



## Synergy Between the Village Head and Baperkam in the Formulation of Village Regulations in Weriagar Mogotira, Teluk Bintuni Regency

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### ABSTRACT

**Keywords:**

*Synergy; Public Policy; Village Governance*

*This study aims to examine the process of formulating village regulations and the constraints encountered in drafting such regulations in Weriagar Mogotira Village, Weriagar District, Teluk Bintuni Regency. The formulation of village regulations by the Village Consultative Body (Baperkam) and the Village Head plays a critical role in producing regulations that conform to the standard procedure of planning, drafting, deliberation, stipulation, and dissemination, all of which must be underpinned by coordination, communication, and synchronization. This research employs a qualitative method to describe the problem under study. Data were collected through direct field observation, interviews, and documentation, and were analyzed using both primary and secondary data to verify the completeness of the information obtained. The findings indicate that Weriagar Mogotira Village does not yet have a village regulation, owing to limited understanding of the mechanism for drafting such regulations. The obstacles identified include a lack of cooperation, instances of disagreement among stakeholders, and the fact that several stakeholders remain unaware of their respective duties and functions; consequently, there is a need to provide the community with a clearer understanding of the duties of the Village Head and Baperkam.*

### 1. INTRODUCTION

A village, or *kampung*, constitutes a legal community unit inhabited by a group of people who are mutually acquainted with one another, who possess defined territorial boundaries, and who are closely identified with the right and authority to regulate and administer their own government and community affairs. Under Article 1, paragraph (43) of Law of the Republic of Indonesia Number 23 of 2014 concerning Regional Government, a village (*desa*) is defined as a legal community unit possessing territorial boundaries that is authorized to regulate and administer governmental affairs and the interests of the local community based on community initiative, rights of origin, and traditional rights that are recognized and respected within the governmental system of the Unitary State of the Republic of Indonesia (Republik Indonesia, 2014b). In line with the enactment of Law of the Republic of Indonesia Number 21 of 2001 concerning Special Autonomy for Papua Province, the designation “*desa*” was changed to “*kampung*” in the Papua region. A *kampung* is thus defined as a legal community unit possessing territorial

boundaries that is authorized to regulate and administer the interests of the local community based on local origins and customary practices that are recognized and respected within the governmental system of the Unitary State of the Republic of Indonesia. This nomenclature was subsequently reaffirmed through Law Number 2 of 2021 concerning the Second Amendment to Law Number 21 of 2001 concerning Special Autonomy for Papua Province (Republik Indonesia, 2021), and is further complemented, at the national level, by Law Number 3 of 2024 concerning the Second Amendment to Law Number 6 of 2014 concerning Villages (Republik Indonesia, 2024).

Village government plays a highly strategic role in regional development, in which the Village Head, together with village officials, is granted full authority to administer the affairs of the territory. As Widjaja (2012) argues, village autonomy is an original, comprehensive, and intact form of autonomy that has existed since long before the formation of the modern Indonesian state, and it therefore warrants recognition as a genuine self-governing unit rather than merely as an administrative extension of higher levels of government. Nurcholis (2011) similarly emphasizes that the growth and administration of village government in Indonesia has evolved through successive legal regimes, each of which has sought, with varying degrees of success, to balance central oversight with local self-determination. Bintaro (2010) further distinguishes the village from the city primarily in terms of the intensity of primary social relations, the reliance on customary institutions, and the centrality of agrarian or maritime livelihoods to community life characteristics that remain highly salient in coastal Papuan villages such as Weriagar Mogotira.

Under Law Number 6 of 2014 concerning Villages, the Village Consultative Body (Badan Permusyawaratan Desa, BPD), referred to in Papua as the Village Consultative Body (Badan Permusyawaratan Kampung, Baperkam), constitutes an institutional embodiment of democracy in the administration of village government (Republik Indonesia, 2014a). Its principal functions are to accommodate and channel the aspirations of the community, to supervise the performance of the Village Head, and to jointly discuss and agree upon draft Village Regulations (Peraturan Kampung, or Perkam) together with the Village Head. A Village Regulation is accordingly defined as any regulation stipulated by the Village Head after having been deliberated upon and having obtained the approval of the Baperkam. In carrying out the tasks of development and public service, village government apparatus must give careful attention to the synergy of their work. According to Nurdin and Hartati (2019), the working relationship between the Village Head and the BPD is inherently one of mutual interdependence: the Village Head requires the legislative sanction of the BPD to lend legitimacy to local regulation, while the BPD requires the executive capacity of the Village Head to translate community

aspirations into enforceable norms. Anggraeny and Sholahuddin (2020) reach a comparable conclusion in their study of village-level regulatory synergy, observing that the quality of coordination between the two institutions is the single most decisive factor in determining whether a village succeeds in producing legally valid and locally responsive regulations.

The concept of synergy itself deserves closer theoretical attention. Covey (2004) identifies synergy as the crowning habit of highly effective interpersonal collaboration, describing it as a state in which the whole becomes genuinely greater than the sum of its parts, made possible only when parties value one another's differences and combine their respective strengths through open, creative communication rather than through compromise or unilateral imposition. Extending this idea to organizational contexts, Deardorff and Williams (2006) conceptualize synergy leadership as a leadership style oriented toward creating conditions in which distinct organizational actors each possessing partial information, partial authority, and partial resources can nonetheless produce outcomes exceeding what any single actor could achieve alone. Applied to the relationship between a Village Head and a village consultative body, synergy accordingly implies neither the subordination of one institution to the other nor a rigid separation of powers, but rather a continuously negotiated partnership grounded in shared purpose, mutual trust, and complementary competencies.

This theoretical understanding of synergy is closely bound up with the broader framework of public policy formulation. Desrinelti, Afifah, and Gistituati (2021) explain that public policy is fundamentally a course of action deliberately chosen by government authorities to address a public problem, and that the credibility of any such policy rests on the extent to which its formulation process is participatory, transparent, and procedurally sound. Widodo (2011) adds that policy analysis must attend not only to the formal content of a regulation but also to the political and administrative process through which that regulation is produced, since a technically sound regulation that lacks procedural legitimacy is unlikely to be effectively implemented or obeyed. Maruti (2021), writing on happiness-oriented approaches to public policy, further suggests that policies produced through genuinely participatory processes tend to generate higher levels of public trust and subjective wellbeing among citizens than policies imposed from above, a proposition of considerable relevance to a remote coastal village such as Weriagar Mogotira, where community trust in formal governance institutions cannot simply be assumed. In a related vein, Slamet Mulyana (2008) demonstrates, in the context of health development program planning in West Java, that synergy and partnership among implementing stakeholders are decisive determinants of a program's ultimate success, a finding whose logic transfers readily to the domain of village regulatory development.

Despite this substantial body of theoretical and empirical literature affirming the centrality of Village Head–BPD synergy to effective village governance, the practical reality observed in Weriagar Mogotira Village, Weriagar District, Teluk Bintuni Regency, diverges sharply from the ideal. Baperkam, the local counterpart of the BPD, is widely perceived by village stakeholders as not yet having discharged its duties and functions adequately. A working relationship that is less than harmonious, together with limited human-resource capacity and weak channels of communication between the two institutions, has impeded the process of drafting village regulations. Preliminary field observations further reveal that, to date, Weriagar Mogotira Village does not possess a single legally valid village regulation of a substantive, regulatory character. This gap between normative expectation and empirical reality forms the underlying rationale for the present study, titled “Synergy between the Village Head and Baperkam in the Formulation of Village Regulations in Weriagar Mogotira Village, Teluk Bintuni Regency.”

Building on this background, the present research is organized around two central research questions. First, how does the process of formulating village regulations unfold in Weriagar Mogotira Village? Second, what obstacles are encountered by the village government while drafting such regulations? By answering these questions, this study seeks not merely to document an isolated case of regulatory stagnation, but to contribute a grounded, empirically anchored understanding of how synergy or its absence shapes the practical capacity of remote Papuan villages to exercise the very autonomy that the law formally grants them.

## **2. RESEARCH METHOD**

This study employs a descriptive qualitative approach grounded in post-positivist philosophy, appropriate for examining natural, real-world conditions as they occur in the field without artificial manipulation of the research setting. As Sugiyono (2019) explains, descriptive research of this kind is intended to produce a systematic, factual, and accurate depiction of the facts, characteristics, and relationships among the phenomena under investigation, rather than to test a predetermined hypothesis through statistical inference. This design was selected because the central phenomenon of interest the quality of institutional synergy between two village governance actors is inherently relational, context-dependent, and best understood through the direct testimony and lived experience of the actors involved, rather than through standardized quantitative instruments.

The research was conducted in Weriagar Mogotira Village, Weriagar District, Teluk Bintuni Regency, Southwest Papua Province. Active field research was carried out over a period of two months, from February to March 2025, during which the researcher resided within the research location to facilitate sustained observation and rapport-

building with informants. The technique used to determine informants was purposive sampling, meaning that informants were selected based on specific considerations closely related to the case study of village governance, rather than through random selection (Moleong, 2014). Informants were selected according to their direct involvement in, or authoritative knowledge of, the process of village-regulation formulation, and comprised the Village Head of Weriagar Mogotira, the Acting Village Secretary, members of Baperkam, the Head of Aum Hamlet, and community members representing the fishing population that constitutes the majority of the local workforce.

Data for this study were obtained from both primary and secondary sources. Primary data were collected through three complementary techniques: direct field observation, in which the researcher observed the day-to-day administrative practices of the village office and the interactions between the Village Head and Baperkam members; semi-structured interviews with the informants identified above, conducted using an interview guide developed around the two central research questions; and documentation, involving the collection of official village administrative records, minutes of meetings, and demographic data held by the village office and the Weriagar District office. Secondary data were drawn from statutory regulations, scholarly literature, and monographic data published by the district government.

The data-analysis technique applied in this study follows the interactive qualitative model articulated by Miles and Huberman (2018), comprising three concurrent and iterative stages: data reduction, in which the voluminous raw field data were filtered and organized around themes relevant to the two research questions; data display, in which the reduced data were arranged into narrative descriptions, direct quotations, and tabulated demographic summaries to render patterns visible; and conclusion drawing and verification, in which preliminary interpretations were continuously cross-checked against additional field data and documentary evidence to ensure their credibility. Both primary and secondary data were systematically cross verified through this process in order to ascertain the completeness and internal consistency of the information obtained, consistent with the broader qualitative research procedures outlined by Mahmud (2011).

### **3. RESULTS AND DISCUSSION**

#### **1. The Process of Formulating Village Regulations**

A Village Regulation represents the crystallization of locally shared values, jointly agreed upon by the village executive and the village legislative body (Baperkam). Under Regulation of the Minister of Home Affairs Number 111 of 2014 concerning Technical Guidelines for Village Regulations, the ideal pathway for enacting a village regulation comprises five principal stages:

planning, drafting, deliberation, stipulation, and dissemination (Republik Indonesia, 2014c). Each of these stages is intended to ensure that a regulation is not merely administratively valid but also substantively responsive to the needs of the community it governs a principle strongly echoed in Anggraeny and Sholahuddin's (2020) finding that regulatory legitimacy at the village level depends as much on the inclusiveness of the drafting process as on its formal legal correctness.

In Weriagar Mogotira Village, the planning stage of village regulation is, in principle, intended to identify and respond to the potential of the local community, the majority of whom work as traditional fishers. In practice, however, empirical evidence gathered in the field indicates that the formulation of this legal order has not yet proceeded optimally. In an interview, the Village Head of Weriagar Mogotira, Frederika Kutanggas, described the situation candidly:

*"Up to this occasion, over the two years since I became Village Head I was inaugurated on 8 August 2022 until now there has still been no village regulation. The only thing that has been produced here is the Village Budget Regulation." (F. Kutanggas, personal communication, March 14, 2025)*

This statement reveals that the orientation of regulatory drafting in the village remains confined almost entirely to the mandatory annual budget document (the Village Revenue and Expenditure Budget, or APBDes/APBKam), a pattern that closely parallels the finding of Dewanti (2015) in her study of village financial-management planning, which shows that many villages treat the annual budget regulation as the sole mandatory regulatory obligation while neglecting the drafting of substantive regulations governing social order, natural-resource management, or community welfare. Meanwhile, village regulations of a genuinely regulatory character — those intended to govern social order, the management of coastal and marine areas, and the protection of local fisherfolk remain entirely unformulated. This is a matter of considerable concern, given that the legitimacy of an autonomous village is heavily contingent upon its capacity to issue operational village regulations jointly agreed upon with its Baperkam partner. Without such regulations, the community of Weriagar Mogotira is left without a formal legal instrument through which to manage its coastal fishing grounds, resolve disputes over customary land and marine tenure, or codify locally appropriate sanctions for violations of communal norms gaps that leave the village exposed to precisely the kind of governance vacuum that the legislator, in designing the five-stage Perkam procedure, sought to prevent.

## **2. Obstacles Faced by the Village Government**

Based on a cross-sectoral analysis of in-depth interviews, several principal determining factors were identified as obstacles and constraints in the formulation of regulations in Weriagar Mogotira Village.

### **2.1 Legality and Institutional Existence of Baperkam**

The administration of village legislation is hampered by the fact that Baperkam's management has not yet obtained an official Decree (Surat Keputusan, SK) issued by the Regent

of Teluk Bintuni Regency. Tahirudin Maelan, a member of Baperkam, explained the situation as follows:

*"The problem that has arisen in the making of village regulations so far is that it has only ever been followed through the drafting done by the Village Head, and also we Baperkam have not yet been inaugurated, we do not have any Decree at all from the Regent or from any particular agency, so we are not yet recognized by the Teluk Bintuni Regency government, nor by the village itself..." (T. Maelan, personal communication, March 14, 2025)*

Without such formal legality, Baperkam members lack, both psychologically and legally, the strong legitimacy needed to draft a comparative counter-proposal of regulations together with the Village Head. This finding corroborates the argument advanced by Nurdin and Hartati (2019), who stress that the BPD's institutional authority to co-determine village regulation is not self-executing but is instead conditional upon its formal recognition by higher levels of government; where that recognition is absent or delayed, the BPD or, in the Papuan context, Baperkam is effectively reduced to an informal advisory body devoid of binding co-legislative power, regardless of how the law formally defines its role.

## **2.2 Low Level of Understanding of Duties and Functions among Officials and the Community**

The majority of the Weriagar Mogotira community earns its livelihood as fishers and possesses a limited level of formal political understanding. Basilius Makarius Bauw, a community member, confirmed this condition:

*"So one of the obstacles that often arises among the village community is that there are still community members who do not sufficiently understand Baperkam itself. As in Weriagar Mogotira Village, which is dominated by the fishing community... Therefore, there needs to be outreach conducted evenly by both Baperkam and the Village Head..." (B. M. Bauw, personal communication, March 14, 2025)*

This condition resonates with Asmorom's (2013) study of the role of the Village Head in Meyado Village, also located in Teluk Bintuni Regency, which similarly found that the effectiveness of village governance in remote coastal Papuan settlements is frequently constrained less by an absence of formal legal authority than by the community's limited exposure to, and understanding of, the formal institutions of village democracy. In a comparable vein, Paru, Kaunang, and Sumampouw (2019) argue that the Village Head's role in local development cannot be fully realized without active, informed community participation, since development programs and, by extension, the regulations that authorize and structure them ultimately depend on public understanding and buy-in for their successful implementation.

Beyond the community itself, the internal village apparatus has also experienced a disorientation of roles as a consequence of changes in leadership structure, as described by Servasius Patiran, the Acting Village Secretary:

*"...One of the obstacles hindering the making of village regulations is that the level of community awareness to participate is still weak... and officials who do not yet know the duties and functions of the position that has been assigned to them." (S. Patiran, personal communication, March 14, 2025)*

### **3.3 Weak Coordination across Territorial Affairs**

Structural ego and the minimal involvement of lower-level territorial officials — specifically, the hamlet heads (Kepala Dusun) have further compounded the deadlock in institutional synergy. The Head of Aum Hamlet, Ronaldus Hindum, reported that the pattern of communication maintained by Baperkam tends to be exclusive, concentrated almost entirely on the Village Head, without involving hamlet-level officials in the process of gathering grassroots aspirations (R. Hindum, personal communication, March 14, 2025). This finding is consistent with the broader observation, made by Nurcholis (2011), that village governance in Indonesia frequently suffers from a “hollowed-out middle,” in which formal authority is concentrated at the apex of the village hierarchy while intermediate structures such as hamlets are left administratively marginalized, even though these intermediate structures are often the primary point of contact between residents and the formal apparatus of village government. The absence of a structured channel through which hamlet heads can transmit resident concerns upward to Baperkam thus represents not merely an operational inconvenience but a structural weakness in the aspiration-aggregation function that the BPD/Baperkam institution is legally designed to perform.

### **3. General Overview of the Research Location**

Weriagar District in Teluk Bintuni Regency administratively oversees six main villages that are geographically adjacent to one another yet separated by the characteristic river and coastal terrain of the area.

***Table 2. List of Villages in Weriar District***

| <b>No</b> | <b>Village Name</b> | <b>Village Head</b> |
|-----------|---------------------|---------------------|
| 1         | Weriagar Induk      | Paulinus Sorowat    |
| 2         | Weriagar Mogotira   | Frederika Kutanggas |
| 3         | Weriagar Utara      | Yan Robert Braweri  |
| 4         | Weriagar Selatan    | Kaspar Bauw         |
| 5         | Weriagar Baru       | Timotius Jare       |
| 6         | Weriagar Tuanaikin  | Zakeus Braweri      |

***Source: Weriar District Monographic Data, 2025***

Weriagar Mogotira Village has a settlement area of 220,003 m<sup>2</sup> with a perimeter of 2.02 km. The population is dominated by the indigenous Sebyar ethnic group. Based on territorial classification, the total population of Weriar Mogotira Village reaches 670 people, evenly distributed across three hamlet administrative units.

***Table 3. Demographic Distribution of the Population by Hamlet***

| No           | Hamlet Name | Hamlet Head      | Male       | Female     | Total      |
|--------------|-------------|------------------|------------|------------|------------|
| 1            | Mogotira    | Matias Kutanggas | 112        | 115        | 227        |
| 2            | Aum         | Ronaldus Hindum  | 121        | 99         | 220        |
| 3            | Tuanaikin   | Pilipus Patiran  | 114        | 109        | 223        |
| <b>Total</b> |             |                  | <b>347</b> | <b>323</b> | <b>670</b> |

*Source: Weriagar Mogotira Village Profile Data, 2025*

A socio-economic assessment indicates that the principal livelihood of village residents is concentrated in the maritime sector, with 290 people engaged as traditional fishers, followed by 17 administrative employees, 11 traders, 10 employees of the LNG Tangguh private industrial enterprise, and 4 plantation farmers. This occupational profile is significant for the present study's central argument: because the overwhelming majority of the population depends directly on marine and coastal resources for subsistence, the absence of a village regulation governing the management of coastal waters and the protection of traditional fishing rights represents a governance gap with direct and material consequences for community welfare a concern that resonates with Safari's (2020) broader observation that the practical impact of any regulatory framework is measured not by its formal existence but by the extent to which it is actually enacted, socialized, and enforced at the point of need.

The sociological condition of interfaith tolerance in this village is notably high, marked by a culture of mutual cooperation (gotong royong) across adherents of the Islamic and Catholic faiths in the construction of houses of worship (a mosque and the St. Theresia Catholic Church). This existing capacity for cross-community cooperation on matters of shared infrastructure suggests that the social capital required to achieve Village Head–Baperkam synergy in regulatory drafting is not fundamentally absent from Weriagar Mogotira; rather, as the findings above indicate, it has simply not yet been effectively channeled into the specific institutional processes of village legislation. This observation lends support to Covey's (2004) proposition that synergy is less a matter of scarce social resources than of the deliberate, structured cultivation of existing goodwill and complementary capacities precisely the kind of structured cultivation that, as the preceding sections have shown, remains absent from the current Village Head–Baperkam relationship in Weriagar Mogotira.

#### 4. CONCLUSION

The synergy between the Village Head and Baperkam in Weriagar Mogotira Village in the formulation of Village Regulations has not yet been optimally realized. Over the course of two years of leadership, the village has not succeeded in producing a single local regulation beyond the mandatory budget regulation (APBDes/APBKam). The principal factors constituting substantive obstacles include: the absence of formal legality in the form of a Regent's Decree for Baperkam's management; the low capacity of understanding of core duties and functions among village apparatus and the fishing community; and patterns of coordination, communication, and program synchronization that remain partial and individualistic in character rather than institutionally integrated.

Taken together, these findings confirm that the challenge facing Weriagar Mogotira is not primarily a deficiency of formal legal authority since the relevant statutory and ministerial framework for village-regulation formulation is already firmly in place but rather a deficiency of institutional synergy in the sense articulated by Covey (2004) and Deardorff and Williams (2006): a failure, that is, to translate two formally interdependent institutions into a genuinely collaborative working relationship capable of producing outcomes that neither institution could achieve alone.

Based on the findings above, several practical policy recommendations are put forward. First, the District and Regency Governments should promptly accelerate the issuance of the inaugural Decree for the management of Baperkam Weriagar Mogotira, so that the body may possess formal legal legitimacy to convene and formulate draft regulations. Second, the Village Head and Baperkam are obliged to schedule periodic outreach and joint technical guidance concerning the procedures of village legislation, in order to enhance internal understanding among village apparatus. Third, opportunities for public participation among the fishing community should be expanded through inclusive village deliberative forums (*musyawarah kampung*), so as to capture aspirations that are directly relevant to the economic needs of the coastal community. Future research would benefit from a comparative examination of Village Head–BPD synergy across the six villages of Weriagar District, in order to determine whether the obstacles identified in Weriagar Mogotira are idiosyncratic to that village or reflective of a broader structural pattern across the district as a whole.

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