal Pembangunan dan Pemberdayaan Masyarakat Desa.
- Manin, Bernard, Adam Przeworski, and S. C. Stokes (1999) 'Elections and Representation.' In *Accountability and Representation*. S. C. Stokes, Adam Przeworski, and Bernard Manin (eds). Cambridge: Cambridge University Press.
- Mansuri, G., and V. Rao (2013) 'Localizing Development: Does Participation Work?' Policy Research Report. Washington DC: The World Bank [online] <<https://openknowledge.worldbank.org/handle/10986/11859>> [16 April 2022].
- Milligan, Kevin, Enrico Moretti, and Philip Oreopoulos (2004) 'Does Education Improve Citizenship? Evidence from the United States and the United Kingdom.' *Journal of Public Economics* 88 (9–10): 1667–1695. DOI:10.1016/j.jpubeco.2003.10.005.
- Mulgan, Richard (2003) *Holding Power to Account: Accountability in Modern Democracies*. DOI: 10.1057/9781403943835.

- Niswaty, Risma, Andi Cudai Nur, and Diaz Rency Sesa (2021) 'Village Fund Allocation Management Competency in Kapala Pitu District, North Toraja Regency.' *Jurnal Ilmiah Ilmu Administrasi Publik*. DOI:10.26858/jiap.v11i1.18368.
- Peeters, Rik and Sergio A. Campos (2021) 'Taking the Bite Out of Administrative Burdens: How Beneficiaries of a Mexican Social Program Ease Administrative Burdens in Street-Level Interactions.' *Governance* 34 (4): 1001–1018. DOI:10.1111/gove.12534.
- Pemberdayaan Perempuan Kepala Keluarga (2019) '1.913 Kasus Aduan Masyarakat dalam Klik PEKKA' [Cases of Public Complaints in Klik PEKKA]. *Buletin Bima Edisi II* [online] <<https://pekka.or.id/blog/2020/09/17/buletin-bima-edisi-ii-2019/>> [2 November 2021].
- Pemerintah Kabupaten Trenggalek (2019a) 'Petunjuk Teknis Sepeda Keren (Sekolah Perempuan, Penyandang Disabilitas, Anak, dan Kelompok Rentan Lainnya)' [Technical Guidelines on Sepeda Keren or School for Women, People with Disabilities, Children, and Other Vulnerable Groups]. Kabupaten Trenggalek: Pemerintah Kabupaten Trenggalek and KOMPAK.
- . (2019b) 'Modul Sepeda Keren (Sekolah Perempuan, Disabilitas, Anak dan Kelompok Rentan Lainnya)' [Module for Sepeda Keren or School for Women, People with Disabilities, Children, and Other Vulnerable Groups]. Kabupaten Trenggalek: Pemerintah Kabupaten Trenggalek and KOMPAK.
- Pirmasari, Desy Ayu (2020) *Gender Discourse within the Application of Islamic Law in Aceh, Indonesia*, Tesis doctoral, Lencester University.
- Romzek, Barbara S., Kelly Leroux, and Jeannette M. Blackmar (2012) 'A Preliminary Theory of Informal Accountability among Network Organizational Actors.' *Public Administration Review* 72 (3): 442–453. DOI:10.1111/j.1540-6210.2011.02547.x.
- Sekretariat Nasional FITRA (2021) 'Laporan Akhir Seknas FITRA 2020' [Seknas FITRA Final Report 2020]. Jakarta: KOMPAK.
- Sekretariat Nasional PEKKA (2020a) 'Modul Akademi Paradigta: Pendidikan Kepemimpinan Perempuan Desa' [Paradigta Academy Module: Leadership Education for Women in the Village]. Jakarta: KOMPAK.
- . (2020b) 'Penguatan Kepemimpinan Perempuan Desa untuk Pelayanan Publik yang Berkualitas, Sensitif Gender, dan Inklusif' [Strengthening Women's Leadership in Villages for Gender-Sensitive, Inclusive, and Quality Public Services]. PEKKA-KOMPAK Final Report. Jakarta: KOMPAK.
- . (2019) 'Proposal Penguatan Kepemimpinan Perempuan Desa untuk Pelayanan Publik yang Berkualitas, Sensitif Gender, dan Inklusif' [A Proposal for Strengthening Women's Leadership in Villages for Gender-Sensitive, Inclusive, and Quality Public Services]. Jakarta: KOMPAK.

Syukri, Muhammad (forthcoming) 'Indonesia's New Developmental State: Interrogating Participatory Village Governance.' *Journal of Contemporary Asia*.

Teesen, Glently (2016) 'Partisipasi Masyarakat dalam Pelaksanaan Pembangunan Fisik di Kelurahan Kawangkoan Bawah, Kecamatan Amurang Barat, Kabupaten Minahasa Selatan [Public Participation in Physical Development in Kelurahan Kawangkoah Bawah, Kecamatan Amurang Barat, Kabupaten Minahasa Selatan].' *Politico: Jurnal Ilmu Politik* 3 (1).

Warda, Nila, Elza Elmira, Mayang Rizky, Rachma Indah Nurbani, and Ridho Al Izzati (2019) 'Dinamika Ketimpangan dan Penghidupan di Perdesaan Indonesia, 2006–2016' [Dynamics of Inequality and Livelihoods in Rural Areas in Indonesia, 2006–2016. SMERU Working Paper. Jakarta: The SMERU Research Institute [online] <https://smeru.or.id/sites/default/files/publication/wp_tifa-1_2019-11-13_notrack.pdf> [28 February 2022].

Warren, Mark E., Jane Mansbridge, André Bächtiger, Maxwell A. Cameron, Simone Chambers, John Ferejohn, Alan Jacobs, Jack Knight, Daniel Naurin, Melissa Schwartzberg, Yael Tamir, Dennis Thompson, and Melissa Williams (2013) 'Deliberative Negotiation.' In *Negotiating Agreement in Politics*. Jane Mansbridge and Cathie Jo Martin (eds.) Washington DC: American Political Science Association: 86–120 [online] <https://scholar.harvard.edu/files/dtingley/files/negotiating_agreement_in_politics.pdf> [10 February 2022].

Appendices

Appendix 1

Questionnaire Details

Table A1. Details of List of Questionnaire Modules about Village Administration, BPD, and Households

Unit Sample/Module	Information Coverage
Village Administration	
A. Notes on locations and interviewer	Names of province, <i>kabupaten</i> , <i>kecamatan</i> , village status, etc.
DA. Notes from sources	Sex, position, year landing the position, etc.
DB. General notes on the village	Village topography, borders with the sea, drafting financial report, etc.
DC. Notes about village/ <i>kelurahan</i> officials and staff	Education, sex, training history, etc.
DD. Village assets	BUMDes, village-owned land, village market, education facilities, health facilities, etc.
DE. Notes on the village development planning deliberation meetings	Frequency of the village development planning deliberation meetings, topics, participants, mechanism of invitation, etc.
DF. Knowledge about KOMPAK models	Existence of KOMPAK model(s) in the village, support for the models, etc.
DG. 137knowledge about non-KOMPAK models	Number of training/mentoring, training program, training material/topics, etc.
DH. Notes on criticism, suggestions, reports, complaints, and aspirations	Forms of criticism/aspirations, responses to the criticism/aspirations, etc.
DI. Notes about the report document	Ownership of RPJM Desa, RKP Desa, LKPPD, etc.
DJ. Notes about services	Regulation about SPM, information about services, etc.
BPD	
A. Notes on locations and interviewers	Name of province, <i>kabupaten</i> , <i>kecamatan</i> , village status, etc.
BA. Notes on sources	Sex, age, education, occupation, etc.
BB. BPD activities and general policy	Frequency of BPD meetings, meeting topics, whether there is routine meeting with the village administration, etc.
BC. Participative forums – village deliberation meetings and special deliberation meetings	Holding of village deliberation meetings/special deliberation meetings, village deliberation meeting/special deliberation meeting participant, etc.
BD. Knowledge about KOMPAK models	Existence of model(s), training materials/topics,

Unit Sample/Module	Information Coverage
	types of support, etc.
BE. Knowledge about non-KOMPAK models	Existence of model(s), training/mentoring materials, etc.
BF. Capturing aspirations	Whether active in capturing aspirations, whether the aspirations relayed to the village administration, etc.
BG. Basic services and social aid	Social aid oversight, receiving complaints about social aid, oversight of basic services, etc.
Household	
A. Notes on locations and interviewers	Name of province, <i>kabupaten</i> , <i>kecamatan</i> , village status, etc.
RA. Notes on sources	Name, address, telephone number
RB. List of names of prospective members of household	Sex, relationship with head of household, etc.
RC. Notes on the household	Age, education, civic document owned, marital status, etc.
RD. Participation in social activities	Participation in social activities, participation in <i>dusun</i> /RW/RT-level meetings, etc.
RE. Social accountability	Complaint/aspiration addressed to village administration, media for voicing complaint/aspiration, etc.
RF. KOMPAK partner models	Existence of model(s), participation in model, etc.
RG. Basic services	History of document application, fee for the service, etc.
RH. Notes on the area of the house	Floor area, roof type, type of walls, asset ownership, etc.

Appendix 2

Statistical Matching to Select Non-KOMPAK Villages

The selection of comparison villages (KOMPAK nonintervention villages) was done using the statistical matching method. This method was chosen to minimize possibilities of the comparison villages being those totally different with KOMPAK intervention sample villages. Statistical matching was done at the *kabupaten* level and the number of villages is the same with the number of KOMPAK intervention sample villages. If the result of the statistical matching shows that the number of villages is the same with KOMPAK sample villages in one *kabupaten*, these villages are automatically chosen as sample villages in that *kabupaten*. If the number of villages from the statistical matching is bigger than the number of KOMPAK sample villages, the comparison villages are chosen using systematic random sampling. If the number of villages from the statistical matching is less than the KOMPAK sample villages in one *kabupaten*, the variables used for statistical matching are adjusted. Details about the variables used in the statistical matching are presented in Table A2.

Table A2. List of Variables Used in Statistical Matching per Kabupaten

Bantaeng	Pekalongan	Lumajang	Others
Government Status	Government Status	Government Status	Government Status
Existence of BPD	Existence of BPD	Existence of BPD	Existence of BPD
Existence of SLS	Existence of village map in the <i>bupati</i> regulation	Existence of SLS	Existence of SLS
Number of SLS levels	Existence of SLS	Number of SLS levels	Number of SLS levels
Number of islands	Number of SLS levels	Number of islands	Number of islands
Topography	Number of islands	Topography	Topography
Existence of people's housing on a slope or hill-/mountaintop	Topography	Existence of village head	Existence of people's housing on the slope or hill-/muntaintop
Existence of village office	Existence of village office	Status of village office	Existence of village office
Status of village office	Status of village office	Status of village office	Status of village office
Condition of the village office	Condition of the village office	Location of the village office	Condition of the village office
Location of the village office	Location of the village office	Main activities of the village administration	Location of the village office
Main activities of the village administration	Main activities of the village administration	Village bordering the sea	Main activities of the village administration
Village bordering the sea	Village bordering the sea	Village location from the forest area	Village bordering the sea
Village location from	Village location from	Main source of	Village location from

Bantaeng	Pekalongan	Lumajang	Others
the forest area	the forest area	income for the majority of the villagers	the forest area
Main source of income for the majority of the villagers	Main source of income for the majority of the villagers	Type of lighting on the village main road	Main source of income for the majority of the villagers
Type of lighting on the village main road	Type of lighting on the village main road	Type of lighting on the village main road	Type of lighting on the village main road
			Type of lighting on the village main road

Appendix 3 Contribution from KOMPAK Model Partners to Villagers' Participation

Table A3. Villages That Hold Village Development Planning Deliberation Meetings and Participation of Community Elements in the Village Development Planning Deliberation Meetings by Village Type

	Noninterventi on villages		KOMPAK Intervention villages		Total number of villages	
	No. of villages (N=16)	%	No. of villages (N=24)	%	No. of villages (N=40)	%
Holding village development planning deliberation meetings	16	100	22	91.7	38	95
Participation of community elements in the village development planning deliberation meetings (if the elements exist in the village)						
<i>Adat</i> (custom) figure	7	87.5	12	100	19	95
Religious figure	16	100	22	100	38	100
Community figure	16	100	22	100	38	100
Education figure	14	93.3	21	95.5	35	94.6
Farmers group	13	92.9	21	95.5	34	94.4
Fishermen group	4	100	5	83.3	9	90
Craftsmen group*	7	63.6	8	88.9	15	75
Children concern and protection group	7	87.5	13	100	20	95.2
Representatives from the region	16	100	22	100	38	100
Health activist/cadre	15	93.8	22	100	37	97.4
Women's group	16	100	22	100	38	100
People with disability*	4	28.6	12	66.7	16	50
The elderly	10	66.7	12	66.7	22	66.7
Poor people	11	78.6	15	83.3	26	81.3

Source: Survey result processed by the research team.

Table A4. Villages That Hold Village Deliberation Meetings and Participation of Community Elementes in the Village Deliberation Meetings by Village Type

	Noninterventi on villages		KOMPAK Intervention villages		Total no. of villages	
	No. of villages (N=16)	%	No. of villages (N=24)	%	No. of villages (N=40)	%
Holding village deliberation meetings	15	93.8	23	95.8	38	95
Participation of community elements in village deliberation meetings (if the elements exist in the village)						
<i>Adat</i> (custom) figure	7	100	12	92.3	19	95
Religious figure	14	93.3	21	91.3	35	92.1
Community figure	15	100	22	95.7	37	97.4
Education figure	15	100	20	87	35	92.1
Farmers group	12	85.7	20	87	32	86.5
Fishermen group	4	80	4	66.7	8	72.7
Craftsmen group	7	77.8	9	75	16	76.2
Children concern and protection group	6	85.7	10	76.9	16	80
Representatives from the region	15	100	22	95.7	37	97.4
Health activist/cadre	13	92.9	21	91.3	34	91.9
Women group	14	100	21	95.5	35	97.2
People with disabilities	5	62.5	15	78.9	20	74.1
The elderly	10	76.9	12	63.2	22	68.8
Poor people	9	60	16	80	25	71.4

Source: Survey result processed by the research team.

Table A5. Methods the Village Administrations Use to Respond to Aspiration According to the Channel for Capturing Aspirations

Methods	Channel for Capturing the Aspirations				Total no. of villages	
	Through Formal Channels		Through Informal Channels		No. of villages	%
	No. of villages	%	No. of villages	%		
Meeting organized by the village administration	5	41.7	3	13	8	22.9
Villagers meeting (routine/special)	2	16.7	6	26.1	8	22.9
Through village administration's social media/website	2	16.7	0	0	2	5.7
Directly responded by the village officials	3	25	14	60.9	17	48.6
Total	12	100	23	100	35	100

Source: Survey result processed by the research team.

Table A6. Distribution of Respondents Aged 21 and Above by Group and Village Types

Elements of Marginalized Groups	Nonintervention Villages		KOMPAK Intervention villages		Total no. of villages	
	No. of people	%	No. of people	%	No. of people	%
Women	143	61.6	94	45.4	237	54
Women in a household with a person with disability	11	4.7	32	15.5	43	9.8
Elderly women	28	12.1	24	11.6	52	11.8
Elderly women in household with a person with disability	9	3.9	18	8.7	27	6.2
Men in household with person with disability	23	9.9	24	11.6	47	10.7
Elderly men	6	2.6	12	5.8	18	4.1
Elderly men in a household with person with disability	12	5.2	3	1.4	15	3.4
Total	232	100	207	100	439	100

Source: Survey result processed by the research team.

Table A7. Proportion of Women or People from the Marginalized Groups Who Are Aware of, Were Invited to, and Attended Special Deliberation Meetings by Village Type

	Nonintervention villages		KOMPAK intervention villages		Total no. of villages	
	No. of people	%	No. of people	%	No. of people	%
Aware of special deliberation meetings in the village	5	10.4	7	8.3	12	9.1
Ever invited to special deliberation meetings ²	0	0	4	57.1	4	33.3
Ever attended special deliberation meetings ²	0	0	3	2.7	3	1.7

Source: Survey result processed by the research team.

Note: ¹Total number of villagers from nonintervention villages: 48; total number of villagers from KOMPAK intervention villages: 84; total number of villagers: 132.

²Total number of villagers from nonintervention villages: five; total number of villagers from KOMPAK intervention villages: seven; total number of villagers: 12.

Table A8. Education Level and Training Experience of Women or People from the Marginalized Group

	Not Participating		Participating		Total	
	No. of people (N=393)	%	No. of people (N=46)	%	No. of people (N=439)	%
Participated in training in general or in KOMPAK model	2	0.5	0	0	2	0.5
Highest completed level of education						
No diploma	117	29.8	9	19.6	126	28.7
Primary school	133	33.8	13	28.3	146	33.3
Junior high school	68	17.3	12	26.1	80	18.2
Senior high school	63	16	11	23.9	74	16.9
Diploma/Graduate	12	3.1	1	2.2	13	3

Source: Survey result processed by the research team.

Appendix 4
Contribution of KOMPAK's Social Accountability Model for Village Transparency

Table A9. Dissemination of Documents Related to Village Governance by Village Administrations by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Providing RKPDes document for villagers to study						
No	2	13.33	2	8.70	4	10.53
Yes	13	86.67	21	91.30	34	89.47
Total	15	100	22	100	38	100
Providing APBDes documents for villagers to study						
No	2	12.50	1	4.17	3	7.50
Yes	14	87.50	23	95.83	37	92.50
Total	16	100	24	100	40	100
Providing LKPPD document for villagers to study						
No	4	26.67	7	30.43	11	28.95
Yes	11	73.33	16	69.57	27	71.05
Total	15	100	23	100	38	100
Providing RPJMDes document for villagers to study						
No	1	6.67	3	13.64	4	10.81
Yes	14	93.33	19	86.36	33	89.19
Total	15	100	22	100	37	100

Table A10. Media for Disseminating Documents about Village Governance by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 13		N = 21		N = 34	
	Total	%	Total	%	Total	%
Media for disseminating RKPDes document to villagers						
Announcement board	8	61.54	7	33.33	15	44.12
Village/regional office	6	46.15	6	33.33	13	38.24
Village website/social media	6	46.15	9	42.86	15	44.12

Meeting/forum	8	61.54	16	76.19	24	70.59
Others	0	0.00	1	4.76	1	2.94

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 14		N = 23		N = 37	
	Total	%	Total	%	Total	%

Media for disseminating APBDes document to villagers

Announcement board	10	71.43	15	65.22	25	67.57
Village/regional office	5	35.71	6	26.09	11	29.73
Village website/social media	5	35.71	7	30.43	12	32.43
Meeting/forum	8	57.14	14	60.87	22	59.46
Others	1	7.14	1	4.35	2	5.41

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 11		N = 16		N = 27	
	Total	%	Total	%	Total	%

Media for disseminating LKPPD document to villagers

Announcement board	6	54.55	5	31.25	11	40.74
Village/regional office	3	27.27	6	37.50	9	33.33
Village website/social media	4	36.36	3	18.75	7	25.93
Meeting/forum	7	63.64	11	68.75	18	66.67
Others	0	0.00	1	6.25	1	3.70

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 14		N = 19		N = 33	
	Total	%	Total	%	Total	%

Media for disseminating RPJMDes document to villagers

Announcement board	3	21.43	6	31.58	9	27.27
Village/regional office	6	42.86	6	31.58	12	36.36
Village website/social media	4	28.57	5	26.32	9	27.27
Meeting/forum	10	71.43	14	73.68	24	72.73
Others	0	0.00	1	5.26	1	3.03

Table A11. Dissemination of Meeting Minutes/Conclusion by BPD by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Minutes/conclusions of meeting between BPD and the village administration						
Not disseminated to villagers	9	64.29	8	42.11	17	51.52
All minutes/conclusions disseminated to the villagers	3	21.43	7	36.84	10	30.30
Some of the content of the meetings disseminated to villagers	2	14.29	4	21.05	6	18.18
Total	14	100	19	100	33	100
Minutes/conclusion of the village deliberation meeting						
Not disseminated to the villagers	4	26.67	8	34.78	12	31.58
All minutes/conclusions disseminated to the villagers	7	46.67	9	39.13	16	42.11
Some of the content of the village deliberation meeting disseminated to villagers	4	26.67	6	26.09	10	26.32
Total	15	100	23	100	38	100

Table A12. Forms of Dissemination of the Meeting Minutes by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 5		N = 11		N = 16	
	Total	%	Total	%	Total	%
Types of minutes/conclusion of meetings between BPD and the village administration disseminated to the villages						
Transcript	4	80.00	8	72.73	12	75.00
Minutes	2	40.00	5	45.45	7	43.75
Recordings	0	0.00	4	0.00	4	25.00

Variable	Noninterventi	Intervention	Total
----------	---------------	--------------	-------

	on Villages		Villages			
	N = 11		N = 15		N = 26	
	Total	%	Total	%	Total	%
Types of minutes/conclusion of the village deliberation meeting						
Transcript	9	81.82	12	80.00	21	80.77
Minutes	4	36.36	5	33.33	9	34.62
Recordings	0	0.00	4	26.67	4	15.38

Variable	Noninterventi on Villages		Intervention Villages		Total	
	N = 16		N = 22		N = 38	
	Total	%	Total	%	Total	%
Forms of conclusion of the village development planning deliberation meeting (with the village administration)						
Transcript	10	62.50	11	50.00	21	55.26
Minutes	8	50.00	13	59.09	21	55.26
Recordings	2	12.50	8	36.36	10	26.32
None	5	31.25	6	27.27	11	28.95

Table A13. Villagers' Access to Conclusion of Meetings Not Disseminated by Village Type

Variable	Noninterventi on Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Villagers able to ask for the conclusion of meetings between BPD and the village administration which is not disseminated						
No	2	18.18	0	0.0	2	8.70
Yes	9	81.82	12	100	21	91.30
Total	11	100	12	100	23	100
Villagers able to ask for conclusion of the village deliberation meeting which is not disseminated						
No	1	12.50	2	14.29	3	13.64
Yes	7	87.50	12	85.71	19	86.36
Total	8	100	14	100	22	100

Table A14. Transparency Inferential Analysis

Variables	(1)	(2)	(3)	(4)	(5)
	Villagers' knowledge about information related to village governance	Villagers' knowledge about information related to village governance	Villagers' knowledge about information related to village governance	Villagers' knowledge about information related to village governance	Villagers' knowledge about information related to village governance
KOMPAK intervention villages	-0.171	-0.222	-0.220	-0.345	-0.357
	(0.165)	(0.177)	(0.180)	(0.212)	(0.245)
Individual control	No	Yes	Yes	Yes	Yes
Household control	No	No	Yes	Yes	Yes
BPD control	No	No	No	Yes	Yes
Village control	No	No	No	No	Yes
Constant	-0.378***	-2.534***	-2.593***	-6.436***	-4.969***
	(0.117)	(0.604)	(0.742)	(1.364)	(1.719)
Observations	622	622	622	622	622

Standard errors in parentheses

*** p<0.01, ** p<0.05, * p<0.1

Note:

Individual control Male, experience one type of difficulty (disability), working, have accessed basic services in the village, know BPD members, age, education senior high school or higher, using internet, attending *dusun*/RT/RW meeting, attending social activities, has JKN PBI, has complaint/suggestions/aspiration for the village administration

Household control Village staff/official as household member, male as head of household, poor based on access to electricity, household beneficiary of social aid during the pandemic or not, number of household members, whether any household members participated in non-KOMPAK training program

BPD control Proportion of BPD actively capturing villagers' aspiration, proportion of female members of BPD, proportion of BPD graduating from senior high school or higher, BPD members with disability, proportion of BPD aged below 40 years old, average length of time as BPD members, proportion of BPD members with other occupation besides as BPD members, proportion of BPD members participating in non-KOMPAK mentoring/training, proportion of BPD members who received complaints/protest from villagers

Village control village administration actively capturing villagers' aspiration, length of time as village head (years), male village head, village head's education level (senior high school or higher), whether the village head/secretary attended training in the last three years, village land topography, number of *dusun*, village having a regulation concerning disseminating information about budgeting and planning to villagers, village having active *siskeudes*, village having active village information system, village having active website

Table A15. Villagers Asking for Village Governance Documents to the Village Administration

Variable	Nonintervention Villages		Intervention Villages		Total	
	Total	%	Total	%	Total	%
Villagers' asking about RKPDes						
No	6	40.00	12	52.17	18	47.37
Yes	9	60.00	11	47.83	20	52.63
Total	15	100.00	23	100.00	38	100.00
Villagers asking about APBDes						
No	7	43.75	13	54.17	20	50.00
Yes	9	56.25	11	45.83	20	50.00
Total	16	100.00	24	100.00	40	100.00
Villagers asking about LKPPD						
No	8	53.33	16	69.57	24	63.16
Yes	7	46.67	7	30.43	14	36.84
Total	15	100.00	23	100.00	38	100.00

Table A16. Analysis of the Content of Websites of Qualitative Study Villages

Indicators for the Village Website	Villages												
	Village NI1	Village 12	Village 13	Village 122	Village NI28	Village NI14	Village I11	Village I12	Village I39	Village I40	Village NI37	Village I34	Village I35
Last update	18 Nov 21	2021	30 Marc 21	05 Jul 21	17 Feb 20	05 Sep 21	02 Aug 21	16 Nov 21	17 Dec 20	07 Oct 21	10 Dec 21		
Information about total number of visitors	X	√	√	√	X	X	x	x	x	√	√		
Information about how to village office	X	√	√	X	X	X	x	√	x	√	√		
Information about village profile	√**	X	√	√	√	√	√	√	√	√	√		
Information about village news	√	X	√	√	√	√	√	√	√	√	√		
Information about village planning	X	√	√	X	X	X	x	x	√**	x	x		
Information about village budgeting	X	√	√	X	X	X	x	X	x	√	√		
Information about village governance	X	X	√	√	√	√	√	√	√**	√	X		Website cannot be accessed
Gallery showing village activities	√	X	√	√	X	X	X	√	X	√	√		
Legal product/village regulation	X	X	√	X**	X	X	x	X	√	√	√		
Village products and potentials	X	X	√	X**	X	X	X	√	X	X	X		
Information about community organizations	X	X	√	√	√*	√**	√**	X	X	√	X		
Infographic	√	X	√	X	x	X	X	X	X	X	X		

Indicators for the Village Website	Villages												
	Village N11	Village 12	Village 13	Village 122	Village N128	Village N114	Village I11	Village I12	Village I39	Village I40	Village N137	Village I34	Village I35
Access to comment on Village News pages	√	X	√	√	√	√	√	√	X	√	√	√	
Information about population/Village statistics	X	√	√	√	√	√	X	X	√	√	√	√	
Information about poverty	X	√	X	X	X	X	X	X	X	X	√	X	
Village agenda		X	√	X	X	X	X	X	√	X	√	√	
Accessible village reports/documents	√	X	√	X	X	X	X	X	√	X	X	X	
Public service guideline	X	X	√	√	X	X	X	X	X	X	X	X	
Responses to people's aspiration	X	X	X	X	X	X	X	X	X	√	X	X	
Total information/content	32%	32%	89	47%	32%	26%	26%	47%	42%	81%	53%		

Appendix 5
Contribution of KOMPAK's Social Accountability Models to
Accountability in the Villages

Table A17. Spending for *Posyandu* and Early Childhood Education in 13 Qualitative Villages

Village	<i>Posyandu</i> Activities (PMT, Pregnancy Class, Elderly, Incentive for Cadres, etc.)			Early Childhood Education Activities (Honorary, Uniform, Teaching/Learning Tools, Early Childhood Education Facilities, etc.)		
	2018	2019	2020	2018	2019	2020
NI1	25.000.000	40.256.000	50.720.000	8.000.000	29.860.000	28.960.000
I2	34.947.500	44.463.000	49.335.000	8.000.000	18.400.000	20.470.000
I3	30.000.000	36.107.400	36.343.850	8.000.000	14.400.000	21.935.600
I11	-	80.400.000	176.100.000	-	45.600.000	62.800.000
I12	-	24.000.000	174.340.000	-	33.600.000	17.100.000
NI14	-	11.847.500	35.000.000	-	6.975.000	11.000.000
I22	0	80.000.000	80.763.000	0	90.000.000	58.471.500
NI28	17.200.000	10.000.000	11.023.000	6.000.000	6.800.000	3.000.000
I34	34.400.000	65.700.000	75.700.000	6.000.000	6.000.000	12.000.000
I35	21.813.750	50.437.500	36.000.000	8.272.500	-	-
NI37	66.600.000	79.920.000	131.824.120	45.000.000	45.300.000	25.000.000
I39	31.930.000	22.437.150	8.000.000	44.508.000	30.960.000	29.300.000
I40	18.650.000	37.150.000	23.400.000	101.147.000	-	-

Source: APBDes of each village (processed).

Table A18. Proportion of Spending for the Marginalized Groups in the 2018–20 ABPDes in 13 Qualitative Villages

Village	Budget Year	Total Spending Budget in APBDes	Total Spending Budget for the Marginalized Groups	
			Total	Percentage
NI1	2018	931.789.800	65.601.160	7,04%
	2019	1.087.495.702	100.116.000	9,21%
	2020	1.079.848.784	89.594.000	8,30%
I2	2018	943.623.300	84.715.500	8,98%
	2019	1.070.780.097	75.604.000	7,06%

Village	Budget Year	Total Spending Budget in APBDes	Total Spending Budget for the Marginalized Groups	
			Total	Percentage
	2020	1.312.467.110	83.217.000	6,34%
I3	2018	914.358.300	137.500.000	15,04%
	2019	1.015.788.097	75.282.400	7,41%
	2020	1.216.465.400	72.117.950	5,93%
I11	2018	-	-	-
	2019	3.677.256.935	524.521.000	14,26%
	2020	3.856.010.000	557.000.000	14,44%
I12	2018	-	-	-
	2019	3.608.768.480	211.100.000	5,85%
	2020	4.505.246.900	357.148.500	7,93%
NI14	2018	-	-	-
	2019	2.257.257.960	94.790.000	4,20%
	2020	2.786.340.000	210.700.000	7,56%
I22	2018	2.073.718.700	10.000.000	0,48%
	2019	2.309.755.000	257.000.000	11,13%
	2020	2.318.758.080	163.416.000	7,05%
NI28	2018	1.579.896.000	40.200.000	2,54%
	2019	2.049.287.000	70.300.000	3,43%
	2020	1.929.537.275	30.273.000	1,57%
I34	2018	1.582.620.174	64.200.000	4,06%
	2019	2.073.039.491	183.988.864	8,88%
	2020	2.542.542.054	206.988.864	8,14%
I35	2018	1.239.085.838	67.361.500	5,44%
	2019	1.497.887.857	71.783.620	4,79%
	2020	1.892.233.496	62.424.500	3,30%
NI37	2018	1.632.971.740	344.390.345	21,09%
	2019	1.849.663.935	315.739.000	17,07%
	2020	1.940.813.915	201.763.200	10,40%
I39	2018	1.491.770.912	203.544.500	13,64%
	2019	1.765.066.238	182.474.876	10,34%
	2020	1.952.923.116	365.642.500	18,72%
I40	2018	2.428.942.342	257.087.000	10,58%

Village	Budget Year	Total Spending Budget in APBDes	Total Spending Budget for the Marginalized Groups	
			Total	Percentage
	2019	2.755.091.000	413.241.000	15,00%
	2020	2.896.682.226	364.273.000	12,58%

Source: APBDes of each village (processed).

Table A19. Forms of Activities in the 2018–20 APBDes in 13 Qualitative Villages Indicated for the Marginalized Groups

Village	2018	2019	2020
NI1	<ul style="list-style-type: none"> • PKK management and mentoring 		
	<ul style="list-style-type: none"> • <i>Posyandu</i> Activities 		
	<ul style="list-style-type: none"> • Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 		
	<ul style="list-style-type: none"> • <i>Beras sejahtera</i> (rice subsidy) distribution • Health services for the poor • Marriage <i>itsbat</i> (confirmation) document facilitation 		<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty • Convergence to eradicate stunting
I2	<ul style="list-style-type: none"> • PKK management and mentoring 		
	<ul style="list-style-type: none"> • <i>Posyandu</i> activities 		
	<ul style="list-style-type: none"> • Management/Operation of early childhood education/ kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 		
	<ul style="list-style-type: none"> • Marriage <i>itsbat</i> (confirmation) document facilitation • Health service for the poor • <i>Beras Sejahtera</i> distribution 		<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty • Convergence to eradicate stunting
I3	<ul style="list-style-type: none"> • PKK management and mentoring 		
	<ul style="list-style-type: none"> • <i>Posyandu</i> activities 		
	<ul style="list-style-type: none"> • Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 		
	<ul style="list-style-type: none"> • Marriage <i>itsbat</i> (confirmation) document facilitation • Health service for the poor • <i>Beras Sejahtera</i> distribution • House Rehabilitation for the poor 		<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty • Convergence to eradicate stunting
I11	<ul style="list-style-type: none"> • N/A 	<ul style="list-style-type: none"> • PKK management and mentoring 	

Village	2018	2019	2020
		<ul style="list-style-type: none"> • <i>Posyandu</i> activities 	
		<ul style="list-style-type: none"> • Management/Operation of early childhood education/ kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 	
		<ul style="list-style-type: none"> • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	
		<ul style="list-style-type: none"> • Women empowerment training and counseling 	<ul style="list-style-type: none"> • Health service for the poor
		<ul style="list-style-type: none"> • Support for the Toilet for the Poor model 	<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty
I12	• N/A	<ul style="list-style-type: none"> • PKK management and mentoring 	
		<ul style="list-style-type: none"> • <i>Posyandu</i> activities 	
		<ul style="list-style-type: none"> • Management/Operation of early childhood education/ kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 	
		<ul style="list-style-type: none"> • Children protection training and counseling 	
		<ul style="list-style-type: none"> • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	
		<ul style="list-style-type: none"> • Facilitation for Protection of Women and Children from Violence 	<ul style="list-style-type: none"> • Support for the Toilet for the Poor model
			<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty
NI14	• N/A	<ul style="list-style-type: none"> • PKK management and mentoring 	
		<ul style="list-style-type: none"> • <i>Posyandu</i> activities 	
		<ul style="list-style-type: none"> • Management/Operation of early childhood education/ kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 	
		<ul style="list-style-type: none"> • Support for the Toilet for the Poor model 	
		<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty 	
		<ul style="list-style-type: none"> • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	<ul style="list-style-type: none"> • Management and mentoring of school children with School Children Food Supplement Distribution (PMTAS)
			<ul style="list-style-type: none"> • Facilitation of Health Services for the Poor
			<ul style="list-style-type: none"> • Training and empowerment of people with disability
			<ul style="list-style-type: none"> • Facilitation for Protection

Village	2018	2019	2020
			of Women and Children from Violence
I22	<ul style="list-style-type: none"> • PKK management and mentoring 	<ul style="list-style-type: none"> • <i>Posyandu</i> activities • Management/Operation of early childhood education/ kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village • Support for the education poor/high achievement students • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	<ul style="list-style-type: none"> • Facilitation for Preventing and Eradicating Stunting • Participative mapping and analysis of village poverty
NI28	<ul style="list-style-type: none"> • PKK management and mentoring • <i>Posyandu</i> activities • Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 	<ul style="list-style-type: none"> • Women empowerment training and counseling • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	<ul style="list-style-type: none"> • Participative mapping and analysis of village poverty
I34	<ul style="list-style-type: none"> • PKK management and mentoring • <i>Posyandu</i> activities • Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 	<ul style="list-style-type: none"> • Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	<ul style="list-style-type: none"> • Women empowerment training and counseling
I35	<ul style="list-style-type: none"> • PKK management and mentoring • <i>Posyandu</i> activities • Management/Operation of early childhood education/kindergartens/Qu r'an learning centers/madrasas 	<ul style="list-style-type: none"> • Women empowerment training and counseling 	

Village	2018	2019	2020
	(nonformal) owned by the village Pemberdayaan Persalinan Sehat		
	<ul style="list-style-type: none"> Empowerment nutrition for toddler class and pregnancy class 		
NI37	<ul style="list-style-type: none"> PKK management and mentoring 		
	<ul style="list-style-type: none"> <i>Posyandu</i> activities 		
	<ul style="list-style-type: none"> Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 		
	<ul style="list-style-type: none"> Family Planning (KB) program empowerment, Protection for Women and Children empowerment 	<ul style="list-style-type: none"> Joint childcare/Family with Toddler Mentoring or <i>Bina Keluarga Balita</i> (BKB) 	
	<ul style="list-style-type: none"> Improvement of Uninhabitable House 	<ul style="list-style-type: none"> Support for the model for the construction/rehabilitation of uninhabitable house for the poor 	
	<ul style="list-style-type: none"> Empowerment nutrition for toddler class and pregnancy class 		
I39		<ul style="list-style-type: none"> PKK management and mentoring 	
	<ul style="list-style-type: none"> <i>Posyandu</i> activities 		
	<ul style="list-style-type: none"> Management/Operation of early childhood education/kindergartens/Qur'an learning centers/madrasas (nonformal) owned by the village 		
		<ul style="list-style-type: none"> Support for the education of poor/high achievement students 	
		<ul style="list-style-type: none"> Women empowerment training and counseling 	
		<ul style="list-style-type: none"> Children protection training and counseling 	
	<ul style="list-style-type: none"> Support for the model for the construction/rehabilitation of uninhabitable house for the poor 		
	<ul style="list-style-type: none"> Distribution of clothes and food aid/donation for poor families 		<ul style="list-style-type: none"> Food/Staple aid for poor families
	<ul style="list-style-type: none"> Facilitation for vulnerable group, poor people, and women 	<ul style="list-style-type: none"> Training and empowerment of people with disability 	<ul style="list-style-type: none"> Family education for PKH targets
	<ul style="list-style-type: none"> Counseling about negative impact of early-age marriage 		<ul style="list-style-type: none"> Maintenance of village-owned park/children playground
I40		<ul style="list-style-type: none"> PKK management and mentoring 	
	<ul style="list-style-type: none"> <i>Posyandu</i> activities 		
		<ul style="list-style-type: none"> Facilitation/mentoring for the poor group and PMKS 	

Village	2018	2019	2020
	(people with social welfare problems)		
	<ul style="list-style-type: none"> Family toilet construction and uninhabitable house rehabilitation for the poor 		
	<ul style="list-style-type: none"> Training and empowerment of people with disability 		
	<ul style="list-style-type: none"> Management/Operation of early childhood education/kindergartens/Qu r'an learning centers/madrasas (nonformal) owned by the village Facilitation of services for pregnant/postpartum mothers Facilitation for vulnerable group, poor people, and women 		<ul style="list-style-type: none"> Distribution of electricity subsidy (KWH) to the poor Management of village-owned <i>Poskesdes/Polindes</i> (Family Planning services and contraceptives distribution for poor families) Women empowerment training and counseling

Source: APBDes of each village.



 Jl. Cikini Raya No. 10A
Jakarta 10330 Indonesia

 +62 21 3193 6336

 +62 21 3193 0850

 smeru@smeru.or.id

 smeru.or.id

   The SMERU Research Institute

 @SMERUInstitute

 @smeru.institute