

DEVELOPMENT OF PLURALISTIC RURAL GOVERNMENT WITHIN THE PANCASILA IDEOLOGY IN INDONESIA

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Abstract: *The importance of rural development with a pluralistic socio-cultural approach in the Indonesian rural government system. Formulation, As a research objective how development and public services can be implemented effectively in a highly pluralistic society, consisting of various ethnic groups, and adhering to various religions and beliefs in the Pancasila Ideology system and the 1945 Constitution. The research procedure uses survey and collaborative participatory methods with target groups. With qualitative analysis. The research location is in 2 Villages 2 Indragiri Hilir Regency and Kampar Regency as a Sample of Riau Province. The results of the study show that Tribe, Religion, Race, and Inter-Group (SARA) are an inseparable part that is always present and well maintained in the social and cultural life of rural communities in Indonesia. The existence and dynamics of rural communities are maintained, growing mutual understanding, tolerance, prosperity and fair treatment. The formal structure of village government becomes an "official framework" where the representation of the interests of citizens of various ethnicities, religions, and social classes can be accommodated through role placement mechanisms, deliberation procedures, and accountable decision-making. While there is no uniformity in naming villages, there is a uniform organizational structure for village government in Indonesia, while still recognizing differences and the rights of local socio-cultural origins. The concept of differences between ethnicities, religions, races, and groups, which are pluralistic, does not contribute to conflicts in filling government positions in Indonesian villages. Political pluralism believes that power should not be concentrated in one group. Public decisions should ideally be the result of competition and negotiation between different interest groups, while maintaining equal access. Formal and informal figures have been found to be unifying factors in government pluralism in village development in Indonesia. The independence of public services in pluralistic rural communities in Indonesia is a concept that emphasizes the importance of public services that are free from political, religious, or group influence. A consistent strategy is needed to implement the principles of pluralistic governance in development and public services in rural Indonesia, namely: transparency, accountability, responsiveness, independence, fairness, and justice.*

Keywords: *Development; Pluralistic Government; Rural Indonesia*

Abstrak: Pentingnya pembangunan pedesaan dengan pendekatan sosial budaya yang pluralistik dalam sistem pemerintahan pedesaan Indonesia. Sebagai tujuan penelitian bagaimana pembangunan dan pelayanan publik dapat terlaksana secara efektif dalam masyarakat yang sangat pluralisme, terdiri dari berbagai anak suku bangsa, dan menganut berbagai agama dan aliran kepercayaan dalam sistem Ideologi Pancasila dan Konstitusi Undang Undang dasar 1945. Prosedur penelitian menggunakan metode survey dan partisipatif kolaboratif dengan kelompok sasaran. Dengan analisis kualitatif. Lokasi penelitian di 2 Desa 2 Kabupaten Indragiri Hilir dan Kabupaten Kampar Sebagai Sampel Provinsi Riau. Hasil penelitian menunjukkan bahwa Suku, Agama, Ras, dan Antar Golongan (SARA) menjadi bagian tak terpisahkan yang selalu hadir dan terpelihara dengan baik dalam kehidupan sosial dan budaya masyarakat pedesaan di Indonesia. Keberadaan dan dinamika masyarakat pedesaan tetap terpelihara, tumbuh saling pengertian, toleransi, kesejahteraan dan perlakuan yang adil. Struktur formal pemerintahan desa menjadi “kerangka resmi” tempat representasi kepentingan warga beragam suku, agama, dan kelas sosial bisa diakomodasi melalui mekanisme penempatan peran, prosedur musyawarah, dan pengambilan keputusan yang akuntabel. Tidak ada keseragaman penyebutan nama desa, namun memiliki keseragaman struktur organisasi Pemerintahan desa di Indonesia, dan tetap mengakui perbedaan dan hak asal usul sosial budaya tempatan. Konsep perbedaan Antar Suku, Agama, Ras dan Antar Golongan yang pluralisme tidak menjadi faktor konflik pengisian formasi jabatan pemerintahan Desa Indonesia. Pluralisme politik memandang kekuasaan tidak seharusnya terkonsentrasi pada satu kelompok. Keputusan publik idealnya hasil kompetisi dan negosiasi antar kelompok kepentingan yang berbeda, dengan tetap menjaga kesetaraan akses. Ditemukan, Tokoh Formal dan Informal menjadi Pemersatu Pluralisme Pemerintahan Dalam Pembangunan Desa di Indonesia. Independensi pelayanan publik pada pluralisme masyarakat desa di Indonesia merupakan konsep yang menekankan pentingnya pelayanan publik yang bebas dari pengaruh politik, agama, atau kelompok tertentu. Diperlukan strategi secara konsisten dalam penerapan prinsip pemerintahan pluralisme dalam pembangunan dan pelayanan publik di pedesaan Indonesia yaitu: transparan, akuntabel, responsif, independen, fairness dan berkeadilan.

Kata Kunci: Pengembangan; Pemerintahan Pluralistik; Pedesaan Indonesia

Introduction

Village government is the lowest level of government within the state structure, carrying out four primary functions: village governance, village development, community development, and village community empowerment. This is affirmed in the Village Law Republic of Indonesia Law Number 6 of 2014 and remains the basic framework after adjustments through Republic of Indonesia Law Number 3 of 2024. Name and positional principal structure Village head is the leader of the village government. In running the government, the Village Head is assisted by Village Apparatus, consisting of: Village Secretary, Head of Affairs, Head of Section, Head of Hamlet, and staff. This structure is operationally detailed in the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 84/2015 concerning the Organizational Structure and Work Procedures of Village Government.

Regarding the bureaucratic reform of Village Government in Indonesia, considering the importance of environmental factors, the paradigm shift of development planning to development planning participatory [Yusriadi, dkk. 2019], and human-centered development have shown the importance of changing planning practices in the sector public, especially the shift in rural development with a pluralistic cultural approach [Nurman, Yusriadi, Sufian. 2022]. However, in practice, village development planning is only a manifestation of the wishes of the district, provincial and central governments, based on their interests and not based on the effectiveness and efficiency of the regional context, community needs and local village wisdom [Sufian, I. Adnan, A. Kurniawan, 2019; Sufian, S. Ermayuna, E. Zubaidah, D. Karya and S. Indrastuti, 2023; Sufian and S. Indrastuti, 2019]. Riau Province has The potential land for developing plantation and agricultural commodities covers an area of 722,806 hectares and has been utilized for approximately 600,691 hectares. Potential results plantation namely production coconut

reaching 390,924.28 tons per year with a land area of 302,370 hectares. Coconut hybrid Annual production of 72,067 tons from a land area of 28,770 hectares. Annual palm oil production of 567,802.56 tons. from land as wide as 76,353.45 hectares. Miscellaneous plant plantation other 303 hectares [Badan Pusat Statistik Kabupaten Indragiri Hilir, 2019]. The potential for marine capture fisheries is 109,212 tons/year with a utilization rate of 35,277.76 tons/year (32.30%) in 2008. The potential area for developing pond cultivation is 31,600 hectares with a utilization rate of 1,399 hectares (4.42%), and the potential for freshwater cultivation is 1,657 hectares. utilized as much as 166 hectares (10%). In the field of marine cultivation, For fish farming in floating net cages, there is a potential area that can accommodate 20,000 cages, but it has not yet been utilized. If supported by the availability of raw materials from commodities fishery in the form of fish trash, Which Enough Lots that is around 10,518.48 tons/year, investment opportunities are open in the food processing industry and the manufacture of fish/shrimp flour for animal feed and fish feed [Badan Pusat Statistik Kabupaten Indragiri Hilir, 2019]. Results research [Sufian dan L. Vianda. 2019] in Province Riau has potential 45,040.8 tons per year of material standard food And feed cattle, very strategic And worth economical If downstream For production food, feed cattle And feed fish. If in intended for cultivation so will produce animal food production 15,000,000 poultry per year. Fattening cattle will result in a gain of 7,500,000 kg, or the equivalent of 30,000 head of cattle per year. If 15,040.8 tons are allocated to fish farming, it will result in a gain of 7,502,000 kg. kg heavy fish or equivalent with 15,004,000 tail fish (average heavy 0.5 kg/head) per year. Problem Formulation is how the pluralistic government system in planning and implementing development and public services is formulated and implemented by village governments in Riau Province, where the village community is very pluralistic . The aim of the research is to produce a constructive model and implementing participatory and contextual planning strategies based on village potential and diverse cultural data in Riau Province.

Literature Review

The formal structure of village government serves as an “official framework” within which the representation of the interests of citizens from various ethnicities, religions, and social classes can be accommodated through role-placement mechanisms, deliberation procedures, and accountable decision-making. The assumption of the application of the formulation and proof of the concept of the function developed using the concept and the theory of participatory planning strategies [Sufian dan S. Indrastuti. 2019; J.M. Bryson, L. H. Edwards & D. M.V. Slyke, 2018; L. Magareta, 2018; M. Bogdanova, 2020] shows that planning strategies are based on data potential village development business agriculture creative innovative integrated Utilization of non-productive land for raw material products and downstream product innovation. Village development policy can be explained as follows: (1) Pre-conditions for strategic planning. namely internal environmental analysis and external village potential; (2) Formulating strategic plans, namely developing long-term plans, medium-term plans and short-term plans for effectiveness. and efficiency of achieving goals, consisting of: formulation of goals and targets, formulation of programs and activities; determination of place and time of implementation program And activity, determination organization or team source Power man program and activity implementers; budget resources, materials, machines, and information required for the implementation of programs and activities; and methods or procedures for achieving objectives, will be used as information for decision making and benchmarks for monitoring the implementation of programs and activities; (3) Implementation of strategic plans, consisting of: organizing resources, mobilizing resources, evaluating and monitoring programs and activities, then carrying out change strategy Which appear Then as strategy emergency For efficiency of achievement objective; (4) Measure level success achievement performance planning strategic; and (5) Measuring the benefits and impact of a program and activity strategic planning as feedback for the formulation of the next strategic plan.

Research refers to research trends about participatory planning systems and models development village

based on data potential village. Study previously, very limited to reviewing village development planning strategies with a data-based, contextual, holistic, integrative, creative, innovative planning approach to the use of non-productive land for raw material products And downstreaming product in plural village society . Observing environment strategic No only useful for the formulation of plans but is also necessary when implement it. Planning will be effective and efficient when formulation plan approach condition environment actual and contextual in a plural society [Sufian, 2005; Sufian and S. Indrastuti. 2019]. Planning development village need information in the form of data spatial Which appropriate And accurate so that it can be used to analyze development needs in environmental, economic, and social aspects. And social different cultures [Suwondo, 2020]. E-Government system information empowerment government and village-based potential Web is needed for village development planning [Hartono, D. Utomo, and E. Mulyanto, 2010]. Era *green economic* And *digital* , planning development village in identify potential land non-productive and marginal, peatland management, plural community empowerment , women's involvement in productive work (*home industry*) is very necessary. Likewise, the strategy for increasing institutional capacity: in the form of strengthening the role of farmer groups, livestock, fisheries, business groups, cooperatives, Micro-Cooperative Medium Enterprises (MSMEs), and Village-Owned Enterprises, as driving force main economy rural. Required effort improvement The number and expansion of market networks in collaboration with the government and MSMEs, creating distribution channels, and protecting price stability. Improvement of cultivation technology, related to seed systems and nurseries And processing feed For commodities cattle ruminants (cow), and commodity diversification featured And its derivatives For commodities other as social capital for development [W. Ridwan, et al., 2022; M. Jannah, et al., 2021; S. E. Kornita, et al., 2022; A. Alhamuddin, R.,et al.. 2019; Sufian and L. Vianda, 2019; Sufian, S. Abdullah, et al., 2022; S. Ermayuna, et al., 2023].

Method

Procedure Study This use method survey And study participatory collaborative with group target. With analysis qualitative [Sugiyono, 2017]. Location study in two Indragiri Hilir Regency and Kampar Regency as Samples Riau Province. Riau Province This was chosen because of its potential in the plantation, agriculture, fisheries, livestock, agro-tourism, and workforce sectors . One sample village was selected from each district. Two sample villages were selected, one in Kampar Regency and one in Pekanbaru Regency. One village in Indragiri Hilir Regency. Sample selection village is done using the *Pospositive technique Sampling*. The research was conducted for one year, namely the year 2024. The number of researchers consists of five lecturers, one lecturer as chairman, two lecturers as research members, involving two members student third degree. Whereas technique taking sample informant use *purposive technique sampling*, determined based on the purpose, objectives and needs of the research. Sample quantity details respondents And informant from two government a number of villages ten person (five person every village). Primary and secondary data collection techniques through guided interviews using interview lists and questionnaires, observation straight to object, Collecting documents, taking photos and videos of events, including: data on the structure and organizational chart of the village government, village geographic and demographic data, government policy data, data on partnerships between MSMEs and the industrial world, data on production and marketing of agricultural, plantation, fishery, livestock, and tourism products, as well as other supporting documents related to the research. Qualitative data analysis, data collected and then classified, tabulated for analysis. The analysis tools used in the analysis Qualitative data is presented in the form of interview results, event notes as a result of observations, photos, videos and audio of events. Qualitative analysis conducted using the Nvivo method and *triangulation* namely the effort to check the truth of data or information obtained by researchers from various different points of view by reducing as much as possible the bias that occurs at the time data collection and analysis. Primary data The qualitative data is also supplemented with secondary data for *cross-checking* and *triangulation*, then the factual events supported by the data are analyzed to see whether there are similarities and differences with the theory. and the results of previous journal publications in literature studies to

determine the researcher's scientific attitude in drawing a conclusion [Sufian and W. Suryandartiwi, 2022].

Results

Naming and Organizational Structure of Indonesian Village Government

In the Republic of Indonesia, the term village refers to an administrative area in Indonesia under a sub-district, led by a village head. Since the implementation of regional autonomy, the term village can be called by other names, for example, in Java it is called *Desa*, in Siak Regency it is called *Kampung*, in West Sumatra it is called *Nagari*, in Aceh it is called *Gampong* [Bungko News, 2025]. The 1945 Constitution of the Republic of Indonesia recognizes the right of origin and pluralism of diversity under the Pancasila ideology. There is no uniformity in naming names, but there is a uniformity in the organizational structure of village government in Indonesia, and still recognizes differences and the right of origin of local socio-cultural origins. As the object of research, the indigenous population of Baru Village, Kampar Regency and Pulau Palas Village, Indragiri Hilir Regency, Riau Province are predominantly Malay and often called Riau Malay. Just like the existing Malay tribes in other areas of Riau. The Malay tribe in this area also has a system kinship that is parental and Islamic, this can be seen with the arrival and settlement of other tribes from their original areas this area is a single entity that cannot be separated from one another each other which continues continuously and is followed by mixing or assimilation between the Malay tribe and the immigrant tribes, namely the Javanese, Batak, Minang, Bugis, Banjar, Sundanese, Nias, Acehnese, Flores, Chinese, Arab, Indian and others.

Based on the Pancasila ideology and the 1945 Constitution of the Republic of Indonesia, every citizen has the same rights and obligations to fill positions and become a state civil servant based on competence and professionalism without regard to ethnicity, religion, race, and inter-group.

The Latest Village Government Structure Complete with Duties [Updesa. 2025]. The latest village government structure was born due to the issuance of Law Number 6 of 2014 concerning Villages. If we compare the Village Law with Law Number 32 of 2004 concerning Regional Government, there are slight differences, primarily regarding the term of office of the village head and the organizational structure of the village government. Article 204 states that a village head can only serve one term of six years. This means that once that term expires, the village head cannot run for reelection. Meanwhile, in the current Law Number 6 of 2014. The village head can serve for 3 terms with a term of office of six years consecutively. This means, if we try to calculate it in real terms that the village head can serve for 18 years. However, based on the decision of the Constitutional Court officially extended the term of office of the village head from 6 years to 8 years. This decision was stated in the Constitutional Court Decision Number 92 / PUU-XXII / 2024 on January 3, 2025 and reinforced by the Circular Letter of the Ministry of Home Affairs Number 100.3.2 / 333 / SJ issued on January 21, 2025. Regarding the structure of village government, there has also been a shift or change. If previously the village apparatus, especially the head of affairs abbreviated as *kaur*, was regulated to a maximum of five, but for now it is different. Currently, the maximum number of village heads is only three, each responsible for financial matters, general affairs, and planning. The heads of other affairs are not dismissed. Some of them have simply been renamed as section heads or section heads, similar to the organizational structure in sub-districts. In this case, the number of section heads is limited to a maximum of three people, with each section

head responsible for the following areas: government, welfare, and services. The position of the previous head of the section only changed in terms of portion or name. The position of section head or kasi has changed. They are no longer under the village secretariat, but instead receive direct orders from the village head. All of this has been clearly regulated in the Regulation of the Minister of Home Affairs Number 84 of 2015 concerning the Structure and Work Procedures of Village Government or abbreviated as SOTK Desa. This structure consists of the Village Head and village officials whose duties include assisting in the administration of government, implementation of development, community development, and community empowerment. The following are details of the village apparatus structure along with its duties and functions. If we examine the previous regulations, as I explained above, the position of the village head in the village government organizational structure is located in the village secretariat, or one line to the right below the village secretary. However, in the current or most recent village government organizational structure, the section head is on the right, while the affairs head is on the left, below the village secretariat. It is described in the regulation that the latest chart that can be used by the village government officially is as shown in the Figure 1.



Figure 1. Latest Version of Village Government Organizational Structure Chart
Source: Minister of Home Affairs Regulation Number 84 of 2015 concerning Village Government Organization Struktüre, 2025

Pluralism in Filling Village Government Position Formations: Ethnicity, Socio-Cultural, and Religion

Draft Pluralism as the distribution of power. Political pluralism believes that power should not be concentrated in one group; public decisions should ideally be the result of competition and negotiation between different interest groups, while maintaining equal access. This aligns with ideas [Robert A. Dahl, 1978) on pluralism or polyarchy namely a government system that opens up space for many actors .

SARA is an acronym of four words, namely Tribe, Religion, Race, and Inter Group. These four words are an inseparable part that is always present in the social and cultural life of society. The results of research in two villages regarding filling village government positions in Indonesia are seen from the ethnic configuration as shown in Table 1.

Table 1. Filling of Village Government Position Formations Based on Ethnic Pluralism

No	Tribe Name	New Village	%	Palas Island Village	%
1.	Indigenous Malay Tribes	14	0.77	9	0.50
2.	Javanese Immigrants	1	0.56	2	0.11
3.	Batak Immigrant Tribe	1	0.56	0	0.00
4.	Minang Immigrant Tribe	2	0.11	0	0.00
5.	Bugis Immigrant Tribe	0	0.00	2	0.11
6.	Banjar Immigrant Tribe	0	0.00	4	0.22
7.	Sundanese, and others	0	0.00	1	0.56
	Amount	18	100	18	100

Source: Processed Data, 2025

The results of research in two villages regarding the filling of village government positions in Indonesia are seen from the religious configuration as in table 1. Furthermore, the filling of village government positions in Riau based on pluralism, as presented in table 2.

Table 2. Filling of Village Government Position Formations in Riau Based on Religious Pluralism

No	Name of Religion	New Village, Kampar Regency	%	Palas Island Village, Indragiri Hilir Regency	%
1.	Islam	17	0.94	18	0.94
2.	Non-Muslim	1	0.06	1	0.06
	Amount	18	100	18	100

Source: Processed Data, 2025

In the village context, “pluralism in filling formations” is understood as: Open access to positions in village government is based on competency and the need for village services, not just personal proximity or dominant clans and groups. Table 1 shows that indigenous Malays from the region dominate village government positions, compared to immigrants. Although in some cases, immigrants have more competence and professionalism than local indigenous groups. On the other hand, there is a balance of representation : ensuring that socio-cultural groups , for example: fishing

communities, farmers, indigenous communities or local cultures, and religious groups can be represented in the decision-making process, not necessarily through identity "quotas", but rather through fair participation mechanisms. The results of the study in Table 2 show that Islam, the majority religion in rural areas, has a better chance of filling village government positions in Riau. However, this does not interfere with the implementation of village government functions; the community atmosphere remains dynamic and conducive, meaning that the spirit of tolerance is still adhered to and well maintained in the village government system in Riau. Strengthening meritocratic procedures to reduce patronage practices, which often break down plural cohesion. Policy evidence supporting this direction can be referred to the Village Law framework. in the functions of village government and development and policy discussions on enhancing meritocracy and participation in village governance as discussed in the World Bank study on village governance in Indonesia.

The Role of Formal and Informal Figures in Uniting Government Pluralism in Village Development

In the reality of rural Indonesia, decision-making and community compliance are often influenced by two "pillars of leadership." The formal figures are the Village Head, the apparatus, and the Village Consultative Body. exercise legal authority and budget management program. Informal figures, traditional figures, religious scholars, heads of community organizations, and leaders of local economic communities act as moral authorities, social legitimators, and cohesive binders. Both *act* as bridges between diverse identity and interest groups, so that development can proceed without horizontal conflict fragmentation.

In village communities in Riau Province, there are always two types of leadership: formal and informal. Informal leaders possess strong emotional ties with their fellow villagers, thus exerting significant influence. Formal leaders, on the other hand, represent the village government, which wields legal power.

Formal figures include: Village Head; Village Secretary; Hamlet Heads; Heads of Affairs; Members of the Village Consultative Body; Family Welfare Education Administrator; All Village Associations and Resident Associations; All officers of related agencies involved in village development; Ministry of Defense and Security: Babinsa, Koramil, Bimpolda from Polsek; Ministry officers Education and Culture: Elementary School Supervisors, Sports Supervisors, Education Supervisors at Community Health Centers; Ministry Officers Health: Doctors, nurses, sanitarians at Community Health Centers; Ministry officers Agriculture: Field Agricultural Extension Officers, animal husbandry officers, forest rangers, reforestation extension officers, fisheries officers; Ministry of Public Works and Regional Infrastructure Officers: Irrigation Officers; Bachelor of Village Development Driver; Ministry Officer Transmigration: Transmigration Information; Ministry Officers Social Affairs; Ministry of Communication Information Officer: information officer; Ministry of Cooperatives Officer: Ministry Information on Village Unit Cooperatives and Red and White Cooperatives; Ministry of Industry and Trade officers: Industry BIPIK project officers; Family Planning Coordination Agency officers; Indonesian People's Bank: Village Unit Officer of Indonesian People's Bank; College: Students Study Real Work or Field Work Practice.

Informal figures include: Religious leader; Traditional leaders; Social foundation figures and education; Youth figures; Community Organization Leaders; Head of the Village Commissariat of Social and Political Organizations; Farmers and fishermen groups; Kelompencapir; and others as

informal figures.

These two groups of figures are a powerful force if they can be united to mobilize the community in development. However, these human resources, both informal and informal, must be educated through education and training. They are leaders for the rest of the community. They will eventually become the primary targets of development in various development sectors, particularly agriculture, plantations, livestock, fisheries, and so on. They also continue to carry out their respective duties and functions. It is hoped that if these community leaders are successful, others will be able to easily emulate them, as they internally trust the attitudes and behavior of such community leaders.

Table 3. Categories of Formal and Informal Figures in Village Development

N	Indicator	Assessment Categories			Amount
		Good	Enough Good	Not enough Good	
1.	Knowledge and Experience About Village Development	19 (0.25)	25 (0.31)	36 (0.44)	80 (100)
2.	Dedication and Passion as a Driving Force for Village Development	9 (0.12)	30 (0.38)	41 (0.50)	80 (100)
3.	Support from Regional Government Organizations for Village Development	4 (0.06)	26 (0.31)	50 (0.63)	80 (100)
Amount		32	81	127	240
%		14	33	53	100

Source: Processed Data from Primary Data, 202 5

The table above confirms that the knowledge of Formal and Informal Figures and technology can motivate and be an example for other communities, for example in agriculture for food security.

Then, lecturers and students are expected to contribute their energy and ideas for development, especially in rural areas, through the independent campus and independent learning education programs, research and community service programs in partner villages, and Community Service Programs. They are even encouraged to return to their villages to develop their villages after completing their studies.

Discussion

Pluralism of the State Civil Apparatus in the Indonesian Village Government System

Civil servant (ASN) pluralism in the village government system in Indonesia is a concept that emphasizes the importance of diversity and inclusion in the implementation of village government. Civil servant pluralism refers to the diversity of backgrounds, education, experience, and perspectives among civil servants working in village government. The Principles of Civil Servant Pluralism are: Diversity: Recognizing and respecting differences in background, education, experience, and

perspectives among civil servants; Inclusion: Making all civil servants feel valued and involved in the decision-making process and the implementation of village government; and Justice: Ensuring that all civil servants have equal opportunities to develop and contribute to the implementation of village government. The Benefits of Civil Servant Pluralism are: Improving Service Quality: With diverse backgrounds and perspectives, civil servants can provide better and more responsive services to community needs; Better Decision Making: With inclusion and diversity, civil servants can make better decisions that are more in line with community needs; and Increasing Civil Servant Satisfaction: With equal opportunities to develop and contribute, civil servants can feel more satisfied and motivated in their work. As Challenges to Implementing ASN Pluralism in Indonesia, namely: Limited Resources: Limited resources can be an obstacle in the implementation of ASN pluralism; Lack of Awareness: Lack of awareness about the importance of ASN pluralism can be an obstacle in implementation; and Organizational Culture: Organizational culture that does not support ASN pluralism can be an obstacle in implementation. Solutions to Overcome Challenges, namely: Increasing Resources: Increasing resources can help in the implementation of ASN pluralism; Education and Training: Education and training can help increase awareness about the importance of ASN pluralism; and Changes in Organizational Culture: Changes in organizational culture can help in the implementation of ASN pluralism.

The strategy of State Civil Apparatus (ASN) Pluralism in the Village Government System, namely the neutrality and professionalism of Indonesian public services [Indiahono, Dwiyanto, 2022]. Pluralism at the village bureaucracy level requires ASN or apparatus who carry out public functions in the village who are neutral, professional, and service-oriented, not siding with certain political parties, communities, or elites so that all residents have equal access to services. The practical implementation strategy is: *Competency-based* recruitment and placement for service functions that touch the public in population administration, simple licensing services, and program management as a reinforcement of the principle of " *public service neutrality* ". Code of ethics of neutrality and administrative discipline namely the prohibition of bias in services, enforcement of ethical rules in the space digital and public spaces. Internal audit and monitoring system namely the inspectorate and assistant inspectorate, implementing risk-based supervision to prevent abuse of authority and discrimination in services. Strengthening *capacity building* namely: anti-discrimination inclusive public service training, cross-cultural communication, and conflict management.

Independence of Public Services in Village Community Pluralistic in Indonesia

The independence of public services in the pluralism of rural communities in Indonesia is a concept that emphasizes the importance of public services that are free from political, religious, or certain group influences. The independence of public services refers to the ability of village governments to provide public services that are free from political, religious, or certain group influences. The Principles of Public Service Independence in Indonesia are: Neutrality: Public services must be free from political, religious, or certain group influences; Independence: Village governments must have independence in providing public services; Openness: Public services must be transparent and open to the community; and Professionalism: Public services must be carried out by professional employees and have adequate competence [David H. Rosenbloom, 1983].

As the benefits of Public Service Independence, namely: Improving Service Quality: Public service independence can improve the quality of public services; Increasing Public Satisfaction: Public

service independence can improve public satisfaction with public services; Reducing Corruption: Public service independence can reduce corruption and abuse of power. Challenges in Implementing Public Service Independence, namely: Limited Resources: Limited resources can be an obstacle in implementing public service independence; Lack of Awareness: Lack of awareness about the importance of public service independence can be an obstacle in implementation; Organizational Culture: Organizational culture that does not support public service independence can be an obstacle in implementation. As a Solution to Overcome Challenges, namely: Increasing Resources: Increasing resources can help in implementing public service independence; Education and Training: Education and training can help increase awareness about the importance of public service independence; and Organizational Culture Change: Changes in organizational culture can help in implementing public service independence.

As is well known, there are two groups of actors in development: the government and the community. Both of these actors are equally important and provide access to development. Both of these actors need to improve their human resource capabilities. Although the government has sufficient thinking and reasoning skills for creativity, the community still feels there are many weaknesses in terms of human resources. Therefore, in developing a people's economy, especially to achieve food production targets, education and training are necessary for farmers to ensure effectiveness and efficiency in their businesses. Furthermore, relevant agencies involved in agricultural activities must routinely and more seriously provide guidance and counseling.

As the author stated in the previous section of this article, all institutions in rural areas, both related agencies and other social institutions, have not yet functioned optimally, particularly in agricultural and community economic development activities. Specifically, all formal and informal figures in rural communities must be willing and able to manage agricultural land, plantations, fisheries, small industries, and crafts on a specific scale.

If this is successful, it is hoped that other communities will emulate and follow suit. To support this success, it is necessary to be supported by institutions that manage capital and the provision of seeds, pesticides, agricultural equipment, daily food needs for farmers, as a place to store agricultural products, etc. These economic institutions for our country which adheres to the Pancasila economic system, are none other than Micro, Small, and Medium Enterprises (MSMEs) , Village Unit Cooperatives and Village-Owned Enterprises.

The next strategy requires establishing institutions to facilitate agricultural activities. To date, MSMEs, Cooperatives and Village-Owned Enterprises, the lifeblood of the rural economy, have not performed well. Frequent problems arise in their management. Conflicts of interest between managers and the community often arise within. Because are expected to be the center of rural economic activity, these institutions need to be improved in terms of management and capital. I believe that managers should be able to establish partnerships with financial institutions, such as BRI village units, Bank Riau Kepri, and others.

Indeed, the government, particularly Bank Rakyat Indonesia (BRI), BA, and other State-Owned Enterprises (BUMN), as well as Regional-Owned Enterprises (BUMD), must create separate programs in this regard. Cooperatives (KUD), which have received funding from financial institutions like these, are expected to provide capital to farmers, act as a place for farmers to purchase agricultural equipment, seeds, daily food needs, and store agricultural products. In addition to functioning as savings and loans, these KUDs are expected to distribute or sell agricultural products for delivery to local, national, and even international markets.

Formal and informal figures play an important role in uniting village governments in Indonesia. Here are some roles that can be played by formal and informal figures. The Role of Formal Figures, namely: Village Head: The village head as a formal figure who leads the village government and ensures that village government policies and programs are implemented properly; Village Apparatus: Village officials such as the village secretary, village treasurer, and hamlet head also play an important role in uniting village governments; and the Village Consultative Body (BPD), BPD as a legislative body at the village level also plays an important role in uniting village governments.

The Role of Informal Figures, namely Community figures such as Kyai, Ulama, or traditional figures can play an important role in uniting village government by utilizing the influence and trust of the community; Religious leaders can play an important role in uniting village government by utilizing the influence and trust of the community; and Youth figures can play an important role in uniting village government by utilizing the energy and creativity of youth.

As a Strategy to Unite Village Government, namely: Good Communication, Improving communication between formal and informal figures with the village community; Cooperation, Improving cooperation between formal and informal figures with the village community; Community Empowerment, Improving village community empowerment by providing opportunities for the community to participate in decision making; and Capacity Development, Improving the capacity development of formal and informal figures by providing training and education.

Public Service Independence Strategy Against Pluralistic: Ethnic group, Religion, Race and Intergroup Relations in Indonesia

Good governance in Indonesia is implemented based on the principles of transparency, accountability, responsibility, independence, and fairness [Sufian Hamim, 2023]. The independence of public services means that decisions regarding access to services, eligibility assessments, and priority of assistance should not be determined by specific socio-cultural affiliations. For example, "central" vs. "peripheral" groups, specific organizations, or local patrons. From a pluralist perspective [Robert A. Dahl, 1978], the system must maintain *equal access* for various groups to prevent the dominance of one interest bloc. Practical and measurable operational strategies. Service standardization, service SOPs, turnaround times, requirements, costs the same for all citizens. Equal access to information program announcements, musrenbang, assistance, program selection through reachable channels for all groups of village halls, mosques, places of worship, public announcements, and information boards. Grievance mechanism a safe and responsive complaint channel to resolve complaints of discrimination or unfair access. Simple social audit : the involvement of residents and the Village Consultative Body in assessing the suitability of program outputs to community needs [The World Bank, 2023].

Identity pluralism: ethnicity, race, religion and class demands *inclusive*, non -discriminatory public services. and procedural justice, meaning that the procedures for providing services and assistance must be tested transparently and accountably. Concrete strategies in the village context . The "one standard, many ways" policy design maintains the same service standards, but access is tailored to the context. For example, in remote locations, implement outreach services or village tours. Limited communities provide literacy support. Implement a representative deliberation forum composition policy. from elements of the BPD, youth organizations, women's groups, fishermen and

farmers to prevent monopolization of votes. The principle of non-discrimination in the selection of program recipients. Direct Cash Assistance Villages, productive assistance, and training are based on criteria of need and vulnerability, not social networks. Strengthening the role of religious and traditional leaders as facilitators of tolerance, not as monopolists of decisions. They serve as mediators and guardians of cohesion.

Conclusion

Indonesia, based on the Pancasila ideology and the 1945 Constitution, emphasizes that every citizen has the same rights and obligations to fill positions and become a state civil servant based on competence and professionalism without regard to ethnicity, religion, race, and inter-group relations (SARA). Just like the existing Malay tribes in other areas of Riau. The Malay tribe in this area also has a system kinship which is parental and Islamic in nature and is very tolerant towards immigrant tribes. This is visible with the arrival and settlement of other tribes from their original areas to this area. They become one unit that cannot be separated each other. It continues continuously and is followed by mixing or assimilation between Malay tribes and immigrant tribes. The Malay ethnic group in Riau is very tolerant of the Javanese, Batak, Minang, Bugis, Banjar, Sundanese, Nias, Acehnese, Flores, Chinese, Arab, Indian, and other ethnic groups. Likewise, in the implementation of village governance. Pluralism is a concept that emphasizes the importance of diversity and inclusion in the implementation of village governance. Civil servant pluralism refers to the diversity of backgrounds, education, experience, and perspectives among state civil servants working in village government. The independence of public services in the pluralism of village communities in Indonesia is a concept that emphasizes the importance of public services that are free from political, religious, or certain group influences. The Principles of Public Service Independence in Indonesia are: Neutrality, Independence, Openness, Professionalism. Formal and informal figures play an important role in uniting village governments in Indonesia. The Role of Formal Figures, namely: The village head as a formal figure who leads the village government and ensures that village government policies and programs are implemented well; Village officials such as the village secretary, village treasurer, and hamlet head also play an important role in uniting the village government; and the Village Consultative Body (BPD) as a legislative body at the village level also plays an important role in uniting the village government. The Role of Informal Figures, namely: Community figures such as kiai, ulama, or traditional figures play an important role in uniting village government because they have the power, authority, influence and trust of the community; Religious leaders can play an important role in uniting village government by utilizing the influence and trust of the community; Youth figures can play an important role in uniting village government because they have the energy and creativity to move youth organizations, for example: Karang Taruna, Farmers Groups, and Tourism Awareness Groups.

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