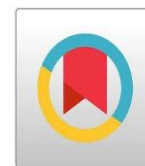


**Collaboration of Local Political Actors in the Advocacy of Kampung Budaya Jalawastu as a Traditional Village**



**Kolaborasi Aktor Politik Lokal dalam Advokasi Kampung Budaya Jalawastu sebagai Kampung Adat**

**Bambang Hermanto<sup>1\*</sup>, Lavia Permatasari<sup>2</sup>, Ariful Hikam<sup>3</sup>**

<sup>123</sup> Universitas Negeri Semarang

<sup>123</sup> Sekaran, Gunung Pati, Semarang City, Central Java 50229

bambanghermanto@mail.unnes.ac.id<sup>1\*</sup>; <sup>2</sup>lalaviae@students.unnes.ac.id; <sup>3</sup>arifulhikam0@students.unnes.ac.id

Corresponding author: bambanghermanto@mail.unnes.ac.id\*

ARTICLE INFORMATION

**Keywords**

*Local Political Actors;  
 Traditional Village;  
 Collaboration;  
 Kampung Budaya;  
 Jalawastu;*

**ABSTRACT**

This study examines the political processes undertaken by local political actors in advocating for Kampung Budaya Jalawastu to be recognized as a Traditional Village in Brebes Regency. It is particularly interesting to explore how local political elites act as decision-makers in addressing administrative, cultural, and political issues while balancing their respective interests. Kampung Budaya Jalawastu is the only hamlet proposed as a Traditional Village in Brebes Regency. The research was conducted over two months (November–December) using a descriptive qualitative method, with data collected through observation, interviews, and document analysis. The data were analyzed descriptively and validated through source and technique triangulation. This study employs elite theory as its analytical framework. The results show that: (1) Local political actors serving as key decision-makers include the Traditional Leader, the Council of Elders, the Village Secretary of Ciseureuh, the Village Head of Ciseureuh, the Head of the Cultural Division at the Brebes Regency Culture and Tourism Office, and the Regent of Brebes. Each actor utilizes their power based on individual interests. (2) Collaboration among the Traditional Leader, the Ciseureuh Village Government, and the Brebes Regency Government has been productive. (3) Advocacy efforts initiated by the Traditional Leader serve as a strategy to maintain their reputation and strengthen ties with the Brebes Regency Government. (4) The advocacy process has significant economic and autonomy implications for the community. This study can inform policies on the development of Traditional Villages, particularly in managing customary forests and communal lands for indigenous communities. It also serves as a reference for formulating Traditional Village governance policies rooted in local wisdom values.

**Kata Kunci**

*Efektivitas;  
 Degradasi;  
 Pelestarian;  
 Kampung Tugu;*

**ABSTRAK**

Penelitian ini mengkaji proses politik yang dilakukan oleh aktor-aktor politik lokal dalam mengadvokasi Kampung Budaya Jalawastu untuk diakui sebagai Desa Adat di Kabupaten Brebes. Sangat menarik untuk mengeksplorasi bagaimana para elit politik lokal bertindak sebagai pengambil keputusan dalam menangani isu-isu administratif, budaya, dan politik dengan tetap menyeimbangkan kepentingan masing-masing. Kampung Budaya Jalawastu adalah satu-satunya dusun yang diusulkan sebagai Desa Adat di Kabupaten Brebes. Penelitian dilakukan selama dua bulan (November-Desember) dengan menggunakan metode kualitatif deskriptif, dengan data yang dikumpulkan melalui observasi, wawancara, dan analisis dokumen. Data dianalisis secara deskriptif dan divalidasi melalui triangulasi sumber dan teknik. Penelitian ini menggunakan teori elit sebagai kerangka analisis. Penelitian ini menggunakan teori elit sebagai kerangka analisisnya. Hasil penelitian menunjukkan bahwa: (1) Aktor politik lokal yang berperan sebagai pengambil keputusan utama meliputi Ketua Adat, Dewan Sesepeuh, Sekretaris Desa Ciseureuh, Kepala Desa

	<p>Ciseureuh, Kepala Bidang Kebudayaan Dinas Kebudayaan dan Pariwisata Kabupaten Brebes, dan Bupati Brebes. Masing-masing aktor memanfaatkan kekuasaannya berdasarkan kepentingan individu. (2) Kolaborasi antara Pemangku Adat, Pemerintah Desa Ciseureuh, dan Pemerintah Kabupaten Brebes berjalan dengan baik. (3) Upaya advokasi yang diinisiasi oleh Pemangku Adat menjadi strategi untuk menjaga reputasi dan memperkuat hubungan dengan Pemerintah Kabupaten Brebes. (4) Proses advokasi memiliki implikasi ekonomi dan otonomi yang signifikan bagi masyarakat. Studi ini dapat menjadi masukan bagi kebijakan pengembangan Desa Adat, khususnya dalam mengelola hutan adat dan tanah ulayat bagi masyarakat adat. Selain itu juga menjadi acuan untuk merumuskan kebijakan tata kelola Desa Adat yang berakar pada nilai-nilai kearifan lokal.</p>
<p><b>Article History</b> Send 19<sup>th</sup>February 2025 Review 21<sup>th</sup>March 2025 Accepted 16<sup>th</sup> May 2025</p>	<p>Copyright ©2026 <a href="#">Jurnal Aristo (Social, Politic, Humaniora)</a> This is an open access article under the <a href="#">CC-BY-NC-SA</a> license. Akses artikel terbuka dengan model <a href="#">CC-BY-NC-SA</a> sebagai lisensinya.</p>



## Introduction

In a society, the existence of elites plays a crucial role in shaping social order and policies. Keller (1995) explains that the term "elite" comes from the word *eligere*, which means to choose. Generally, elites refer to a small group of individuals who hold the highest positions in a society due to their superiority in knowledge, experience, or social power. In other words, elites are groups of citizens with advantages over others, enabling them to wield social power over the population. Elites are minority groups in society that represent social interests and help maintain the continuity of the social order. The presence of elite groups emerges from organic solidarity, where general power or ruling elites cannot be directly linked to each individual in society. Therefore, an intermediary is necessary in the form of a social organ that functions as a center of power. This concept is referred to as a strategic elite by Suzanne Keller.

Then, Keller (1995) added that four main social processes drive the development of elites: population growth, the increase in job specialization, the expansion of formal organizations or bureaucracy, and the development of moral religion. As a consequence, the elite are increasingly diverse and more autonomous. This conveys that political elites are individuals or groups who influence the political decision-making process. When associated with local elites, they are individuals who play an important role in political decisions at the regional level. Keller also explains that elites can be understood in two main concepts: (1) Elites refer to a minority of individuals who are appointed to serve a collectivity in a socially valuable way; (2) Elites as a minority who are very effective and responsible toward others, where the elite group provides its response.

In line with Keller, (Budiardjo, 1991) agrees regarding the ability of elites to influence political policies. In every social structure, even in a democratic society, there is always a small group of people who have power over the wider community. According to him, elites have advantages in certain areas compared to the wider community, who tend to accept the leadership of the elite as it is. This shows that the elite have advantages in terms of knowledge and deep understanding of local cultural wisdom, which is specifically a special advantage in the traditional traditions of the Kampung Budaya Jalawastu. According to (Agung, 2024), local elites who implement knowledge and understanding of local culture and wisdom have been proven to be able to encourage harmony among communities as well as a means of conflict resolution.

This idea shows that the role of elites in society cannot be eliminated. Elites have the power to encourage the masses to achieve their goals. Undoubtedly, the changes and

progress of Indonesia bring dynamics that influence the emergence of new, more complex elites. Reducing the role of previous elites, such as the elite of royal descent. These elites appear in every region in Indonesia in the concept of decentralization.

Local political actors are part of the elite, where people who aspire to influence the decision-making process through institutions and organizations. They try to achieve this by gaining institutional political power, namely legislative and executive institutions, which are responsible for implementing the chosen policies. Looking from an actor-oriented perspective, it should be noted that the conditions include a variety of approaches and methods, not a single strict approach. In practice, the ideas of the conditions are usually discussed again, and various interpretations are made for the local context (Mosse, 2011).

One of the phenomena of the emergence of elites in the regions is the regional head who has the authority to regulate his region. In addition, at a lower level, there are village heads who also have the authority to regulate the village (village community). This study wants to see the role of elites in the political process in the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency. The political process raises many problems administratively, culturally, and politically. This is interesting to study to find out how the role of local political actors as elites resolves existing problems, besides their respective interests. Because the village, from a political perspective, is a legal unitary area where a community lives that has the power or authority to organize its government. The village government has the autonomy to build village life for the benefit of the village population, so that the village is often identified as an organization of power.

Kampung Budaya Jalawastu is one of the hamlets in Ciseureuh Village, Ketanggungan District, Brebes Regency, Central Java. This village has a management structure consisting of Customary Leaders, a Secretary, a Treasurer, and other customary apparatus, such as the Kokolot Council, consisting of 15 people, Juru Kunci, Gugundi, Jagabaya, and Laskar Wanoja. With this structure, Kampung Budaya Jalawastu has great potential to be developed as a cultural village. Officially, this village was designated as a Cultural Village on January 1, 2013, through Ciseureuh Village Regulation Number 1 of 2013. This determination is a follow-up to the letter of the Ciseureuh Village Consultative Body Number 07/BPD/07/2013, which proposed Jalawastu as a Cultural Village.

The current study is slightly different because Law Number 6 of 2014 concerning Villages has been enacted, which gives villages more autonomy. The budget to carry out development will be given to each village in Indonesia. Therefore, a new study that is important to identify is the political contestation in economic discourse that uses the terms

politics and power. Law Number 6 of 2014 concerning Villages recognizes the existence of Traditional Villages in Indonesia. The process of re-managing the existence of these villages is a problem because Law Number 5 of 1979 concerning Village Government has been a central government policy for years. Village structuring is required by Law Number 6 of 2014 concerning Villages. One method to determine the status of a village, Traditional Village, or sub-district is village structuring. Several regions have established Traditional Villages as a follow-up to Law Number 6 of 2014 concerning Villages. A press release from the Epistema Institute on January 30, 2017, stated that from January to December 2016, 133 Traditional Villages have been recognized by regional legal products.

The district/city government establishes a Regional Regulation on the establishment of villages and/or traditional villages in their area. After the establishment of a traditional village, the establishment of a traditional village takes into account the implementation of village governance, implementation of development, and community development, as well as community empowerment and supporting facilities. Through village deliberations and the approval of the district/city government, the status of a village can be changed to a traditional village, sub-district, or traditional village.

The actor-oriented development approach focuses on the analysis of the dynamic processes of development operations through empirical investigation at the points of intersection between various actors. From this perspective, development programs in a particular arena can be seen as ongoing processes of negotiation among various social actors, including 'local' and 'external' individuals, groups, and institutions that are interconnected in these projects (Long, 2001).

Government Regulation of the Republic of Indonesia Number 43 of 2014 concerning Implementing Regulations of Law Number 6 of 2014 concerning Villages gives authority to the government, provincial government, and district/city government to change the status of a village into a traditional village. The process of determining a traditional village is carried out through the process of identifying existing villages and assessing villages that have the potential to be determined as traditional villages, as well as analyzing the potential characteristics of the village.

Based on the above framework, it can be said that in the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency, it is determined by local political actors who have interests. The relationship between local political actors in the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency can have the same or even different interests. The question is how the power of these local

political actors operates, or in what way the power is operated for the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency. Based on the description above, the researcher is interested in researching the collaboration of local political actors in the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency.

## Method

This study uses a qualitative approach. The location of the study is in Kampung Budaya Jalawastu, Ciseureuh Village, Ketanggungan District, Brebes Regency. This makes it interesting why Kampung Budaya Jalawastu is the only hamlet proposed as a Traditional Village in Central Java Province, especially in Brebes Regency. Data collection techniques use observation, interviews, and documentation. In this study, researchers conducted direct and indirect observations in the Kampung Budaya Jalawastu. Researchers recorded data or documents, and information combined with the discussion of the thesis to get a clearer picture of the collaboration of local political actors in advocating for Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency.

The following is a list of informants who have been interviewed by the researcher:

**Table 1. List of Interview Informants**

<b>Name</b>	<b>Position</b>	<b>Age</b>
<b>N</b>	Deputy Regent of Brebes Regency	47
<b>W</b>	Head of Cultural Affairs, Department of Tourism and Culture, Brebes Regency	50
<b>MRU</b>	Member of the Brebes Regency DPRD, Electoral District IV, PDI-P Faction	31
<b>DRSN</b>	Head of Ciseureuh Village	48
<b>DLM</b>	Ciseureuh Village Secretary and Chairman Forest Village Community Institution (LMDH)	50
<b>WR</b>	Head of Jalawastu Hamlet and also the Kokolot Council of Jalawatu Cultural Village	45
<b>D</b>	Chair of the Ciseureuh Village Tourism Awareness Group	44
<b>DST</b>	Traditional Stakeholders of the Kampung Budaya Jalawastu	58
<b>DRYN</b>	Kampung Budaya Jalawastu Kokolot Council	73
<b>RTM</b>	Traditional Figures of the Kampung Budaya Jalawastu	77

This study uses the following documents: Decree of the Regent of Brebes Number 430/210 of 2019 concerning Recognition of the Customary Law Community "Kampung Budaya Jalawastu" of Brebes Regency; Regional Regulation Number 10 of 2015 concerning the Preservation and Management of Cultural Heritage; and the Articles of Association and Bylaws of the Kampung Budaya Jalawastu.

Descriptive analysis was conducted on the collected data to explain and describe the data in detail. Data validity testing was conducted to avoid bias by using source triangulation. So that the data used is valid data and in accordance with the facts in the field, and really measures what should be measured in the study.

## **Result and Discussion**

### **Kampung Budaya Jalawastu**

Kampung Budaya Jalawastu is one of the hamlets in Ciseureuh Village, Ketanggungan District, Brebes Regency, Central Java. Ciseureuh Village is located in the southern part of Ketanggungan District, Brebes Regency, stretching from north to south, more precisely at the foot of Mount Kumbang or Mount Sagara. Darsono (Head of Ciseureuh Village) in an interview on October 3, 2019, explained that the area of Ciseureuh Village is approximately 2,439 Ha. Kampung Budaya Jalawastu is located at the southern tip of Ciseureuh Village and is located in Community Unit (RW) 3, and is divided into two Neighborhood Units (RT), namely RT 1 and RT 2. The residents of Kampung Budaya Jalawastu are all Muslims.

Dastam (Traditional Leader of Kampung Budaya Jalawastu) in an interview on October 5, 2019, described more clearly that the current population of Kampung Budaya Jalawastu is only around 103 houses. The total population is 296 people, consisting of 146 men and 150 women, with 125 Heads of Families (KK). The number of KK in RT 1 is 46, with a population of 105 people, consisting of 52 men and 53 women. The number of KK in RT 2 is 79 KK, with a population of 191 people, consisting of 94 men and 97 women, according to the population data of Ciseureuh Village. From the center of the Brebes Regency government to Kampung Budaya Jalawastu, the distance is approximately 44 kilometers, and the travel time using a four-wheeled vehicle is 2.5 hours. The only way to get from Ciseureuh Village to Jalawastu is via a steep and rocky road. However, a 5 km stretch of road has been concreted using the Ciseureuh Village budget.

The Articles of Association and Bylaws (AD-ART) of the Kampung Budaya Jalawastu contain the complete structure of the daily management of the Kampung Budaya Jalawastu, consisting of a Traditional Leader, Secretary, and Treasurer, and assisted by other traditional apparatuses, namely the Kokolot Council consisting of 15 people, the Key Keeper, Gugundi, Jagabaya, and Laskar Wanoja. The daily management of the Kampung Budaya Jalawastu is selected by the Kokolot Council through consensus. Meanwhile, the Key Keeper must have a lineage of the key chosen by the Kokolot Council. In addition,

members of the Kokolot Council must have advantages in the local wisdom of the Kampung Budaya Jalawastu to be able to carry out their duties and responsibilities wisely.

Kampung Budaya Jalawastu has the potential to be developed in the future as a Cultural Village. Traditional ceremonies, as a tradition that is preserved and is an inseparable part of Kampung Budaya Jalawastu, include the Ngasa Traditional Ceremony. The Ngasa Traditional Ceremony is a traditional ceremony held on Tuesday, Kliwon mangsa kasanga. The Ngasa Traditional Ceremony is held once a year at Pasarean Gedong, Kampung Budaya Jalawastu.

Various traditional traditions in Kampung Budaya Jalawastu are still maintained and preserved to this day. One of them is the Tundan Traditional Ceremony, which aims to repel rat pests that can damage rice plants. This ceremony has an important meaning in maintaining the agricultural products of the village community, so it is carried out with full reverence and the hope that the rice plants can grow well. In addition, there is also the Babarit Traditional Ceremony, which is similar to the Ngasa Traditional Ceremony, but with a smaller scope and more local. This ceremony is held to pray for smooth agricultural products by asking for blessings from ancestors, which are believed to bring blessings to the lives of the community.

The Tutulak Traditional Ceremony is also an important part of the series of traditions, held as a form of warding off disasters or bad things that could befall the community. In this ceremony, various rituals are performed to maintain harmony and the welfare of the village. In addition, the Ngaguyang Kuwu Traditional Ceremony is held to ask for rain when the rainy season does not come. The method is by bathing the kuwu or village head in a river that is considered sacred, which is believed to bring rain as a blessing for agriculture and the lives of the community.

No less important, the Tong-tong Breng Traditional Ceremony is held to search for missing children or people. This ceremony reflects the spirit of unity and cooperation of the community that tries to help each other in trouble. In addition, the Cako Traditional Ceremony is held as a form of thanksgiving after planting rice, with the hope that the planted rice will grow well and abundantly. This is a form of gratitude from the community for the agricultural products that they have worked on with great effort and hope for a better future.

Traditional art is very important for the people of Kampung Budaya Jalawastu. The villagers perform Dengdong art by hitting the mortar after working together to pound rice, which is one of the arts that is still preserved. This art is not only part of traditional ceremonies, but also shows the solidarity and togetherness of the community which is still

very important in everyday life. So, this tradition and art are an important part of the cultural identity of the Kampung Budaya Jalawastu community.

The arts in Kampung Budaya Jalawastu include various forms that reflect the richness of culture and traditions maintained by the local community. One of them is the Manuk Dadali Dance, a dance performed by Laskar Wanoja as a form of welcoming guests or dignitaries, reflecting the respect and warmth of the community. In addition, there is the Hoe Gelo Art performed by Jagabaya, which is not only an art performance but also shows solidarity and cooperation in maintaining village security. Benta-Benti is also part of the arts in this village, which is performed to pray for rain, fertilize the soil, and support agricultural production, illustrating the close relationship between society and nature. These three arts show how art and tradition are not only entertainment, but also an integral part of the social and spiritual life of the Kampung Budaya Jalawastu community.

The Kampung Budaya Jalawastu community adheres closely to traditions which are also part of the community's beliefs, including that house buildings must not use cement, brick, tile, and ceramic materials, and only have one straight wuwung. You are not allowed to plant secondary crops such as shallots, peanuts, black beans, and soybeans. You are not permitted to raise buffalo, sheep, red fish, and soang/ducks. In the field of arts, Kampung Budaya Jalawastu is not allowed to perform wayang or play gong musical instruments.

### **Pre-Conditions of Kampung Budaya Jalawastu as a Traditional Village**

Kampung Budaya Jalawastu was established on January 1, 2013, through Ciseureuh Village Regulation Number 1 of 2013 concerning the Establishment of Jalawastu Hamlet as a Cultural Village in Ciseureuh Village, Ketanggungan District, Brebes Regency. The establishment followed up on the letter of the Ciseureuh Village Consultative Body Number 07/ BPD/ 07/ 2013 concerning the Application for Jalawastu Hamlet as a Cultural Village. Several considerations regarding the establishment of Kampung Budaya Jalawastu include; (1) Jalawastu Hamlet has uniqueness, customs and traditions that must be maintained and preserved; (2) The uniqueness of customs and traditions is part of the wealth of Ciseureuh Village and also part of National Culture; (3) To save the uniqueness of customs and traditions from extinction. So, it needs to be protected through the Ciseureuh Village Regulation.

In 2019, the Regent of Brebes Regency stipulated the Decree of the Regent of Brebes Number 430/201 of 2019 concerning Recognition of the Customary Law Community of the "Kampung Budaya Jalawastu" of Brebes Regency. Considering that Jalawastu Hamlet has a

very distinctive tradition, which is an important cultural heritage for understanding the development of history, science, and culture. Customary Leaders play a major role in the management of the Kampung Budaya Jalawastu. In addition to power because of their position, but also have power because of their knowledge of the traditions, customs, and culture of the Kampung Budaya Jalawastu and being able to build strong collaboration with the Brebes Regency Government.

## **Collaboration of Local Political Actors**

### **Local Political Actors**

#### **Traditional Leaders and the Kokolot Council**

The Customary Stakeholder has a role as the main leader in the Kampung Budaya Jalawastu. His duties include leading member meetings and customary management meetings to discuss various matters relating to the progress of the village. The Customary Stakeholder is also responsible for establishing and regulating policies that apply in the Kampung Budaya Jalawastu, which are by customary provisions and common goals. In addition, the Customary Stakeholder has full responsibility for decisions taken in meetings or deliberations held in the village.

Traditionally, Customary Stakeholders are strategic elites who can determine various customary decisions, including in the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency. In addition, the authority of Customary Stakeholders can influence customary communities to practice customary values. This is very important in the advocacy of Kampung Budaya Jalawastu as a Traditional Village. Meanwhile, the Kokolot Council has the task of making policies related to customary ceremonies and traditions in Kampung Budaya Jalawastu. In addition, the Kokolot Council can also provide advice and proposals to Customary Stakeholders and Key Keepers.

The Kokolot Council is a cultural elite that has the highest power in the Kampung Budaya Jalawastu, together with the Customary Stakeholders. The Kokolot Council is generally appointed by the indigenous community because they have knowledge and understanding of local cultural wisdom, and have special advantages in the traditional traditions of the Kampung Budaya Jalawastu. In addition, the Head of Jalawastu Hamlet automatically becomes a member of the Kokolot Council. In short, the role of the Customary Stakeholders and the Kokolot Council of the Kampung Budaya Jalawastu is as traditional figures who are role models for the residents of the Kampung Budaya Jalawastu. In political life, the Customary Stakeholders and the Kokolot Council are the determining elites in

determining the direction and quality of life of the indigenous people of the Kampung Budaya Jalawastu.

### **Village Head and Secretary of Ciseureuh Village**

The local political actors of the Ciseureuh Village Government include the Ciseureuh Village Head and the Ciseureuh Village Secretary. They are the primary decision-makers in advocating for the Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency, albeit in an administrative capacity. However, the Ciseureuh Village Head and the Ciseureuh Village Secretary do not act as a strategic elite capable of making significant traditional decisions regarding the promotion of the Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency.

### **Regent of Brebes and Head of the Cultural Division of the Culture and Tourism Office of Brebes Regency**

The Regent of Brebes and the Head of the Cultural Division of the Brebes Regency Culture and Tourism Office are local political actors representing the key elites advocating for Kampung Budaya Jalawastu to gain recognition as a Traditional Village in Brebes Regency. Their active roles have positioned them as strategic influencers who decided to propose Kampung Budaya Jalawastu for Traditional Village status to the Ministry of Home Affairs.

### **Actor's Interests**

#### **Becoming a Traditional Leader as the First Village Head**

Customary stakeholders, as the determining elite, have a significant interest in advocating for the Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency. Their interests encompass not only the normative goal of maintaining and preserving customs, traditions, and ancestral cultural heritage but also political interests, as they hold power in Kampung Budaya Jalawastu. This authority enables them to regulate the lives of the indigenous people in accordance with customary values. As a result, the Customary Stakeholders currently have great potential to become Heads of Traditional Villages, granting them the authority to manage and govern these villages, including their sources of income.

The District/City Regional Government can appoint an official from the relevant Traditional Village community if the position of Traditional Village Head is not filled

according to the regulations applicable to the Traditional Village. This has caused a dispute among local stakeholders regarding support for Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency.

Stakeholder structures should always be considered as dynamic systems in which individuals collaborate to expand or modify their roles or influence, rather than establishing rigid frameworks. So far, no entirely new developments have occurred in interactions. The negotiation process is typically confrontational for stakeholders (Wettstein et al., 2014). Existing constellations can shift based on various interests. However, new stakeholders can also join the negotiation, rendering other stakeholders irrelevant (Kiener, 2004).

### **Village Income Source Management**

Village income sources include budget allocations from the State Budget, financial assistance from the Provincial and Regency/City Budgets, regional taxes and levies, portions of the central and regional financial balance funds, and non-binding grants and donations. Villages also receive contributing funds from Provincial and Regency/City Budgets, Village-Owned Enterprises, market management, village-scale tourism area management, and non-metallic mineral mining management. This financial support aims to accelerate village development.

In addition, local elites can manipulate or engineer the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency in order to successfully change the status of Jalawastu Hamlet into a Traditional Village unit separate from Cisureuh Village. If this is realized and registered with the Ministry of Home Affairs as a Traditional Village, Kampung Budaya Jalawastu can receive a source of village income from the APBN in the form of village funds.

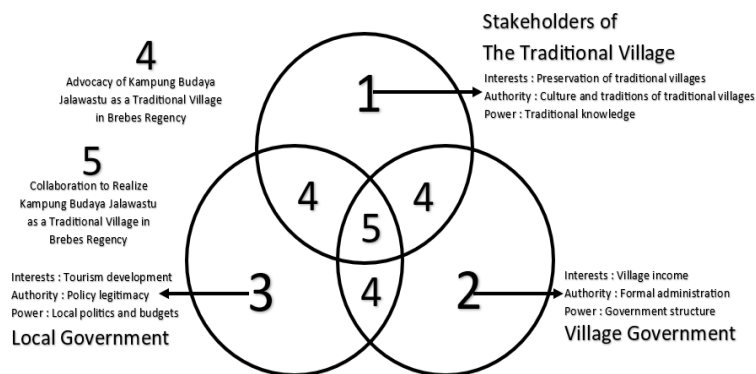
According to (Scalise, 2021), there are still other fields or parts in the struggle for interests that deserve attention, where social partners compete, take action, and carry out different functions. So that the subnational layer cannot be ignored and underestimated in the study of industrial relations and multilevel governance of the labor market. Thus, top-down and macro analyses need to be complemented by studies of bottom-up processes and local activism.

## Conservation of Culture and Tourism

In addition to obtaining development funds, the Kampung Budaya Jalawastu can be used as a cultural and tourism attraction that can improve the community's economy. This is an important agenda for the Regional Government, because this is something unique and the only one in Brebes Regency. Collaboration between local political actors is manifested in the good intention to preserve the customs, traditions, and cultural heritage of ancestors in the Kampung Budaya Jalawastu.

## Form of Collaboration of Local Political Actors

Collaboration between local political actors, including Customary Stakeholders, the Ciseureuh Village Government, and the Brebes Regency Government is always in a productive, conducive, and uncomplicated atmosphere. Customary stakeholders have power in the form of knowledge about the traditions, customs, and culture of the Kampung Budaya Jalawastu and can influence the Ciseureuh Village Government and the Brebes Regency Government to support efforts to preserve the traditions, customs, and culture of ancestral heritage in the Kampung Budaya Jalawastu.



**Figure 1 Collaboration Diagram of Local Political Actors in the Kampung Budaya Jalawastu**

The customary leaders know how traditions are carried out in the Kampung Budaya Jalawastu, which are not understood by the Village Head or the Ciseureuh Village Government. Dastam as the customary leader said that the position of the Village Head is only as part of the government, but does not understand (does not have knowledge) of the basis of the traditions carried out by the indigenous community, so he does not have a big influence on traditions in the Kampung Budaya Jalawastu. This shows what Foucault said, that knowledge is a form of power (Kamahi, 2017).

## **Implications in Advocacy of Kampung Budaya Jalawastu as a Traditional Village**

### **Economic Implications**

For many years, poverty has been identified as a significant problem facing countries around the world, destroying economies, communities, and families (Yin et al., 2021). Poverty causes disease and brings suffering to humanity (Greeley, 1994). Most of the world's poor live in rural areas; they are poorly educated and mostly work in agriculture (Nchu et al., 2019). There are various reasons why poor people are localized. They often lack access to formal employment, as well as means of transportation and communication. This not only hinders participation in international politics but even undermines "one-city" organizations (Pithouse, 2013). A similar opinion (Bayat, 2013) is that "the urban poor" naturally focus on "local struggles." This stems in part from the fact that "the poor cannot afford to be ideological," as they must emphasize "strategies, organizations, and associations that respond directly to their immediate problems."

The advocacy process of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency will certainly have economic implications for the indigenous people of Kampung Budaya Jalawastu. One of them is improving road access to Kampung Budaya Jalawastu. This facilitates the economic system, especially the buying and selling of agricultural products of indigenous people. Residents of Jalawastu Hamlet can use the customary forest as land for gardening/planting fruit-bearing trees that can support the economy of the indigenous people of Kampung Budaya Jalawastu

Furthermore, the advocacy of Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency also provides economic implications for the financial system of traditional institutions. If Jalawastu Hamlet is designated as a Traditional Village, the achievement of welfare through the provision of village funds, especially in traditional villages, should not cause disruption to the dynamic conditions of the traditional law community. Crucial changes in the economic development landscape and shifts in funding criteria for capital projects mean a different strategic approach for this institution (Lawrence, 2016).

According to (Kelikume, 2021) local business development has a significant positive impact on poverty alleviation, meaning that when local businesses are developed, poverty in the community will decrease. Another factor that can influence poverty alleviation is local job creation. Furthermore, (Zulher and Ratnasih, 2021) stated that job creation by local governments influences poverty alleviation in Indonesia. However, (Geoffrey et al., 2021) have a different view that handing over local business creation through tourism to individuals or the private sector can cause local governments to fail to reduce poverty by creating jobs.

### **Implications of Autonomy**

The minimum obligations that a traditional village has based on ancestral rights are as follows: organizational and institutional structure, legal institutions, ownership of customary rights, management of state treasury land and customary land, agreements in community life, filling the apparatus and position of traditional village head, and their term of office.

Clark points out that successful institutions are not necessarily those without challenges and instead argues that when “development institutions do not perform well or become stuck, it is often because working relationships or shared agendas with local agencies have failed”. Therefore, “development institution success has more to do with the constraints associated with change than with developing core strengths” (Clark et al, 2010).

Traditionally, comparative capitalism analysis has explained diversity based on different institutional arrangements (Amable, 2003). The opinion (Hall and Soskice, 2001) ignores the dynamics of change related to institutional actors and their strategies. However, some literature has addressed this difference through the study of the interaction between institutions and actors. This discussion shows institutional change and stability driven by local coalitions and conflicts. When viewed using the approach (Fligstein and McAdam, 2012), which focuses on parties that support or oppose existing institutions. Much still needs empirical investigation into the various strategies and practices of social and political actors, the scope of their actions in changing institutional arrangements, and their ability to act and make decisions.

In the social and political context, the election of the Kampung Budaya Jalawastu Customary Stakeholders is an important part. The Customary Stakeholders are the leaders of the Kampung Budaya Jalawastu who are appointed by the Kokolot Council through joint deliberation. The current Customary Stakeholder is Mr. Dastam, who is the initiator in the advocacy of the Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency.

### **Obstacle**

Kampung Budaya Jalawastu is eligible to become a Traditional Village as stipulated in Chapter XIII of Law Number 6 of 2014 concerning Villages. The parent village of Kampung Budaya Jalawastu has been established for more than 5 years, but the obstacle is that the population is still small, which is only 296 people, while the requirements to become a Traditional Village in the Java region are at least 6,000 people or 1,200 heads of families. In terms of socio-politics, the obstacles in advocating for Kampung Budaya Jalawastu as a Traditional Village in Brebes Regency are not that serious. This is because local political actors collaborate productively to achieve their interests. The Kampung Budaya Jalawastu community and the Ciseureuh Village community, and the local government also support these efforts. This can be seen in the field when the community participates in activities in the Kampung Budaya Jalawastu.

### **Conclusion**

Local political actors in the advocacy of Kampung Budaya Jalawastu as a traditional village include the Customary Stakeholders, the Kokolot Council, the Secretary of Ciseureuh Village, the Head of Ciseureuh Village, the Head of the Cultural Division of the Brebes Regency Culture and Tourism Office, and the Regent of Brebes. The Customary Stakeholders are strategic elites, because the Customary Stakeholders have power that is not only derived from their positions, but also the power of the Customary Stakeholders is derived from their knowledge of the traditions, customs, and culture of Kampung Budaya Jalawastu. The Customary Stakeholders can build strong collaboration with the Ciseureuh Village Government and the Brebes Regency Government as the determining elites who have different interests. The collaboration between the Customary Stakeholders, the Ciseureuh Village Government, and the Brebes Regency Government was realized productively. Traditional Stakeholders as strategic elites have power in the form of knowledge about the traditions, customs and culture of the Kampung Budaya Jalawastu so that they can influence the Ciseureuh Village Government and the Brebes Regency

Government to support the Traditional Stakeholders' initiative in advocating for the Kampung Budaya Jalawastu as a form of effort to preserve the traditions, customs and culture inherited from their ancestors in the Kampung Budaya Jalawastu.

Productive collaboration can be applied in other areas, provided that the Customary Stakeholders have the power (knowledge) to influence other local political actors. Not limited to vertical relations between the community and the government. So that in the end it has implications for the creation of policies that support the development of traditional villages and build a better life for indigenous peoples. Bottom-up policies that pay attention to local wisdom values.

This research certainly has its complexity. The researcher hopes that this research can be a material for constructive criticism to find existing shortcomings, and can then be developed with new ideas, concepts, and more complete data and perspectives in further research that follows changes over time. As a practical step, the researcher proposes to open a wider space for public dialogue and communication to increase the participation of the indigenous people of Kampung Budaya Jalawastu in the preservation and development of local culture and provide opportunities to convey knowledge about local wisdom values that may still be unknown to the general public. It is hoped that the community can appreciate and preserve existing traditions more, and the government can provide support through stronger policies for these efforts.

The researcher is also aware that this study has weaknesses because it has not studied in depth the dynamics of relationships between actors, potential conflicts, and resistance that may occur in the advocacy of Kampung Budaya Jalawastu. The participation of indigenous peoples has also not been analyzed in detail, so the picture of their involvement is still limited. External factors such as the influence of national policies, media, and the tourism sector have also not been touched upon much. Therefore, further research is recommended to expand the focus on the dynamics of relationships between actors, examine the level of community participation quantitatively and qualitatively, examine the influence of external factors, and conduct comparative studies with other cultural villages or indigenous villages to find effective collaboration patterns and challenges faced.

### **Acknowledgent**

Thanks to Universitas Negeri Semarang.

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