

## Empowerment of Village-Owned Business Entities (Bumdes) Baringin B Candi Laras District, Tapin Regency, South of Kalimantan Province

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### ABSTRACT

Empowerment in this case through the Empowerment of Village Owned Enterprises (*Bumdes*) is one part of sustainable development efforts. Today, the village is the basis of empowerment which is seen as the spearhead of the country's development at large. This study seeks to raise the issue of village empowerment, specifically the empowerment of Bumdes Orchid in Baringin B Village, Candi Laras Selatan District, Tapin Regency, South Kalimantan Province. *Bumdes* Anggrek, according to an initial interview with the village head of Baringin B, is the most advanced Bumdes in the Candi Laras Selatan sub-district, this Bumdes is even able to contribute to Village Original Income. However, the last few years, especially during the pandemic, have experienced a decline in income. Therefore, this study seeks to analyze how the Bumdes empowerment is and what obstacles it faces. The theory used in this research is the Village Empowerment Theory by Saragi, namely, there are six basic principles in village empowerment, including (1) Democratization of village life; (2) Sourced from local wisdom; (3) Community participation; (4) community empowerment; (5) Equality of opportunity; (6) Diversity. The method used in this study is a qualitative research method with a descriptive type, the technique of determining the informant is purposive. The results showed that the Bumdes Orchid could run well because of the support from various parties such as village officials, the BPD, the commitment of the management, and the community in general. The obstacles faced were environmental conditions such as facilities and infrastructure, the mindset community related to savings and loan habits as a Bumdes business unit that was not running smoothly, and the existence of a pandemic that caused economic problems for the community.

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## 1. INTRODUCTION

Development issues are closely related to empowerment issues, especially rural community empowerment. In general, the development and empowerment referred to are related to the economy, because the economic sector is part of development whose improvement and progress can be measured. As stated by Widayanti (2015), empowerment carried out in the community is an alternative development model emphasizing efforts to build the community's strengths so that they can help themselves. The power in question can be built from the community itself through the involvement of external parties so that the community can be involved in the development process and enjoy the results of the development. The granting of power is done so that they can have assets and access to the process and results of development.

The classic perspective on development so far is that it is carried out by placing the community as the object of development that receives all programs from the government. The old paradigm (development), which is more oriented towards the state and capital, has turned into a new paradigm (empowerment) focused on local communities and institutions built in a participatory manner. Capital in the old development paradigm must be continuously nurtured even though it must be supported by authoritarian and centralized political management, on the other hand, empowerment is a development that is made in a democratic, decentralized, and participatory manner. Communities occupy the main position to initiate, manage and enjoy development. The government is a facilitator and opens a conducive space for local initiatives, participation, and institutions.

Village development through empowering rural communities cannot be separated from the *Sustainable Development Goals* (SDGs) set on September 25, 2015, which consists of 17 global goals and includes three dimensions of sustainable development, namely environmental, social, and economic. Village development is closely related to the SDGs because environmental, social, and economic issues are problems at the village level which until now require attention from various parties.

Law no. 6 of 2014 concerning Villages has provided space to be practiced in a new paradigm in village development in Indonesia. To make it happen, efforts are needed so that the village can develop its village. The development paradigm conducted by the Village itself is known as the "Developing Village". The Village Development Paradigm has been practiced by villages with *agents of change* (AC), especially in the village government structure. This is because AC can directly provide input or direction for village development.

The development goals of Nurman village (2019: 241) include: *First*, the economic goal of increasing productivity in rural areas to reduce poverty in rural areas; *Second*, social goals are directed at the even distribution of the welfare of the villagers; *Third*, cultural goals in the sense of improving the quality of life in general for rural communities; *Fourth*, the policy objective is to grow and develop maximum village community participation in supporting development efforts as well as in utilizing and developing development outcomes (Nurman, 2019: 241).

Therefore, community development efforts are needed to bring up village empowerment to improve quality. life and economy of the people. Community empowerment efforts that are conducted rely on the government and other stakeholders such as *Non-Government Organizations* (NGOs), Regional Governments, Village Governments, and village communities themselves.

Based on initial observations and interviews conducted by researchers with village assistant teams in the South Kalimantan region, they stated that in general, villages could not conduct empowerment optimally if only priority construction. The most fundamental problem is the issue of capital or funds. In recent years there has been central government assistance in Village Funds. However, if the management of village funds is not accompanied by the ability to think long-term about the concept of Village Empowerment, what happens is that the Village Fund will be spent a lot on physical development.

Baringin B Village, which is located in Candi Laras Selatan District, Tapin Regency, South Kalimantan Province, can be seen as a village that has successfully implemented the concept of Village Empowerment through Village Owned Enterprises (Bumdes) activities. Starting from the South Kalimantan Governor Regulation Number 60 of 2012, the Village Bumdes of Baringin B Village was formed. Then in 2014, it received a grant from South Kalimantan Province of Rp. 68,000,000.00 is used for empowerment. The empowerment conducted is to form a kind of business of buying and selling agricultural seeds. In addition, the funds obtained are also from the Village Fund Budget. Until now, Bumdes activities continue to grow and expand its business fields, including sports field rentals, tent rentals, drinking water sales, and sports equipment repairs and sales.

According to an initial interview with the Village Head of Baringin B, the Bumdes activities have increased, starting from business activities or buying and selling to becoming community savings and loan activities. In addition, the assets of Bumdes once reached Rp. 100,000,000, - and *Bumdes* also generates Village Original Income (*PADesa*) by reaching Rp. 15,000,000, - in one year. Based on these interviews, the village head stated that BUMDes Baringin B is the only BUMDes successful among all villages in the Tapin district.

Year	BUMDes for PAD (in Rp)
2016	8,728,880
2017	15,220,000
2018	12,662,400
2019	10,329,200
2020	8,171,000

Table 1.1  
Recapitulation of BUMDes Contribution to PADesa

Based on the table above, it can be seen that Bumdes Baringin B can contribute to Village Original Income. However, there was a decline in 2018-2020. According to information obtained from the Village Head of Baringin B, this began in 2017 with an increase in Bumdes activities, which were previously only a buying and selling a business, then increased to savings and loans. In 2018, which is expected to increase, there has been a decrease, the cause is the nature of the people who tend to find it difficult to pay debts. Based on the phenomenon described above about the Bumdes Baringin B, researchers are interested in analyzing more deeply the village empowerment model implemented in Baringin B Village. *Bumdes* Baringin B is empowering the community and empowering villages that have succeeded in contributing to Village Original Income. However, there is a problem faced by Bumdes Baringin B, namely the problem of savings and loan activities which are still difficult to achieve maximum results because there are residents who have difficulty repaying loans. Another problem is the pandemic in 2020, causing the Bumdes income to decline.

## 2. METHOD

This research was conducted using a qualitative research approach, namely research procedures that produce descriptive data in written or spoken words from people and their behavior can be observed (Moleong, 2005). Qualitative methods were developed to examine human life in limited cases, causality in nature, yet deep and thorough. Therefore, qualitative research examines objects by telling, interpreting existing data, and implementing them through collecting, compiling, analyzing, and interpreting the data under study. This study uses a descriptive type of research, meaning that the researcher seeks to describe or describe in detail and conduct in-depth data mining to be able to provide a comprehensive picture to answer the formulation of the problem. It is hoped that this description can be conducted specifically regarding the location, unit of analysis, as well as the phenomenon of problems that occur in the field.

Neuman states that a descriptive research study begins with a well-defined problem or question and explains it accurately. The research results are in the form of a detailed description of the problem or answers to research questions (Neuman, 2017: 44).

## 3. FINDINGS AND DISCUSSION

*Bumdes* empowerment, in this case, is the empowerment that does not only include organization but empowerment as a whole, be it the Bumdes organization itself, the administrators, as well as the business fields managed by *Bumdes* until the final goal is achieved, which is to become an empowered village. The main theory used in this research is the theory of Saragi about the basic principles of village empowerment.

The basic principles of village empowerment, according to Saragi (2004: 245) include the following:

(1) Democratization of village life, the principle of, by, and for the community, is the basis for implementing democracy, namely, sovereignty is in the hands of the community. Decision-making is always based on deliberation for consensus by respecting the differences and diversity that exists in the community.

(2) Sourced from local wisdom, village community autonomy refers to the values prevailing in the local village. In addition, the designation of the village between one location is different from another.

(3) Community participation, in developing village community autonomy, community participation must be widely opened and adapted to their interests and abilities. Community members interested and talented as leaders channel their participation in village government or community institutions that grow in the village. Meanwhile, community members interested, and talented as financial managers can realize their participation through village financial institutions.

(4) Community empowerment, community autonomy is based on the ability of a community to exercise the authority they once had, not from supra-village power. Referring to Law no. 32 of 2004

empowerment means community participation in planning, implementation, and ownership. Thus, empowerment is not only an increase in participation but also in ownership.

(5) Equality of opportunity, in the implementation of autonomy, the village community is valued and respected by the community as a unit that can regulate itself. Therefore, each component of society should provide equal opportunities to obtain opportunities to develop their potential.

(6) Diversity, the community consists of various ethnicities, which means that they have various cultures and customs that can have implications for formulating a non-uniform model of village community autonomy.

### 3.1. Democratization of Village

The concept explains the primacy of decision-making in rural communities. Various issues and planning, especially those related to village community development, are conducted with the principle of deliberation to reach a consensus based on kinship. This is no exception with Bumdes, even from the beginning the plan to establish Bumdes was conducted using deliberation. This is as stated by Mr. Aidil as the Head of Baringin B Village as follows:

*"So, in the beginning, this Bumdes in 2012 there was a Governor's Regulation, then we discussed it, how about this if our village forms what is called Bumdes. At first, we didn't understand how Bumdes was. So, we discuss it, for example, how we form this Bumdes, whether we can manage it or not, what business we want to do later, we'll think about it together."*

Indeed, it cannot be said that the initial idea or initiation of the formation of Bumdes came from the villagers but started from the South Kalimantan Governor Regulation Number 60 of 2012 concerning the Formation of Bumdes. However, the follow-up to the Pergub was that the residents then held deliberation to be able to plan the formation of Bumdes in Baringin Village. B. Not only related to the formation of *Bumdes*, but various matters regarding the management of Bumdes are always based on the spirit of deliberation among the administrators. This is as stated by Mr. Muhammad Syarif as the Director of *Bumdes*:

*"When we say deliberation, of course, we always do it, for example, like what Mr. Ariès saw when he accompanied the village first when we wanted to add to our business units like refill water, right? Think about it, it means that we don't just decide by one party, we need input from other management, about how, whether we agree or not, whether we can carry it out. Because if, for example, we have agreed to open a business unit, then we also need commitment from our management to run it."*

This basic principle in village empowerment in terms of community democratization is important because Bumdes involves several parties, administrators, and members. It's just that so far Bumdes Orchid has been constrained by the principle of democratization in the issue of member involvement. So far, if there are plans or problems, they rarely involve members, only involving the management. For example, as stated by a community leader, namely Mr. Ahmad as follows:

*"We are happy that this Bumdes has this Bumdes, so it makes it easier, for example, if we have needs, such as refilling water, then there is also a badminton court rental, it's crowded, so if you want to play badminton, we can have the field. For example, someone wants to open a business, so sometimes the only meeting is the management, with the village apparatus. While the general public may not be involved, sometimes people feel lazy, they just want to accept it, but some people are not administrators but want to know what they want to do when this Bumdes wants to open another business. So, maybe that's what needs to be improved, so that all the people, even though they are not administrators, can participate in that."*

### 3.2. Local Wisdom Management

Based on the data obtained during interviews and observations made, the concept of wisdom local realized through Bumdes Orchid's empowerment has two concepts, namely wisdom local in terms of management and wisdom local in terms of business units. The definition of local wisdom itself refers to the autonomy of the village community referring to the values that apply in the local village. The management of Bumdes Anggrek itself is based on locality values, meaning that the administrators are the community or residents of the Baringin B village. In addition, management, although there are written standard rules regarding Bumdes regulations that the government has set, does not cover the values of wisdom local are also used. as the basis for the management of this Bumdes. For example, what was conveyed by the Director of Bumdes, namely Mr. Muhammad Syarif, below,

*"In terms of management, yes, we certainly have the Bumdes itself, there are regulations, from the government, there are also Bumdes Anggrek itself. For example, regarding the management's working hours or business opening hours, but we still adjust to the rules in the community. We can't also impose, for example, to comply with regulations, for example, the opening hours for refilling water are from 8 am to 10 pm. Now, while we are in this village, for example, 9 at night, it is not appropriate once we open, so we are 8 o'clock. so, closed. We can't even take the opening hours at 8 in the morning, for example, which can't be if it's still considered too early in this village. So, for example, we open at 10. So, we will adjust the rules like that. We can't then manage Bumdes as the administrators themselves set the rules, we have to adjust them to how our society here has habits.*

Local wisdom in terms of business units at Bumdes Anggrek can be seen from efforts to maximize the potential in Baringin B's village. For example, the first business unit opened by Bumdes is the business of buying and selling rice “; this is due to the work of most of the population. is farming. This is as conveyed by the Director of BPD, namely Mr. Arsyad the following,

*"You could say this Bumdes is one of the strongest businesses, buying and selling seeds, indeed from the beginning, the business intended to raise that right, what would be appropriate for the region? we. Because we do a lot of farming, the business of buying and selling seeds has continued since the beginning until now. We are also starting to want to make fishponds, yes, because we adjust it according to the potential of our area. Incidentally, there is also land, this is in front of this village office."*

Based on interviews with youth leaders in Baringin B Village, namely Br. Edi said that local wisdom related to local potential is the craft of caps or skullcaps made of rattan or dangling. Unfortunately, this handicraft is not a business unit of Bumdes Orchid.

*"Actually, there are many women in this village who do the craft of skullcaps and skullcaps made of rattan. On average it is that afternoon in front of the house that many mothers are working. He sold a lot of it to Banjarmasin, there were also orders from outside the region, from Java as well. But for some reason it turned out to be only made by each, there was no management from the village, for example from Bumdes like that."*

Regarding the production of these caps or skullcaps and rattan, the Village Head said that indeed Bumdes did not create a business unit in this field, this was due to concerns that later it would turn off the household business, as he said the following:

*"Don't do that skullcap. we put it into the Bumdes business too, let it be an individual household business in our village. Later, if Bumdes take it over, I'm worried that it could kill everyone's business, people will take it to Bumdes, it's a pity for these craftsmen."*

### 3.3 Community Participation

Efforts to develop village community autonomy can be achieved, one of which is community participation which must be widely opened and adapted to their interests and abilities. Community members who are interested and talented as leaders channel their participation in village government or community institutions that grow in the village. Meanwhile, community members who are interested and talented as financial managers can realize their participation through village financial institutions.

The concept of village empowerment cannot be separated from the concept of community participation, because basically, the purpose of village empowerment is continuity with participation. A village that is empowered will not be achieved if there is no comprehensive participation from the community. *Bumdes* Orchid's empowerment in terms of community participation is still at the level of openness in the management and management of *Bumdes*. The recruitment of *Bumdes* management is carried out openly for anyone interested in becoming an administrator, not only that but becoming a *Bumdes* member is also open to all residents. This is as conveyed by Mrs. Maria as a resident of Baringin B village

*"Actually, for the Bumdes management, we are free, all residents can participate. Yesterday, we from the Village Head invited anyone who wanted to participate to become an administrator. That's if it's a management problem, if the Bumdes business unit is clear, anyone can, for example, shop at the Bumdes shop, like I often buy electricity tokens, buy refilled water, buy cellphones quotas too often."*

Community participation that is expected by the *Bumdes* management is the activeness of community members in providing input regarding the progress of the *Bumdes* Orchid, for example, delivered during village meetings or informally conveyed to the administrators, as conveyed by the Director of *Bumdes* Orchid below,

*"We have often conveyed it to all residents, for example, if there is an idea for Bumdes, we can convey it at the village meeting, or it can also be conveyed directly to us administrators. Because this Bumdes is indeed for all residents, not just for the administrators, the villagers receive the benefits. Or for example, if there are complaints from the service or business unit of Bumdes, residents are also welcomed to report directly to us, the management."*

Regarding the interests and abilities of the residents, the *Bumdes* Orchid seeks to accommodate this, as stated by Mr. Khaidir as a community member who utilizes the *Bumdes* business unit, he said that the management of *Bumdes* was based on the concept of community participation, according to the interests and abilities of each of them, as he stated below,

*"The problem of community participation is usually difficult. These administrators, for example, ask all residents to participate, sometimes only certain people, who have the same interest and desire, even if there is a desire, they are hampered by busyness, for example. But as far as I see it as a member of the community, this Bumdes is already quite good, if the community participation is adequate, for example, involving residents who, for example, have sports talent and then take care of business in the sports sector, those who are skilled in managing children are usually given effortless tasks. buying and selling seeds, so the participation of the community can be considered as fitting according to their respective interests and abilities."*

This study seeks to analyze the empowerment of *Bumdes* as a form of village empowerment and the obstacles it faces by using the theory from Saragi regarding the basic principles of village empowerment. The theory sees that the basic principles in village empowerment include six components, (1) Democratization of village life, the principle of, by, and for the community is the basis for implementing democracy, namely, sovereignty is in the hands of the community. Decision-making is always based on deliberation for consensus by respecting the differences and diversity that exists in the community. (2) Sourced from local wisdom, village community autonomy refers to the values

prevailing in the local village. In addition, the designation of the village between one location is different from another. (3) Community participation, in developing village community autonomy, community participation must be widely opened and adapted to their interests and abilities. Community members who are interested and talented as leaders channel their participation in village government or community institutions that grow in the village. Meanwhile, community members who are interested and talented as financial managers can realize their participation through village financial institutions. (4) Community empowerment, community autonomy is based on the ability of a community to exercise the authority they once had, not from supra-village power. Referring to Law no. 32 of 2004 empowerment means community participation in planning, implementation, and ownership. Thus, empowerment is not only an increase in participation but also in ownership. (5) Equality of opportunity, in the implementation of autonomy, the village community is valued and respected by the community as a unit that can regulate itself. Therefore, each component of society should provide equal opportunities to obtain opportunities to develop their potential. (6) Diversity, the community consists of various ethnicities, which means that they have various cultures and customs that can have implications for formulating a non-uniform village community autonomy model.

Based on the data findings that have been presented in the previous sub-chapter, it can be analyzed that the concept of village empowerment when viewed from the phenomena that occur in the management and running of the Orchid Bumdes in Baringin B Village, the basic principles of community empowerment still need to be addressed. The issue of community empowerment in Bumdes Anggrek has not been fully implemented. This is because the implemented community empowerment is only limited to training of administrators or managers, which is then implemented in the management of the Bumdes, while for each member to stand-alone or example to create their business unit, it is still not possible to implement it.

The basic principle of community empowerment is part of village empowerment through the empowerment of Bumdes, of course, it cannot be separated from the goal of empowerment itself. Therefore, community empowerment is closely related to three main things, namely *local wisdom*, institutions, and individuals. These three components must support and complement each other. If one of the three is lame, empowerment is difficult to succeed. Local wisdom is a collaborative effort with noble values embedded in the community, the characteristics of the community must become a guide in implementing the concept of empowerment. In the case of Bumdes Anggrek, for example, local wisdom that is held is in the habits of the local community regarding working hours or business unit operating hours. In addition, the business units that are opened also adapt to local wisdom that can be raised in the community, in this case, the business of buying and selling rice "by taking into account the needs and abilities of the community. However, what is also a concern is the potential of local wisdom in the form of skullcaps and rattan crafts, so far, they are still managed individually by the community. Even though this craft can be one of the *Bumdes* business units with promising potential.

Another problem that is also an obstacle to the local wisdom factor is the issue of a suspension bridge which is the only land access to Baringin B village. The land is only possible via the suspension bridge and its size does not allow cars to pass. Other access can only be done via the river or using boats and boats. On the one hand, this needs to be seen as the value of local wisdom that can be raised, for example in the concept of a tourist village which the government, especially local governments, are intensively developing. But on the other hand, this also causes difficulties in developing the Bumdes business unit when the intended business unit requires materials and equipment that require easy transportation and mobility.

Institutional problems at Bumdes Orchid are not too much of a problem that arises, because basically the institutional management is quite good and has even been able to run for several years by generating donations to PADesa. In addition, during the Pandemic, despite experiencing a decline in income, institutionally, it was still running well. The problem that occurs is that the management frequently changes due to the non-existent salary factor, the income of the management and managers is only based on profits from the business unit managed by *Bumdes*. This causes a slight problem in the sense that every time there is a change in management or management, it takes time and energy to learn the ins and outs of Bumdes management.

Individual factors become a problem when efforts to develop the Bumdes business unit face human problems. For example, what happened to the Bumdes business unit in the savings and loan sector. This business unit was opened with the hope of providing welfare for members and it is hoped that the funds managed by Bumdes will be even greater so that it is possible to open other business units on a larger scale. However, the problem that occurs in the field is that there are difficulties in withdrawing loan payments or installments, for various reasons from creditors such as businesses that

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are declining in income, reasons for the pandemic, and even some unclear reasons such as delaying payments. This then makes managers worry about the sustainability of this savings and loan business unit, so that the Bumdes management is still considering whether to continue or be replaced with another business unit.

## 1. CONCLUSION

This study seeks to examine the variants of various studies on empowerment, namely village empowerment through the empowerment of *Bumdes*. Bumdes Anggrek in Baringin B village, empowerment is carried out through the development of business units and good management. The business unit developed stems from buying and selling rice then annually increasing, including leasing of agricultural equipment, store drinking water refill, store sales of tokens electricity, pulses and internet quota, store sports equipment that comes with the tool mounting racquet strings, badminton court rental, savings and loan business unit, and currently in the process of being a fishpond business unit.

These various business unit developments are part of the efforts to empower the Orchid Bumdes towards the concept of an Empowered Village because through the empowerment of Bumdes, they can contribute to PADesa. In the future, it is hoped that Bumdes will continue to develop so that its contribution to PADesa will also be greater. Later, the concept of an Empowered Village is expected to be an independent and autonomous village, where dependence on budgets from the government and village funds will no longer occur.

The obstacles faced empowering the Bumdes Orchid are constraints on environmental issues, human resources, and public perceptions. The environmental problem is the issue of physical infrastructure related to the suspension bridge as the only land access point to Baringin B Village that cannot be passed by cars. This causes obstacles in developing business units because the calculation of costs transportation and distribution of goods is quite large.

Then another obstacle is the issue of human resources, namely the management and management of Bumdes which changes frequently. This happens because the income as a Bumdes manager is deemed insufficient to meet their needs, so many choose to work full time in other fields and the Bumdes management is neglected.

The last obstacle is the problem of public perception. This has become one of the problems that have caused the decline in income from Bumdes in recent years, namely the difficulty of repaying loans by villagers in the savings and loan business unit. In addition, the pandemic factor that caused the economy to decline was also the cause of the decline in *Bumdes* income in 2020 and 2021.

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