



International Journal of Applied Business and Economic Research

ISSN : 0972-7302

available at <http://www.serialsjournal.com>

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Volume 15 • Number 10 • 2017

The Implementation of Community Development Policy in Pakraman Village, Carangsari, District Badung, Bali

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Abstract: Modernization that swept all aspects of community life in Bali Province caused by the development of science and technology very rapidly, causing social change. The impact and influence on the village modernization Dpakraman looked at physical development, economic development, politics, behavior of citizens, even a shift in cultural values. The purpose of this study untuk know how empowerment, preservation and development of cultural values, customs, and Pakraman as well as to determine the impact of negative and positive effects of the modernization of the existence of Pakraman. The method used in this research is descriptive qualitative research methods. In conclusion the achievement of program objectives and Sarati offerings empower stakeholders can improve the understanding of religions and literatures can maintain one's position Pinandita or stakeholders and Sarati offerings as the sanctity of the village, in an effort to provide an understanding of the manners of the village (community) .And the implementation of child empowerment program and teenagers in Pakraman can provide additional knowledge rather than knowledge gained outside formal and demonstrate social change with a touch of modernity concept, safe and comfortable conditions of stability, can still exist in the intense competition due to the forward and speed the development of science and technology

INTRODUCTION

In addition to the term village Department within a government, in Bali, also known as term Pakraman which is the traditional institutions and known since the era of the kingdom and its existence preserved and well developed until today, the term village pekraman in Bali, also known as the village Dresta or Village People, which own territory or the scope of a few village / neighborhood / village Department headed by the village chief. But do not rule out the possibility of the village of Dinas consists of several villages Pakraman. This village is the unity of indigenous people in Bali which have a unity of tradition, manners in social life and social customs of different legal bond between between one village to another. Pakraman have ties hereditary in Paradise Three consisting of PuraDesa, Puseh and DalemSetra, have

certain areas, assets, land belonging to the village, so there is termed father's land village (communal land occupied by local residents) and reserves the right to take care of his own household. The concept of the formation of village Pekraman very noble indeed, aim to unite the people of Bali, the idea was conceived and formed by MPU Kuturan in Isaka 932 (1001 AD) through meetings known as Samuan Three, and when it is formed and the establishment Pakraman. In its development after the occupation of the Netherlands, there is a term traditional village developed into the Village People, and understanding of the customs and pekraman become blurred there is still ambiguous and confused, so that by the time the reform in 2003, the term village Pekraman returned existence and return to the original concept, so that Indigenous villages, Pekraman and Dresta it is one with different terms

This Pakraman making the community while maintaining traditional values and culture that adi superb sustainably and become a solid pillar for realizing Ajeg Bali. Bali is an island so that international tourism destination, which is certainly a lot of influence of foreign cultures coming in can filtered , so Bali ahead anyway according as we hope, together hand in hand to build and maintain the value of Balinese culture. PrajuruPekraman village led by indigenous villages, which function as follows; • Manage relationships with Goda Krama village. • Set YadnyaPanca ceremony in the local community. • Organize social relationship between fellow villager. • Set the control / use Setra (grave Balinese) • Take care of assets such as land belonging to the indigenous village, fields and other goods • Maintaining the security, order and peace of society • Establish sanctions for violations of customary law according to the rules (awigawig) agreed. • Maintaining the security, order and peace of society. • Provide legal protection for Krama village • Tying unity amongst fellow Krama village.

Implementation is an action or execution of a plan that has been prepared carefully and in detail. Implementation of planning is usually done after already considered fixed. Study of implementation is a process or program change ideas about the actions and how the possible ways to run the changes. Implementation of the policy is also a process of public policy that lead to the implementation of policies that have been created. In practice, the policy implementation is a very complex process, even less so politically charged due to the intervention of various interests. Eugene revealed the complexity of the implementation process as follows: "It is enough to create a program and public policy that looks good on paper. Even more difficult to formulate in words and slogans that sound awkward for the ears of the leaders and voters who listen. And even more difficult to implement them in a form that satisfies everyone" (Agustino, 2006: 153). The essence of the implementation of a series of activities planned and gradually carried out by the implementing agency to be based on the policy defined by the appropriate authorities. It is as expressed by Sabatier in his Mazmanian and Implementation and public policy published in 1983 defines the implementation of the policy as:

"The implementation of the basic policy decisions, usually in the form of legislation, but can also form orders or decisions important executive or judicial decision. Typically, the decision to identify issues to be addressed, mention is expressly goals or objectives to be achieved, and various ways to structure or organize the implementation process" (Agustino: 2006: 153) Van Meter and Van Horn defines the implementation of the policy as follows: "The actions carried out by public organizations aimed at achieving the objectives that have been set in previous decisions. These actions include efforts to transform decisions into actions operational within a certain time and in furtherance of efforts to achieve changes large and small are determined by policy decisions" (Agustino, 2006: 153).

Researchers chose to present one theory that is considered relevant to the material of the object under study. This does not mean that other theories are no longer relevant in the development of the theory of public policy implementation, but rather directs investigators to better focus on the variables that were examined through this study. Policy implementation model used is a model of policy implementation developed by Edward III called the Direct and Indirect Impact on Implementation. According to the model developed by Edward III, there are four factors that influence the success or failure of implementation of a policy, namely the factor of resources, communications, disposition and bureaucracy (Agustino: 2006: 159).

- 1) Factors Resources Resource factors have a role in policy implementation, however, because clearly and consistently the provisions or rules of a policy, if the personnel responsible implemented policy lacks the resources to do the job effectively, the implementation of the policy will not be effective, The indicators used to examine the extent of the resource runs in a neat and well: namely staff, Information, Privileges and Facilities,
- 2) Factor Communications Communication is the man to deliver what thoughts or feelings to others, communication is regarded as a very important factor, because in any process involving the human element activities and resources will always be dealing with the issue of “how the relationship is done”. Effective implementation will only happen if policy makers and implementor know what they will do.
- 3) Factors Disposition (Attitude) This disposition is defined as the attitude of the executive to implement the policy. In the implementation of policies by Edward III, if it is to succeed effectively and efficiently, the implementor must not only know what they need to do and have the ability to implement such policies, but they also have to have the will to implement such policies. The important things to note in the variable disposition according to Edward III, among others: Appointment bureaucrats, and Incentives.
- 4) Factor structure of Bureaucracy Although sources for implementing a policy is sufficient and the implementor to know what and how to do it, and they have a desire to do so, the policy implementation may still not effective, because there are inefficiencies existing bureaucratic structures, policies that are so complex requires cooperation many people. Bureaucracy as implementing a policy should underpin the policies that have been decided politically by doing a good coordination. According to Edward III, there are two characteristics that can boost the performance of bureaucratic structures better, namely by Standard Operating Procedures (SOPs) and implement fragmentation.

There are several factors that determine a policy can be implemented, among others are: a. Respect Community Members Against Authority and the Government Decision; b. Receiving their awareness and Policy; c. Enforcing their ; d. The existence of the Public Interest; e. Their Personal Interests; Meanwhile, according to Suharto (2005: 67), the implementation process and achieving the goal of community empowerment can be achieved through the implementation of the empowerment approach is shortened to 5P, namely:

- 1) Pemungkinan; creating an atmosphere or climate that allows the community potential to develop optimally. Empowerment should be able to rid the society of barriers that impede cultural and structural.

- 2) Strengthening; strengthen the knowledge and capabilities of the community in solving problems and meeting their needs. Empowerment should be able to cultivate all the ability and confidence of the people who support autonomy.
- 3) Protection; protect the public, especially vulnerable groups from being oppressed by powerful groups, avoid unequal competition between the strong and the weak and prevent the exploitation of the strong against the weak groups. Empowerment should be directed at the elimination of all types of discrimination and domination unprofitable small people.
- 4) smiles; provide guidance and support so that people can carry out the role and tasks of life. Empowerment should be able to support the people not to fall into the position of an increasingly weak and marginalized.
- 5) Maintenance; maintain conditions conducive to keep a balance in the distribution of power between different groups in society. Empowerment should be able to ensure harmony and balance that allows everyone the opportunity to try.

The process of empowerment can be done individually or collectively (group). This process is a form of social change regarding the relationship between social strata and characterized by the polarization of the economy, the ability of individuals “same boat” for coming together in a group tend to be rated as the most effective form of empowerment (Friedman, 1993). This can be achieved through a process of dialogue and discussion in each group, the individuals in the study group to describe a situation, express their opinions and emotions, or in other words they learn to define problems, analyze, and then find a solution.

MATERIAL AND METHODOLOGY

The method used in this research is descriptive qualitative research methods. Narbuko and Achmadi (2009: 44) provide an understanding of qualitative descriptive study as a research trying to tell the existing problem-solving based on the data, so it also presents the data, analyze and interpret, he also is comparative and correlative The validity of the data in a qualitative research is a standard for the degree of confidence or reliability of research results. According Moleong (2005: 179) that the validity of the data needed to implement a screening method. This inspection method is based on four criteria: (1) Trust (creadibility), (2) transferbility, (3) Addiction (dependability), and (4) Certainty (conformability).

METHOD OF DATA COLLECTING

Informants are people who can provide information and view, the initial informant selected by purposive sampling sampling techniques adapted to the purpose of research, was set intentionally by the researcher (HadariNanawi, 1985: 157). And an engineering sample that is determined based on the criteria set by the researchers according to their field of expertise or based on the focus and the necessary data. Based on the above, then that becomes the informants in this study are: KelianPakraman, Pangliman / Vice KelianPakraman, Penyarikan / Secretary Pakraman, Chairman PHDI Carangsari village. In addition to ensuring that the data to be processed, the researchers are also looking for another informant against people who are considered to know, understand and experience the policies of PakramanCarangsari already and is being run. In accordance with the problems that have been raised and the things that are the source of the data in this study using: a) Sources of primary data that is used as the main source of the study were

obtained from interviews with informants. b) Sources of secondary data is data obtained from observations and documents PakramanCarangsari. The data collection methods used in this study as follows: a. Interview b. Documentation c. Observation.

RESULT AND DISCUSSION

(A) Result

Policies Pakraman in community development is made on the basis of mutual interest by, of, and for the public through deliberation between prajuru village to village manners (community) to take advantage of all the potential of the existing village as needed rather than the community as well as further outlined in a village decision to carried out in accordance with the objectives expected or wanted to accomplish by not conflict with awigawigpakraman. Forms of activity implementation of policies PakramanCarangsari from some of the policies that are created are increased knowledge and position holders / Pinandita and Sarati offerings as the sanctity of the village, which is based on the awigawigPakramanCarangsari, Sargah IV Sukerta Tata Religion, Pallets 1, Indic DewaYadnya, Likewise, policies that are made for children, teenagers and young people is increasing indigenous knowledge, culture and the arts provide non-formal education through programs and activities Pasraman are regularly conducted every year.

The above is in line with the results of an interview with Mr. KelianPakramanCarangsari, NyomanKrabu (interview, dated 5 September 2016, at 09.00 pm);

“The community empowerment program run is a joint venture with an emphasis on what the needs of the community, and the community to participate in the effort to foster, develop, and foster a sense of unity amongst village manners, improve the welfare of religious life by preserving dresta village preserved for a long time, and raise a harmonious relationship with existing institutions such as the Village Office, Subak, as well as other community groups are Dadya / Pamerajan as the main supporter of the village rather than the heaven”

This policy was made through the empowerment program aims for the creation and establishment of a good relationship between prajuru village to village manners (community) in businesses how to improve the existence and presence of Pakraman can be maintained with increased quality of services better than before by utilizing all existing potential both human resources, nature or the environment, communication in every activity, disposition (attitude) implementation, as well as the readiness of existing bureaucratic structures, as outlined in the elaboration of the philosophy of Tri Hita Karana.

As presented through interviews with Mr. KelianPakramanCarangsari, Made Citra, SE (interview, dated 7 September 2016, 10:00 pm);

“Empowerment is implemented with the communities it is very important, without the support of the people and institutions that exist, I think any activities undertaken will be in vain, and therefore all the preparations must be done through the planning that was made before that will be poured into a policy whose implementation should be able to accommodate mutual interests with no form of discrimination against groups of people, then rather than the readiness of existing resources in the implementation of the policy community empowerment is important, just how and the next process in accordance with the plan will be implemented as expectations and goals to be achieved in accordance with the elucidation of the

philosophy of Tri Hita Karana: first, parhyangan as concretization place of worship to Sang Hyang Widhi Wasa that governs human activities in the relationship with the Almighty God in the form of ceremony Religious, second, pawongan as the embodiment of human relations with each other in carrying out various social activities, third, palemahan or region in the form of embodiment of man's relationship with nature or environment into dwellings and livelihoods of communities”.

It is asserted that humans can influence, even changing environment. Therefore the village manners with the natural environment of the village there is a common thread that influence each other. Krama village as social beings requires communication fabric harmony to meet the common interests in an atmosphere that is comfortable and safe. The same is also disclosed in an interview with the Vice Kelian Pakraman Carangsari (interview, dated August 2, 2016, 16:30 pm) “A fabric of good communication is an initial approach in order to disseminate empowerment policies are implemented with the communities, these efforts carried out within the framework of the introduction of empowerment model created, the effect or impact of the empowerment, of the processes performed whether it can be beneficial to all parties so that the communication fabric further always maintained with harmony and always keep the situation remains conducive to societal expectations in following the policy made by Pakraman implement them without any coercion and perform with joy in a cozy atmosphere, on the other also needed distribution of good communication in order to be able to produce an implementation good and avoid any misunderstanding or miscommunication, the policy should be clear and avoid wherever possible the different goals to be achieved by the policy, and moreover must maintain consistency can be confusing especially implementing policies so that the objectives of the policy will not be achieved”

Law No. 6 of 2014 About the Village. Rural development is to increase the quality of life and life to the welfare of the village. Empowerment, preservation and development of cultural values, customs, and Pakraman in national development are intended to increase the role of cultural values, customs and Pakraman in supporting the smooth governance, and encourage efforts to the welfare of citizens. Planned development is a joint effort by the villagers and government to leverage the potential of which is owned by the village, to be developed in order to meet the needs of the community. While the Bali Provincial Regulation No. 3 of 2001. Pakraman is the unity of indigenous people in the Province of Bali which has a unity of tradition and social manners Hindu community living for generations in the bond Goda Three (Goda village) which has a specific area and own property and is entitled to take care of his own household.

In connection with the foregoing, while the results of interviews with Mr. Secretary / Penyarikan Pakraman Carangsari, I Made Margana (interviews, dated October 9, 2016, 16:00 pm)

“Enterprises empowerment by Pakraman Carangsari, the period 2014-2019 in order to improve the quality of life and the life of village manners Carangsari related to the philosophy of Tri Hita Karana view as follows, the first field parhyangan utilizing existing resources such as the three celestial stakeholders, stakeholder dadya / Pamerajan and the whole community (village manners) as the main support (pangempon) heaven always involved three come together during the implementation piodalanngayahpada temple three pakraman Carangsari heaven. And with regard to the quality of stakeholders and Sarati offerings on the initiative of the Institute Pakraman Carangsari appealed to the Ministry of Religious Badung regency has been implemented Guidance Stakeholders and Sarati Banten for 2 days held at the Village Temple, Pakraman Carangsari which is dated October 13, 2016 until October 14 in 2016 the number of participants of 60 people consisting of 51 stakeholders and 9 Sarati offerings that aim to enhance understanding of the

religious literatures to be disseminated to the public in relation to carrying out their duties and functions as stakeholders and Sarati offerings. And cultivate public awareness of its obligations in paying *urunan* / contributions to Pakraman for ceremonial activities *piodalandikahyangan* three, second field *pawongan*, empowerment implemented through funds *pasramanie* non-formal education for children equal to elementary schools trained and specialized learning daughters make *jeahatan* of leaf like cymbals and *Burat* fragrant and other for boys trained to learn stringing *kelakat* raw material of bamboo as a means of religious ceremonies and for fiscal year 2016 will be held coaching art of percussion and dance for children and adolescents aged 9 to 16 years. The third field *palemahan* by environmental regulation celestial shrine or temple village community funding through pure self which was done in cooperation and by utilizing the Special Financial Assistance (BKK) of Bali”.

Law of the Republic of Indonesia Number 6 of 2014 concerning the Village, the Village Community Empowerment is an effort to develop independence and public welfare by improving the knowledge, attitudes, skills, behavior, ability, awareness, and utilize resources through the establishment of policies, programs, activities, and mentoring in accordance with the essence of the problem and the priority needs of rural communities. “As a process, empowerment is a series of activities to strengthen the powers or the empowerment of vulnerable groups in society, including individuals who experience poverty. As a goal, the empowerment refers to circumstances or results to be achieved by a social change that empowered community, have power or have the knowledge and ability in meeting their needs whether physical, economic, social and like to have the confidence, able to convey the aspirations, having livelihoods, participate in social activities, and independent in carrying out the tasks of life. The sense of empowerment as the aim is often used as an indicator of the success of empowerment as a process” (Nawawi, 2006: 144).

As stated by the informant, namely GedeMangkura, he was a Stakeholders at Pura Dalem Pakraman Carangsari) (interviews, dated October 17, 2016, 19:00 pm) “TIYANG (i) as members of the community” *ngiringang* *ngaturang* father Iriki ring Desa Carangsari “very excited (*gargita*) the *prajuru* Pakraman Carangsari able to cooperate with the relevant government particularly the Office of Religious Buleleng has provided guidance *kepemangkuan* not mean *Nasikin* immediately but reminded the stakeholders to continue pushing introduced more literatures religion that sufficient knowledge of ourselves and give insights to the people who want to ask, because we all as humans should follow the progress of this age “The same thing also delivered by Made Purwaka, he was a Stakeholders in Pura Desa / Baleagung Pakraman Carangsari), namely: “After I attended coaching *kepemangkuan* and Sarati offerings organized by *prajuru* Pakraman Carangsari, not only gain knowledge of the literatures of religion but also gain insight how the duties and functions as the stakeholders were at least able to be a role model and a guide to the community, especially in terms of services to implement religious ceremonies either individually / individually and collectively “ Policy implementation is a dynamic process, where the executor carry out the activity or activities that are likely to get results that correspond to the goals or objectives of the policy itself. And remember, that the implementation of the policy is very important in all stages of policy, because by this stage the whole procedure can be determined and influenced policy success or failure rate of achievement of the policy objectives. As stated by Mr. Chairman of Indonesian Hindu Association stating Carangsari Village.

“We as Parisada and Chairman Panguyuban Stakeholder Village Carangsari express many thanks to all *prajuru* Pakraman Carangsari who has made a breakthrough that is so beneficial to improving the quality

of stakeholders in delivering services to the community, especially in the ceremony and upakara religion can be a maximum, not on perceptions vary according to religious literature by not waive the customary dresta applicable. So it can maintain one's position Pinandita or stakeholders and Sarati offerings as the sanctity of the village in an attempt to provide an understanding of the manners of the village (community) to preserve the customs and religion and religious solemnization upakaraPakraman. And my hope empowerment program like this can continue and be further enhanced”.

In different places, also strengthened through an interview with one of the community leaders of Trustees and founder of the art studio “PerapuanJati Lestari”, namely:

“Initiative on the development of children and youth in the field of art and culture, especially the art of percussion and dance is one way of talent development and diversion of attention to things that smelled of negative as well as the successor to the older generation so that traditional art is not lost moreover sacred art Bridesmaids religious ceremony that is more scarce and rarely young people Likes, then rather than the development and introduction to art and culture, especially art and culture of bali continues to be encouraged, so that the spirit of the ancestors in the village Carangsari famous by gong kebyar and dance cadets heyday always remain awake and exist throughout the ages, especially at moments piodalan in Paradise Village many young people who have ngayah offered dance, the potential is very important to be maintained and preserved”.

The success of the policy implementation process is highly dependent on the ability to utilize available resources. Humans are the most important in determining a successful implementation process. Certain stages of the overall implementation process requires qualified human resources in accordance with the work that implied by the policy defined politically. But when the competence and capability of the sources are nil, then the performance of public policy is very difficult to expect. But the resources of others to take into account also are: financial resources and time resources. Because inevitably when human resources are incompetent and incapable has provided funding through the budget while not available, it has become a thorny problem to realize what you want addressed by public policy goal itself. Similarly, time resources. When hard-working human resources and funding goes well, but collided with the issue of time is too tight, then this too can be the cause of the failure of policy implementation. As this resource requested and referred to by Van Metter and Van Horn is the third of these resources. For example the implementation of the empowerment program to stakeholders and Sarati offerings and so is the implementation of the empowerment program on teenage boys in the art of dance and percussion activities.

As stated by the informant, the Secretary / PenyarikanPakramanCarangsari, (interview, October 21, 2016):

“In the implementation of empowerment programs kemangkuan, Sarati offerings which became problem is getting or seeking resources tutor energy builder that has the ability in the field of kepemangkuan and bebanten (means of religious ceremonies) derived from local villages (DesaCarangsari), so it must be brought in a tutor from outside village, so is a matter of time implementation should take into account the circumstances of the situation and the condition of the community and the children who enroll in formal schools each of which will be included as participants in the program, on the other hand is also the issue of costs resulting from the program will be implemented are certainly costly large enough to pay for services such as tutors / coaches.

The same thing also expressed by the Treasurer / Patengen Pakraman Carangsari (interviews, dated October 28, 2016, at 10. 30 pm), namely:

“A breakthrough very good, whoever becomes prajuru village, of course, want to progress and change, as do an empowerment program to the community so that people can actually be useful on any development to support more rapid advancement of the village, especially the strengthening of the Pakraman that only in Bali, but of course the actions or policies are made inevitably requires sufficient funding, the right time and supported by human resources who are competent in their respective fields, such as budgetary conditions in Pakraman Carangsari currently not can fully support empowerment programs were created, not to mention the funding will be used to charge piodalan ceremony in Paradise Three who rely urunan / contributions from the community (village manners) per year Rp. 100 thousand per household by the number of village manners negak number of 990 households, Pakraman Carangsari have plaba (wealth of the village) is very minimal, if we use the assistance of regular government as BKK Governor of Bali redeemed somewhat slow, in this year 2016 every Pakraman in Bali is assisted by Rp. 200 million, and even then there is still a difference of views on the use of the rule of law between the provincial government of Bali in Badung, means a planned program of course participate hampered both in time and funding”

To carry out its tasks, the Institute Pakraman need of facilities or equipment and technology in carrying out its functions, the availability of facilities or equipment and the technologies required are available to support the smoothness of an activity to be carried out, where one factor is the availability of office Pakraman in supporting the implementation of each activity and the activities of the Institute Pakraman as well as a place in the line of duty in the management, reporting, recording, and a variety of other activities as a guide for today in terms of accountability to the relevant government authorities, Whether provincial Government and district governments relating to the disbursement of the aid given to each Pakraman in Bali, as well as other activities related to the government are very complex. Community development activities is influenced by facilities or equipment and technology, for example in the deliberations or Paruman village necessary facilities sound system loudspeakers so that people can clearly hear and understand, and the result of a decision to be affixed announced on the notice board, as well as in activities counseling / coaching will run smoothly if the availability of equipment and its proper place of writing, for example the board (black board) or the like, LCD, Laptop and means of loudspeakers used in counseling or coaching. For example, just when do the coaching kepemangkuan and Sarati offerings, coaching participants are not so familiar with what is delivered by a tutor because only a description without using a whiteboard or LCD. It also impacts on other programs implemented due to lack of or inadequate availability of equipment such as what has been described above .. This was disclosed by one of the village leaders, as well as Chairman of the Village Consultative Body (BPD), Mr Made Sugriya, (interview, October 29, 2016) said:

“In community development, the facilities are needed to support the implementation activities of the village well, for example, only when there is Paruman village which is so important because people need to be clearly heard to be easy to understand, is open, there is nothing hidden that is given by prajuru village, residents are less interested and understand due to limited delivery. Similarly, at the time of coaching or counseling. Different when using facilities such as loudspeakers, LCD and laptop because it can be directly seen the material and can be displayed display an image associated with the activity. So the facilities and equipment greatly affect the community empowerment”. By him that, of the above data can be seen

facilities or equipment technology factors influencing people's participation in the achievement of policy implementation. The more complete and sophisticated technology facilities or equipment available in the village will make public participation will increase, on the contrary the incomplete facilities and equipment available will make the participation of the people declined. Participation is an important component to cultivate self-reliance and empowerment process. People are the main components that should be involved in every process of community empowerment. Needs, interests and expectations of the people into the direction of each policy. The principle of participation is involved or direct participation of the community, and would only be possible if the people themselves took part, from the beginning, the process, and the formulation of the results. Therefore, to smooth the process of community empowerment, the community as an object and subject of empowering communities should participate in which can be manifested in various forms such as the willingness of the community to attend the meetings (Paruman) carried out in the village, giving an idea or ideas, contribute energy and form money or goods. As expressed by KelianPakramanCarangsari said:

“One of the obstacles I face in empowering communities is the lack of community participation. Though the empowerment of the actors and the objective for the public so that a challenge in itself for me. But I tried hard to get closer to the community so that the community is interested and willing to participate in community empowerment. Through talk and always participated in community activities. I invite the public to actively participate in any activities held by Pakraman. Due to the smooth process of empowerment will run if the community to participate actively begin the process of planning, implementation, and evaluation “. It also expressed by PawonganBage, said: “The lack of public participation is one of the major challenges faced by KelianPakraman, this is because the villagers tend to not care and more busy working or doing other activities, so that they are less interested in the affairs of what program created the prajuru village. But thanks to the persistence and passion to become better and more advanced than before KelianPakraman (JeroKelian) in urging its citizens and closer to village manners, little by little people started to open up and start to be interested in participating in community development activities.

(B) Discussion

The village as a unit of community smallest, has boundaries that are authorized to regulate and manage the interests of society based on the origin and the local customs that recognized and respected by the state. Rural development should lead to improving the welfare of rural communities. Empowerment of rural communities can be seen also as an effort to accelerate rural development through the provision of facilities and infrastructure to empower communities and local economic development efforts to accelerate the effective and sturdiness. Rural development is a multi aspect, therefore it is necessary linkages with sectors and fields outside the rural aspects so that it can become a solid foundation for national development. To realize empowerment, prosperity and self-reliance needs to be supported by the management of participatory development. In order Pakraman required behavior of leaders and staffs who are honest, open, accountable, and democratic, while the fabric of society is necessary to develop a mechanism that gives the opportunity of public participation in the decision making process for the common good. Community empowerment is one of the efforts to improve the welfare of the community, through several activities, such as improvement initiatives and governmental organizations, as well as activities that can improve people's ability to be useful. Community empowerment efforts should have been able to contribute to improve the quality of

human resources (HR), especially in shaping and changing the behavior of the community to achieve the living standard of quality. Establishment and behavioral changes, both in the sectoral dimension in all aspects or sectors of human life; social dimension which includes the range of welfare of material to non-material; the dimension of time and the quality of the short-term to long term and increase the capability and quality of service, as well as the dimensions of the target that can reach all strata of society. Community empowerment is none other than to provide motivation and encouragement to people to be able to explore the potential for him and dare to act to improve the quality of life, through ways such as education for awareness and empowerment themselves.

As already researchers describe earlier during an interview with the informant, the empowerment of the community can be implemented should follow the stages carefully and processes are implemented must be carefully conducted jointly with emphasis to what the needs of the community because without the participation of the community what the goals of achievement empowerment is not performing well, then rather than the organization Pakraman requires a harmonious relationship through active communication and establish joint among other organizations such as the Village Office, subak and community groups that exist in order to determine a policy of what should be fit and needed by society.

Sinergy and alignment of an organization's mission against a policy that will be programmed through the empowerment of the community can be realized as well as walking in a neat and well through a dynamic process, where the implementers carry out the activity or activities. Based on this it can be seen that the implementation of the policy can also be carried out will include:

As a goal, the empowerment refers to circumstances or results to be achieved by a social change that empowered community, have power or have the knowledge and ability in meeting their needs whether physical, economic, and social culture as confident, capable of delivering aspirations, having livelihoods, participate in social activities, and independent in carrying out the tasks of life. The sense of empowerment as the aim is often used as an indicator of the success of empowerment as a process.

As for the process undertaken by PakramanCarangsari against objectives and targets to be achieved from the adoption of policies that are programmed as previous researchers had demonstrated the application of empowerment to the society of which implement guidance stakeholders / Pinandita and Sarati offerings. With the target subject is heaven three stakeholders, stakeholder-stakeholder dadia, and Sarati offerings in the region Pakraman Carangsari of 60 people consisting of 51 stakeholders and 9 Sarati offerings. Other targets are children and adolescents aged 9 to 16 years with the empowerment given program is non-formal education are trained from an early age to make infrastructure religious ceremonies such as stringing klatkat, cymbals sari or Burat fragrant, dance and percussion. As a policy implementation process of empowerment in society carried out by PakramanCarangsari a series of activities or the desire to strengthen the powers or the empowerment of community groups, including individuals in order to improve the quality of a retardation or deterioration, then empowerment refers to the circumstances or outcome to be achieved by a social change with a touch of modern management, secure and comfortable conditions of stability, can still exist in the intense competition due to the forward and speed the development of science and technology.

Another passion of activity is achieved by a change in the empowered community, have power or have knowledge and progress in meeting their needs whether physical, economic, social and like to have

the confidence, able to convey the aspirations, having livelihoods, participate in activities social, and independent in carrying out the tasks of life. The embodiment of the process of policy implementation PakramanCarangsari in empowering the community about the mentoring program stakeholders and Saratibanten the achievement of its objectives is to increase understanding of the literatures of religion and can maintain one's position Pinandita or stakeholders and Sarati offerings as the sanctity of the village in an effort to provide an understanding of manners village (community) to maintain and preserve the customs still exist throughout the period and the holding of religious ceremonies upakaraPakraman. On the other hand the program empowerment of children and adolescents in the village Carangsari of the implementation process undertaken aims to provide additional knowledge beyond than knowledge gained formally, shifting attention to the activity or activities that are negative and useless, the next generation for parents to be able to maintain, preserve , maintain and cultivate the culture inherited by the previous ancestors due to influences of foreign cultures in order to be able to filter properly, so the presence of pakraman still exist, safe and comfortable.

The development of technology that we cannot avoid in this life, because of advances in technology will go hand in hand with the progress of science. Thus Pakraman Institutions must be able to follow the progress of science and technology, modern management can be made via the priority programs of empowerment to the community. According to a model developed by George C. Edward III with Direct Impact on Implementation and Indirect models of policy implementation that can affect the success or failure of implementation of a policy, researchers used models of implementation are considered relevant to the policy issues that are being studied from the model crate-model policy implementation model developed by Edward III and Donald Van Metter and Carl Van Horn researchers only take a few factors: resource factors include the use of human resources, time, financial, and facilities or equipment and technology. Besides researchers also use other determining factors, such as the respect and support of the community (public) in which researchers associate with the local conditions at the study sites. In this study researchers chapter will provide a discussion of some of the factors or indicators that researchers use to influence the success or failure of implementation of a policy, namely:

The success of the policy implementation process is highly dependent on the ability to utilize available resources. Humans are the most important in determining a successful implementation process. Certain stages of the overall implementation process requires qualified human resources in accordance with the work that implied by the policy defined politically. But when the competence and capability of the sources are nil, then the performance of public policy is very difficult to expect. But the resources of others to take into account also are: financial resources and time resources. Because inevitably when human resources are incompetent and incapable has provided funding through the budget while not available, it has become a thorny problem to realize what you want addressed by public policy goal itself. Similarly, time resources. When hard-working human resources and funding goes well, but collided with the issue of time is too tight, then this too can be the cause of the failure of policy implementation. From the above explanation, then the implementation of the empowerment policy implementation on society in PakramanCarangsari, it can be concluded that based on the theory that the researchers use the model developed by Edward III, Donald Van Metter and Carl Van Horn. Based on the theory researchers to the fact that there is that the policy is not appropriate and less effective in practice, it can be seen from the implementation of the field there is a shortage of experienced by PakramanCarangsari namely:

1) The condition of the diverse making it difficult for policy implementation due to the persistence of barriers in society. 2) The condition of the population still condensed values or norms that are passed from generation to generation, so that among the people there are still difficult to accept the changes. 3) Human resources used can not be fully maximized. 4) There schedule made a right time, so that often interfere with the activity or activities of the community. 5) The conditions of inadequate budget funding of the overall development program implemented. Facilities or equipment and technology is an important factor in policy implementation, the implementor may have used human resources sufficient, understand what they do and have the authority, but without the support of adequate infrastructure, the implementation of the policy will not succeed. To prove the theory and models of determinants of policy implementation to be successful, the researchers infer from the implementation of policy implementation PakramanCarangsari namely:

- 1) facilities or equipment used inadequate and lacking utilize technological means available.
- 2) With less complete needs of the facility, the attention of the people declined

Participation is an important component to cultivate self-reliance and empowerment process. People are the main components that should be involved in every process of community empowerment. Needs, interests and expectations of the people into the direction of each policy. The principle of participation is involved or direct participation of the community, and would only be possible if the people themselves took part, from the beginning, the process, and the formulation of the results.

Therefore, to smooth the process of community empowerment, the community as an object and subject of empowering communities should participate in which can be manifested in various forms such as the willingness of the community to attend the meetings held in the village, giving an idea or ideas, contribute energy and the form of money or goods ,

It can be deduced from the implementation of the policy run by PakramanCarangsari namely:

- 1) Less public attention to the empowerment program is implemented.
- 2) Lack of participation and community support, most left entirely to prajuruPakraman.
- 3) It takes a maximum effort in order to increase public participation

CONCLUSION

Based on the results of this research and discussion, we can conclude several things regarding policy implementation PakramanCarangsari in empowering communities as follows: Policy implementation process Pakraman in community empowerment a. Develop policy goals or objectives to be achieved by the application are: (1) The community empowerment program run is a joint venture with an emphasis on what the community needs. (2) Establishing good communication fabric is the beginning of an approach in order to disseminate the empowerment policy implemented with the communities. b. Conducting activities or attaining embodied in the implementation process: (1) The empowerment program stakeholders and Sarati offerings that achievement goal is to increase understanding of religions and literatures can maintain one's position Pinandita or stakeholders and Sarati offerings as the sanctity of the village, in an effort to provide an understanding of the manners of the village (community). (2) Program empowerment of children and youth in the village Carangsari of the implementation process undertaken aims to provide additional

knowledge rather than knowledge gained outside formal. (3) Empowerment refers to circumstances or results to be achieved by a social change with a touch of modernity concept, safe and comfortable conditions of stability, can still exist in the intense competition due to the forward and speed the development of science and technology

ACKNOWLEDGMENT

We are gratefully acknowledged to Local Government of Badung, Province Bali. Special thanks to the Regent of the respective Public Administration Institution, Local Government of Badung and all subjects who participated in the study are gratefully acknowledged.

Conflict of interest declaration: There is no conflict of interest among the authors.

Funding: This study received no specific grant from any funding agency.

Authors' contributions Bambang Sudaryana, conception of study, data collection, analysis and interpretation of results, drafting of manuscript, review of manuscript and interpretation of results.

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