

# Optimizing the Capacity of the Governing and Non-Governing Elites of Nagari Tuo Pariangan in the Implementation of *Pacu Jawi*

## *Optimalisasi Kapasitas Elite Governing dan Non-Governing Nagari Tuo Pariangan pada Pelaksanaan Pacu Jawi*

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### Abstract

The success of the *nagari* government program is determined by the capacity of the leadership elements. This research aims to analyze the capacity of the governing and non-governing elite of Nagari Tuo Pariangan in implementing *pacu jawi*. This research uses UNDP institutional capacity theory and JICA individual capacity. The method used is a qualitative instrumental case study approach. The results of this research are that the capacity of the governing elite of Nagari Tuo Pariangan has not been maximized in using human resources, capital and policy direction. The governing elite does not accommodate resources for the creation of trading facilities in the Jawi racetrack. The capacity of the non-governing elite of Nagari Tuo Pariangan has also not played an effective role in organizing the *pacu jawi*. This is because *bundo kanduang* and religious scholars do not play an optimal role in carrying out the *pacu jawi* event. Several recommendations to increase the capacity of the governing elite of Nagari Tuo Pariangan, namely using a mixed top down & bottom up policy, giving tasks to bureaucrats to search for the location of the *pacu jawi* rice fields, allocating village funds for *pacu jawi* activities, creating materials and designing attractive funding proposals, preparing materials creation of traders' stalls, using the concept of community based tourism (CBT) involving traditional elements, *pacu jawi* fans, people who own rice fields, people who are involved in agricultural businesses. Next, on the evaluation agenda, the Nagari Tuo Pariangan Government must interact with all actors in the Pacu Jawi event and accommodate suggestions submitted by each actor. Several recommendations to increase the capacity of the non-governing elite of Nagari Tuo Pariangan, such as providing renewal, adding traditional and cultural nuances, holding Nagari Tuo Pariangan cultural arts at the Jawi runway, proposing a typical *nagari* culinary bazaar and holding an exhibition of Nagari Tuo Pariangan tambo literary works.

### Keywords

Capacity; Elite; *Pacu Jawi*; Nagari Tuo Pariangan.

### Abstrak

Keberhasilan program pemerintahan nagari ditentukan oleh kapasitas jajaran unsur pimpinan. Penelitian ini bertujuan menganalisis kapasitas elite governing dan non-governing Nagari Tuo Pariangan dalam melaksanakan *pacu jawi*. Penelitian ini menggunakan teori kapasitas kelembagaan UNDP dan kapasitas individu JICA. Metode yang digunakan adalah kualitatif pendekatan studi kasus instrumental. Hasil penelitian ini kapasitas elite governing Nagari Tuo Pariangan belum maksimal dalam menggunakan sumber daya manusia, modal dan arah kebijakan. Elite governing tidak mengakomodasikan sumber daya pada pembuatan sarana perdagangan di arena *pacu jawi*. Kapasitas elite non-governing Nagari Tuo Pariangan juga belum efektif berperan dalam menyelenggarakan *pacu jawi*. Hal ini dikarenakan *bundo kanduang* dan alim ulama tidak berperan optimal melaksanakan acara *pacu jawi*. Beberapa rekomendasi untuk meningkatkan kapasitas elite governing Nagari Tuo Pariangan yaitu menggunakan kebijakan campuran top down & bottom up, memberikan tugas kepada birokrat melakukan pencarian lokasi sawah *pacu jawi*, mengalokasikan dana desa untuk kegiatan *pacu jawi*, membuat materi dan desain proposal dana yang menarik, menyiapkan material pembuatan lapak pedagang, menggunakan konsep community based tourism (CBT) melibatkan unsur adat, penggemar *pacu jawi*, masyarakat pemilik sawah, masyarakat pelaku usaha pertanian. Berikutnya pada agenda evaluasi, Pemerintah Nagari Tuo Pariangan harus



DOI: [10.35967/njip.v23i1.672](https://doi.org/10.35967/njip.v23i1.672)

Submitted: 14 April 2024

Accepted: 5 June 2024

Published: 30 June 2024

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melakukan interaksi dengan semua aktor acara pacu jawi dan mengakomodasi saran yang disampaikan oleh masing-masing aktor. Beberapa rekomendasi untuk meningkatkan kapasitas dari elite non-governing Nagari Tuo Pariangan seperti memberikan keterbaharuan penambahan nuansa adat dan budaya, mengadakan seni budaya Nagari Tuo Pariangan di arena pacu jawi, mengusulkan bazar kuliner khas nagari dan mengadakan pameran karya sastra tambo Nagari Tuo Pariangan.

#### **Kata Kunci**

Kapasitas; Elite; Pacu Jawi; Nagari Tuo Pariangan.

## **1. Introduction**

Kapucu et al. (2011) say that capacity is an individual or organizational resource that has implications for ability or expertise in implementing policies. Individual capacity is seen from the ability, competence and expertise of individuals to implement various functions, manage situations collectively, solve problems, and design or find goals to be achieved (Smith et al., 2003). The individual capacity that is the focus of this research is the capacity of informal village elites or non-governing *nagari* in implementing tourist attraction policies. Meanwhile, institutional capacity is the capacity of the formal elite of the village or *nagari* government. Law No. 23 of 2014 gives authority to village governments to manage their governance in accordance with statutory provisions.

The law also gives authority to village or *nagari* governments to implement tourism programs. Based on the direction of this law, it is necessary to prepare the village's institutional capacity to implement tourism programs in its autonomous region. Pareto (2010) explains that every society is ruled by a small group of people who have qualities, whose presence is necessary for full political power.

In the context of the *nagari* government, those included in the governing elite (*elite pemerintahan*) are the *nagari* guardian and *nagari* staff (*staf nagari*) such as the *nagari* secretary (*sekretaris nagari*), the *nagari* treasurer, the *nagari* chiefs and the head of the *orong*. The non-governing elite consists of the *nagari* traditional density institution, the *nagari* deliberative body, *ulama* elements, *bundo kanduang* and the *nagari* paga trench. *Nagari* elites also play a role in implementing tourism policies, especially tourism related to the unique cultural elements of the local *nagari*.

This research will look at the capacity of the *nagari* elite in one of the districts in West Sumatra Province, namely in Tanah Datar district, especially in Pariangan *nagari* in carrying out the *pacu jawi* event. The problem is, the Alek Nagari Pacu Jawi event in Pariangan has not been able to run optimally, which is proven by the low number of tourist visits to see this event, so its contribution to regional income is still relatively low.

This research is different from other research which tends to conduct research on the role of village elites only limited to one party, such as research conducted by Ni Wayan Gita Sadhana Savitri and I Nyoman Sukma Arida entitled "The Role of Village Elites in Developing Wellness Tourism in Bindu Traditional Village, Mekar Bhuna Village, Abiansema District, Badung Regency" in 2019. The village elite discussed in the research was only one family who managed the development of wellness tourism in Bindu, Badung Regency.

In this research conducted by researchers, researchers will explore the capacities of various village or *nagari* elites, consisting of the government elite of Nagari Tuo Pariangan and non-government elites in Nagari Tuo Pariangan in efforts to develop Pacu Jawi tourism. The assumptions of this research are based on the low realization of regional income from the *pacu jawi* event. Researchers will use UNDP concepts in examining the capacity of the governing elite which consists of the governing elite such as the *nagari* guardian and *nagari* staff such as the *nagari* secretary, *nagari*

treasurer, *nagari* chiefs and head of *lorong*. The concept of capacity according to the UNDP includes 3 dimensions, namely: labor or (human resources dimension), capital (physical dimension) regarding material nests, equipment, necessary materials, Technology, namely organization and management style, planning functions, policy determination, control and evaluation, communication and management information systems (Edralin, as cited in Soeprapto, 2003).

Researchers will use this concept in exploring and elaborating on the capacity of the *nagari* elite which is included in the category (governing elite), namely the Nagari Guardian and Nagari Staff such as the Nagari Secretary, Nagari Treasurer, Nagari Kaur, and Head of Jorong. Then the researcher will look at the capacity of non-governing elites such as the Nagari Traditional Council, Nagari Deliberative Body, Ulama, Bundo Kanduang and Parit Paga Nagari elements in an effort to develop the *pacu jawi* attraction in Nagari Tuo Pariangan. Researchers use individual capacity theory from the JICA concept, 2004 (in Razzaq, 2012) which includes 3 indicators, namely knowledge, ability and interest.

## 2. Methods

This research uses a qualitative method with a descriptive research design. Researchers describe objective data findings about the capacity of nagari elites using theories that are related to the data findings obtained. The type of research that researchers use in researching this problem is qualitative research with an instrumental case study method. The informant selection technique in this research used a purposive sampling technique. The criteria for informants in this research are the governing elite is the Wali Nagari Tuo Pariangan and the Secretary of Nagari Tuo Pariangan. The non-governing elite consists of representatives from elements of the Nagari Traditional Council, Ulama elements, Bundo Kanduang and Parit Paga Nagari in Nagari Tuo Pariangan. Data collection techniques in this research were carried out using interviews, documentation and literature study. This research uses triangulation which aims to validate the data findings obtained. The triangulation used in this research is source triangulation and theory triangulation.

## 3. Results and Discussion

### 3.1. The Capacity of the Nagari Tuo Pariangan Governing Elite in Carrying Out the Pacu Jawi Event

Researchers will use the concept from UNDP as an initial analytical concept in examining the capacity of the governing elite in Nagari Tuo Pariangan which includes 3 dimensions, namely labor or (human resources dimension), namely the quality of human resources and the way human resources are utilized, capital (physical dimension) concerns material nests, equipment, necessary materials such as space and buildings, technology, namely organization and management style, planning functions, policy determination, control and evaluation, communication and management information systems (Edralin, as cited in Soeprapto, 2003).

The workforce or human resources dimension in looking at institutional capacity talks about the quality of human resources and how human resource processes are utilized. The *nagari's* efforts to mobilize its resources took the form of accommodating the activities of the meeting to form the *pacu jawi* committee. The selection of people who were included by the *nagari* were people who had experience in carrying out the *pacu jawi* event.

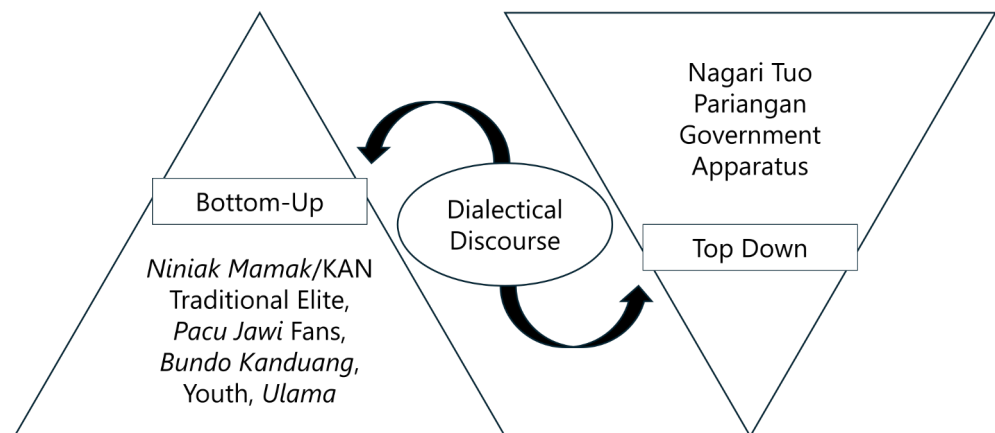
Based on this interview data, there are merit preferences made by *nagari* officials in selecting people who are invited to take part in the meeting to form the *pacu jawi* committee. [McCourt \(2007\)](#) defines the merit system as the appointment of the best people who have skill competencies in their fields for certain jobs. This merit

characteristic must be possessed so that every program carried out takes place in an effective procedural manner and can achieve the expected results. Next, in looking at how human resources are utilized by a *nagari* institution, before carrying out the agenda for the committee formation meeting, the *nagari* apparatus instructed the head of *orong* to communicate with the *pacu jawi* and *niniak mamak* addicts about the *pacu jawi* event.

Researchers assessed that there was an agenda setting effort carried out by the *nagari* before formulating a policy for implementing the *pacu jawi* event. Jones (1977) said that at the agenda setting stage of a policy there is socialization and internalization to stakeholders. *Niniak mamak* and *pacu jawi* fans are stakeholders in this *pacu jawi* event. In the formulation of the *Pacu Jawi* event, there is a bottom-up pattern which indicates that the highest decision regarding this event is in the hands of *Niniak Mamak Nagari*.

In the bottom-up pattern of formulating the *Pacu Jawi* event, the *nagari* capacity only functions to instruct the head of the *Jorong* to aggregate and communicate the aspirations and input initiated by *Niniak Mamak* and *Pacu Jawi* fans, as a topic of discussion at the meeting to form the *Pacu Jawi* committee. Based on the findings of this data, researchers assess that in the current context, the *nagari* government must also be required to play a role in ensuring the implementation of the *jawi* race event in *Nagari Tuo Pariangan*.

It should be noted that the *Pacu Jawi* event has become tourism in the Tanah Datar area, if there is a tourism agenda, it is an opportunity for the community to carry out trading activities. Of course, this will have a positive impact in improving the economy of the *nagari* community. Researchers suggest that a mixed pattern be implemented between bottom up and top down in the decision-making process for the *Pacu Jawi* event to increase the capacity of the *nagari* apparatus.



**Figure 1.** Analysis of Proposed Top-Down and Bottom-Up Mix Models Pacu Jawi Nagari Tuo Pariangan Policy

Source: Analysis Based on Mixed Top-Down and Bottom-Up Concepts by Ripley and Franklin (1982)

Ripley and Franklin (1982) combined top-down and bottom-up models in the policy formulation process by emphasizing the interaction between actors. The actors involved in formulating policies for implementing *pacu jawi* are *niniak mamak* or KAN, *pacu* fans, *nagari* officials, *ulama*, *bundo kanduang* and youth. Even though traditional elements have high authority in decision making, the *nagari* apparatus, also known as *cadiak* clever, must also have considerable bargaining power to convince all parties in implementing and making the *pacu jawi* event a success.

In current conditions, the *pacu jawi* event is not only limited to traditional needs but has become a forum for the community to carry out buying and selling activities. If the traditional elite rejects the implementation of *pacu jawi*, the opportunity for the community to carry out trading activities will certainly disappear. This

recommendation will also affect the PAD revenues of the *nagari* and district areas from the Pacu Jawi tourism sector. If the *jawi* racing event is canceled, it will result in the opportunity for Nagari Tuo Pariangan to earn additional income not being realized.

One of the sources of income for the Nagari Tuo Pariangan government is from the retribution money collected by the *nagari* government from the trading community who want to carry out trading activities at the location of the *jawi* racetrack. Therefore, it is important for the elite of the *nagari* apparatus to strengthen their capacity in convincing all parties, conveying the benefits of the *pacu jawi* event from various aspects such as economic, social and cultural (Amin et al., 2016).

The second dimension in exploring the capacity of an institution is the physical capital dimension. The capital dimension refers to the discussion of materials, equipment, and materials needed to implement a program. At the *pacu jawi* event, the most significant material needed is rice fields which will be used as a venue for the *pacu jawi* event. In the rice field area there will also be built stalls for traders, tents for guests to gather, stands for spectators, places for taking photos, places for arts performances and other supporting facilities.

The findings that the researchers obtained were that the *nagari* government only knew the characteristics of the rice fields used for the *pacu jawi* event and was not involved in searching for the location of the rice fields used for the *pacu jawi* event. *Nagari* officials are also required to take part in efforts to find rice fields as a location for the *pacu jawi* event together with traditional parties and youth. This effort aims to ensure that *nagari* officials know in detail the characteristics of rice fields and can carry out feasibility tests on rice fields that will be the location for the *pacu jawi* event.

The participation of *nagari* officials to be directly involved in searching for and testing the suitability of locations for events on an agenda is a manifestation of efforts to strengthen institutional capacity. The next opinion according to the author is related to the importance of the involvement of *nagari* officials in finding locations for rice fields, namely, to provide opportunities for people who own rice fields to have their rice fields chosen as the location for the *pacu jawi* event. This aims to create a relay process for selecting rice field locations so that the *nagari* people who own rice fields have the opportunity to benefit from the *pacu jawi* performance (Damayanti et al., 2014).

Funds are the main component in looking at capacity in terms of capital. For the *pacu jawi* event, the budget was obtained from regional government assistance through the Youth and Sports Department. It should be noted that financial assistance from the Youth and Sports Department and rental fees levied on traders are not enough to accommodate all the needs of the *pacu jawi* event. Donations are really needed from migrants, companies, the community and sponsors. George Edward III (1980) explained that policy communication must convey policy information to the policy target group.

In the context of communication with nomads, this effort aims to make the nomads aware of the issues, goals, directions and objectives of the *pacu jawi* event program in Nagari Tuo Pariangan. The *nagari* apparatus must explain in detail the problems, objectives, direction and benefits of the *pacu jawi* event by considering the current condition of the *nagari* community. In the context of convincing migrants to make donations on the grounds that the *pacu jawi* event will improve the community's economy, researchers consider it important for the *nagari* to attach evidence with data.

Data written on sales results obtained by traders involved in selling at the *pacu jawi* arena by comparing when trading on a normal day. If there is a high increase in

the *pacu jawi* event, this condition is a good bargaining power to make the migrants aware of the comprehensive benefits of the *pacu jawi* event for the economy of the *nagari* community. The capacity of the *nagari* is only visible in terms of making regulations regarding levies for people who sell at the *pacu jawi* arena. The *nagari government* must make effective calculations in terms of setting rates for levies on the community.

Bearing in mind that generally the people in Nagari Tuo Pariangan work as farmers. Setting high fees can discourage people from buying and selling at the *pacu jawi* arena. Researchers see that the *nagari* government's efforts are less than total in terms of contributing to funds for the *pacu jawi* event. The researcher emphasized that the Nagari Tuo Pariangan government should have political will in providing financial assistance initiatives for the implementation of the *pacu jawi* event. [Van Velsor et al. \(2010\)](#) argue that government leaders must have the ability to survive amidst uncertainty. The uncertainty that must be taken into account is what happens if migrants experience financial problems at their place of work, of course this will affect the amount of assistance provided for the *pacu jawi* event. So, it is very important for the *nagari* government to increase its capacity, especially to be involved in finding extra funds to organize the *jawi* racing event in the Pariangan *nagari*. One way is to allocate village funds for the *pacu jawi* activity.

Researchers assess that there are two compatibility principles for using village funds with the *pacu jawi* event. The first is participatory by prioritizing initiative, creativity and participation of village communities, the second is village resource-based by prioritizing the utilization of human resources and natural resources in the village in implementing development funded by the Village Fund.

The implementation of the *pacu jawi* event in Nagari Tuo Pariangan involves many elements such as the traditional elements of *niniak mamak*, *nagari* officials, youth, *pacu* fans, *bundo kanduang*, and *ulama*. The *pacu jawi* event utilizes the resources owned by the village in the form of rice fields, which in *nagari* are called *pusako* high people. It is said that the *nagari* government must make rules allocating village funds provided by the central government in carrying out the Nagari Tuo Pariangan *jawi* racing event. This fund allocation policy can strengthen the capacity of the *nagari* government in managing the potential of *nagari* wealth, one example of which is the *alek nagari pacu jawi* event.

The Nagari Tuo Pariangan government can take the example of the policy implemented by Purwodadi Village which allocates the use of village funds for cultural activities in the Gumelaring Kadipaten. [Hilman and Chollil \(2019\)](#) in their research entitled Implementation of Village Funds for Gumelaring Kadipaten Cultural Activities in Purwodadi Village, West District, Magetan Regency. The participation of the village government in helping budget for the Gumelaring Kadipaten cultural event can help reduce the budget budgeted by the Gumelaring Duchy event committee amounting to Rp60,000,000 of the total budget requirement of Rp185,175,000.

This example shows that the village strongly supports the preservation of historical sites in Purwodadi Village. The Nagari Tuo Pariangan government must do the same thing as the Purwodadi Village Government by participating in providing material assistance for the *alek pacu jawi* event. If the Nagari Tuo Pariangan government has the political will to allocate village funds for the *pacu jawi* event, of course this condition can strengthen the capacity of the Nagari Tuo Pariangan government in taking the role of implementing the *pacu jawi* event.

The capacity of the *nagari* government in seeking sponsors, the *nagari* must have the ability or capacity to convince the sponsor to cooperate. The important thing in trying to find sponsors is one of the sponsors who have a concept that suits the event. Researchers assume that at the *pacu jawi* event, there will be many

products from several companies that match the concept and needs, such as mineral water companies, the Minang batik industry, cow's milk drinks and others (Adlin et al., 2011).

The *nagari* apparatus must create attractive and complete proposal materials and designs, so that sponsors are willing to be involved in working together at the *pacu jawi* event. The capacity of the Nagari Tuo Pariangan government in constructing stalls for traders, tents for guests to gather, stands for spectators, places for taking photos, places for arts performances and other supporting facilities are oriented towards improving the economy of the *nagari* community. The Nagari Tuo Pariangan government should provide assistance to purchase this equipment.

Responding to this problem, previous researchers have suggested that there should be a budget allocation from village funds to help with the *pacu jawi* event in Nagari Tuo Pariangan. The Nagari Tuo Pariangan government must carry out outreach well in advance to art activists and parties who want to hold a bazaar at the *pacu jawi* arena. Inform and invite performers of typical *nagari* arts to participate in enlivening the *nagari alek* event. On the bazaar agenda, things that must be prioritized are things originating from Nagari Pariangan, such as typical *nagari* culinary delights, souvenirs and works of art about Nagari Tuo Pariangan.

Researchers observed that there was less effective communication between the Nagari Tuo Pariangan apparatus and the *pacu jawi* committee administrators. Previously it was stated that the management's role was to create stalls for traders who wanted to sell at the *pacu jawi* arena. Based on information that researchers got from traders, there are no *nagari* administrators or officials who provide stalls for traders. Traders build their own stalls. The implementation of a policy program must effectively communicate so that the implementer knows what must be done, so that the policy goals and objectives must be conveyed to the target group (Edward, 1980).

In the case of traders who set up their own sales stalls at the *pacu jawi* arena, there has been a distortion in policy implementation between the *nagari* apparatus and the *pacu jawi* committee. The *nagari* apparatus said that the committee was tasked with creating sales stalls, while according to traders' claims there was no committee to provide stalls. This incident certainly reduced the capacity of the *nagari* apparatus in providing procedural communication for the creation of trader stalls to the *pacu jawi* committee administrators. Important technical errors in the implementation of the *pacu jawi* program were evaluated by Nagari Tuo Pariangan with the *pacu jawi* event administrators.

Researchers think it is also important for Nagari Tuo Pariangan to provide equipment for making stalls such as wood or bamboo. Other equipment such as chairs and tables will be provided by each trader themselves. The third dimension in analyzing institutional capacity is technology which includes management style, planning functions, policy determination, control and evaluation. Policy indicators refer to what policies are formed by the *nagari* guardian in terms of organizing the *pacu jawi* program in Nagari Tuo Pariangan.

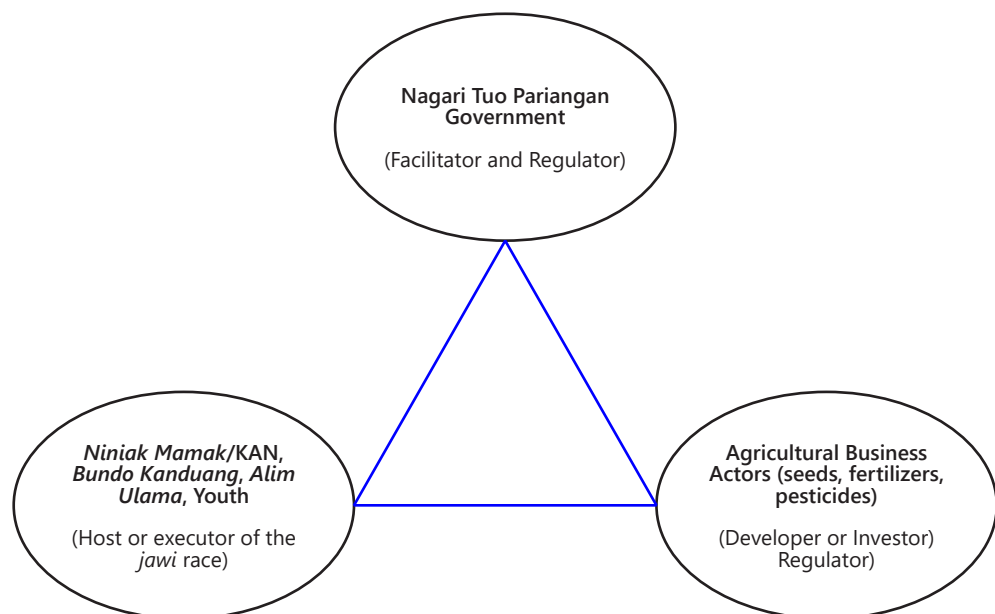
The Mayor of Nagari Tuo Pariangan has a policy of creating a *pacu jawi* monument. This monument is planned to be built in the rice field which was the location where the *pacu jawi* event was first held. The Nagari Tuo Pariangan government must provide a concept for the layout of the monument which is different from the *pacu jawi* monument which has been created by the Tanah Datar Regency Government so that the public does not consider the monument to be a replica. The communication management carried out by the Nagari Tuo Pariangan apparatus at the *pacu jawi* event has not yet been organized conceptually.

Authority the highest position in the implementation of *pacu jawi* in Nagari Tuo Pariangan is held by *niniak mamak*. This condition also cannot be used as an excuse by the *nagari* to cancel its capacity. The Nagari Tuo Pariangan apparatus must have

the capacity for persuasive communication to convince traditional parties to fully support the *pacu jawi* event. Therefore, the Nagari Tuo Pariangan government apparatus must prepare message material that can convince the *niniak mamak* to support the implementation of the *pacu jawi* event (Sudirman & Saidin, 2022).

Schramm (1985) believes that persuasive communication messages must contain ways to obtain appropriate needs for the social situation of community groups. In this case, elements of the *nagari* government can prepare for the importance of holding a *pacu jawi* event in order to improve the community's economy. The *nagari* government officials must attach data about the development of community income during the *pacu jawi* activities. The management carried out by the Nagari Tuo Pariangan apparatus to find rice field locations uses a participatory approach.

The participatory approach taken by the *nagari* government and the community can increase the effectiveness of selecting locations for the *pacu jawi* rice fields for events. Wearing and McDonald (2002) emphasized that the success or long-term success of tourism programs is very dependent on the level of acceptance and support from the local community. *Pacu jawi* has now become a tourism program in Tanah Datar Regency. In an effort to increase the effectiveness and synergy of all parties looking for the paddy fields for the *pacu jawi* event, researchers suggest implementing a community empowerment tourism development approach when searching for the *pacu jawi* event. This concept is known as community-based tourism (CBT) which combines the impacts of environmental, social, cultural and economic aspects of tourism.



**Figure 2.** Stakeholder Collaboration in the Development of the *Pacu Jawi* Event in Nagari Tuo Pariangan

Source: Adoption of the CBT Wearing and McDonald Concept (2002)

It is necessary to invite the private sector, especially event sponsors, to search for locations for the *pacu jawi* rice fields. According to researchers, the private sector prioritizes companies that carry out business in the agricultural sector, whether they run businesses in the fields of fertilizer, seeds, pesticides and others. This effort can create a mutually beneficial relationship, where the private sector can promote farming results directly to farmers. If the owner of the paddy fields at the racing arena and other farmers in *nagari* are interested in purchasing farming products from the private sector, this will result in the private sector getting direct benefits apart from the projected benefits after the *pacu jawi* event is held.

In an effort to create a mutually beneficial relationship, the Nagari Tuo Pariangan government must be able to convince the private sector to provide knowledge about the processing of agricultural products which can provide additional beneficial value. If the *nagari* government can do this, it will produce material and educational benefits between private farming businesses and Nagari Tuo Pariangan farmers. The *nagari* government will also get a good response and legitimacy from the community, especially farmers in Nagari Tuo Pariangan, if this goal can be achieved. It can be said that the capacity of the *nagari* government will be strengthened if it can maximize the achievement of receiving benefits by taking a participatory approach between the community and the private sector when looking for locations for the *pacu jawi* rice fields (Tinov & Handoko, 2016).

The communication carried out by the Nagari Tuo Pariangan government to compare the *pacu jawi* event was handed over to the committee management. Researchers assess that the *nagari* government also plays a role in branding the *pacu jawi* event by utilizing current social media channel technology such as Facebook, Instagram, TikTok. In an effort to promote the *pacu jawi* event through social media, the *nagari* government created a rhetorical device to frame the reporting on *pacu jawi*. Eriyanto (2007) explains the rhetorical structure emphasizing the attachment of facts in news texts considering graphics, photos, pictures and graphs.

When promoting *pacu jawi* using social media, the Nagari Tuo Pariangan government can attach pictures and designs about attractive *pacu jawi*. Regarding the graph, the researcher suggested that a graph be written regarding the economic improvement of the community and tourists due to the impact of holding the *pacu jawi* event. This recommendation has benefits in efforts to increase *nagari* income from the *pacu jawi* event. Attaching graphs of community economic improvement in promotional materials for the *pacu jawi* event can increase people's interest in carrying out trading activities.

This assumption will be useful in creating an increase in revenue from levies paid by the trading community to the *nagari* government. Likewise with the tourist visits attachment, if the higher the data on tourist visits, the more foreign people will want to visit the *pacu jawi* event. The Nagari Tuo Pariangan government has plans to use flying drones to document the *pacu jawi* event through aerial photographs. If the plan is to use flying drones for documentation, the capacity of the Nagari Tuo Pariangan government will be strengthened and will experience brand performance.

According to Kotler and Keller (2009) brand performance shows the extent to which a product is able to meet consumer needs or expectations. *Pacu jawi* is a product of a policy program organized by Nagari Tuo Pariangan. The researcher's analysis states that if the *pacu jawi* event is documented using flying drones, it will increase the brand performance of the implementation of the *alek pacu jawi* event in Nagari Tuo Pariangan from the dimensions of style and design.

This is because there is an aesthetic presentation shown to document the *pacu jawi* event. Of course, this effort will increase the reputation of the Nagari Tuo Pariangan government's capacity in implementing the development of the *pacu jawi* event. Control is a component that can be used to see how much the *nagari*'s capacity is to control things that happen outside the planned calculations. The findings that researchers found were that many traders were unable to sell at the location of the Nagari Tuo Pariangan *jawi* race event.

Responding to the great interest from the public who want to sell at the *pacu jawi* event location, the *nagari* government needs to find a solution. Solutions that can be implemented include increasing the trading area at the *pacu jawi* location. Indeed, there will be additional resource expenditure because this step can increase the area of rice fields used. If Nagari Tuo Pariangan's resources are sufficient and an analysis

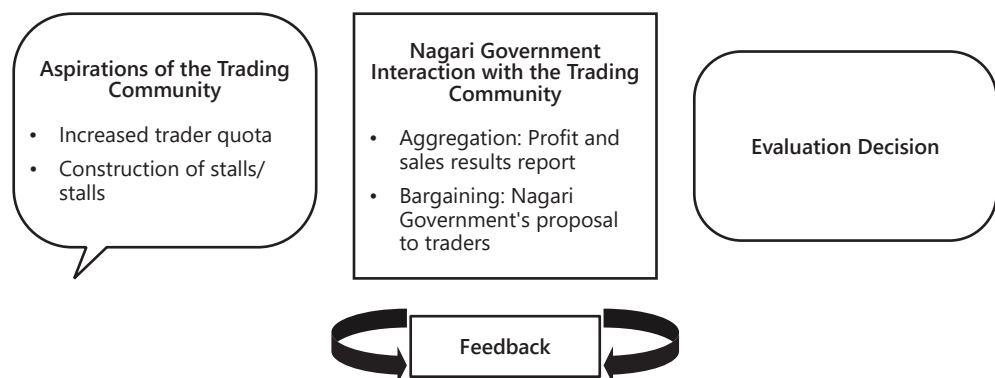
has been carried out regarding the potential for additional benefits to be gained, it is no problem to take steps to increase the rice field area at the *pacu jawi* location.

In the context of utilizing typical *nagari* culture, Nagari Tuo Pariangan arts are displayed in the form of dance performances, *randai* and playing the *talempong pacik* musical instrument. Nagari Mayor Tuo Pariangan said there were several typical *nagari* arts that had not been displayed at the *pacu jawi* event for a long time. One of these arts is called *debus*. Researchers project that if this *debus* art is displayed again in Nagari Tuo Pariangan, it will certainly be useful in reviving an art that has been dormant for a long time. It should be noted that the shortage of players is one of the reasons why the art of *debus* is no longer developing in Nagari Tuo Pariangan. *Nagari* officials must be able to use the capacity and capabilities they have to reactivate this *debus* art to be performed at the *pacu jawi* event.

As in Monika's research (2023), in an effort to preserve *debus* art, the Alus-Alus Village government held deliberations with *debus* players and traditional leaders, *ulama*, and the community to discuss the preservation of *debus* art. The *nagari* government has a role in reactivating and developing *debus* art, one of which is including it in the Nagari Tuo Pariangan work program plan. In the context of instilling in the younger generation and promotion, the Nagari Tuo Pariangan government can emulate the efforts made by Kadudodol Village in Meilia and Pinasti's research (2022).

The Kadudodol Village government during the KKM (Student Work Lecture) activity instructed students to perform the art of *debus* Almadad. The form of the village program is a collaboration between KKM student members and the Kadudodol Village government. The Nagari Tuo Pariangan government can emulate this program as a step to strengthen the capacity of the *nagari* government in empowering the typical *nagari* culture. Please note that Nagari Tuo Pariangan has always been the location where students' real work learning activities (KKN) take place. The *nagari* government can propose a work program to empower *debus* arts events for KKN students. In carrying out the evaluation of the *pacu jawi* activities, the *nagari* government prioritized evaluation on the impact of the event on the *nagari* economy.

It is important for the *nagari* government to interact with all actors in the implementation of the *pacu jawi* event. Easton (1965) explained that in the policy evaluation agenda there is a discussion about the advantages that come from the policy in the form of the benefits achieved and the losses obtained. In the context of evaluating the impact on the community's economy, the Nagari Tuo Pariangan government must listen to the aspirations expressed by traders.



**Figure 3.** Evaluation of the Nagari Tuo Pariangan Government with the *Pacu Jawi* Event Vendor Community

Source: Researcher Analysis Based on Evaluation of Public Policy Based on Community Strengths by Easton (1965)

The example that the researcher explains in the chart above in the aspirations and demands section is that the community wants an increase in the number of traders at the *jawi* racetrack and the government is willing to set up stalls for traders. The first thing the Nagari Tuo Pariangan government must do is ask for records of the results obtained by traders while trading at the *pacu jawi* arena. This is useful in finding out whether the *pacu jawi* event resulted in a profit or loss. Next, the *nagari* government must accommodate all aspirations. If there are demands that are not in accordance with the *nagari*'s capacity, the Nagari Tuo Pariangan government can bargain with the community. The results of this agreement will later become suggestions or recommendations for policies for implementing the *pacu jawi* event in the future.

### 3.2. The Capacity of Nagari Tuo Pariangan Non-governing Elites in Carrying Out the *Pacu Jawi* Event

This section contains findings and analysis regarding the capacity of non-governing elites such as the Nagari Traditional Council (KAN), *ulama* elements, *bundo kanduang*, and Parik Paga Nagari in developing the *pacu jawi* event in Nagari Tuo Pariangan. The researcher used the individual capacity theory from the JICA concept (2004, as cited in Razzaq, 2012) as the basic theory including 3 indicators, namely knowledge, ability and interest in analyzing the capacity of non-governing elites to carry out *pacu jawi* in Nagari Tuo Pariangan.

In the knowledge indicator, the capacity of the non-governing elite of Nagari Tuo Pariangan was seen during the deliberations at the meeting to form the *pacu jawi* committee. KAN traditional elites apply customary procedures in the initial committee formation meeting. The customary procedure consists of inviting the head of the clan to attend a committee formation meeting. In contrast to KAN *bundo kanduang*, its capacity at the committee formation event was limited to listeners.

It was said that *bundo kanduang*'s capacity was not very visible at the committee formation meeting. Researchers assess that *bundo kanduang* is also important for always being able to express opinions on the meeting agenda. In accordance with the philosophy of "*pamacik kunci nan arek*" this means that the role of *bundo kanduang* wisdom is needed when the meeting conditions experience a situation that is not conducive and there is a loss of ideas on a meeting agenda.

In contrast to *bundo kanduang*, the *ulama* were not involved in taking part in the agenda for the meeting to form the *pacu jawi* committee. Researchers view that as parties who are members of the *nagari* leadership, participation and involvement of *ulama* is needed at the *pacu jawi* event. The *ulama* play a role in reminding and including guidelines for implementation rules that are in accordance with the teachings of the Islamic religion in each stage of the *pacu jawi* event.

This is also in line with the opinion of Meilia and Pinasti (2022) in their research which states that in Almadad art, *ulama* play a role in including the values of Islamic religious content in it. In contrast to the *ulama*, youth in Nagari Tuo Pariangan are actively involved in deliberation activities to form *pacu jawi*. Youth play a role as public relations in the activities of the *pacu jawi* committee formation meeting. Researchers observed that one of the requirements for carrying out public relations duties carried out by the youth leader of Nagari Tuo Pariangan was having a position close to the top leadership of the organization who had the highest decision-making authority (Center & Jackson, 1995).

At the *pacu jawi niniak mamak* event and the traditional elite elements are the highest decision-making individuals. In the context of strengthening the capacity of the youth of Nagari Tuo Pariangan on the agenda of the meeting for the formation of the *pacu jawi* committee, the youth must have new knowledge as a provision that will be conveyed at the *pacu jawi* committee deliberations. This knowledge can be in

the form of young people's aspirations regarding problems or demands that young people want to convey in the *pacu jawi* activities. This demand can be in the form of accommodating young people in developing their potential and creativity which can be realized in artistic performance activities at the *pacu jawi* arena.

Chairman of KAN Nagari Tuo Pariangan conveyed the philosophy of balance at the *pacu jawi* event. The author's analysis of the position of the balance philosophy of *pacu jawi* above, balance of roles and capacities is important for all parties involved in this *pacu jawi* event. The aim is that each actor involved can provide assistance to each other so that there is no overlapping division of work in carrying out the *pacu jawi* event. The capacity of the KAN chairman is very important in bringing awareness to the contents of this philosophy to all parties. The problem is that in Nagari Tuo Pariangan, in recent years the religious *ulama* elements have not been involved in taking part in the decision-making process for the *pacu jawi* event.

Of course, efforts to socialize this combination of philosophy between custom and religion will not be effectively accepted. On this basis, researchers suggest that KAN elements and *ulama* should work together in carrying out socialization and education on traditional and religious philosophy at this *pacu jawi* event. This effort can be carried out if KAN elements and *ulama* write it on banners or billboards and put it up at the *pacu jawi* arena. In terms of trying to carry out *bundo kanduang* activities at the *pacu jawi* event, *bundo kanduang* Nagari Tuo Pariangan did not put them into practice.

So, in order to increase the capacity of *bundo kanduang* in Nagari Tuo Pariangan, *bundo kanduang* must provide an initiative to fill content containing elements of *bundo kanduang* activities in the series of *pacu jawi* activities. One of the contents that can be displayed is a fashion show of typical *bundo kanduang* clothing from Nagari Tuo Pariangan. This researcher's proposal can be guided by the concept of political will put forward by [Brinkerhoff \(1999\)](#) regarding political will, namely initiative and priority.

The priority in the suggestions made by researchers is to invite women across generations in Nagari Tuo Pariangan to participate in the event. This proposal has the benefit of raising awareness of *bundo kanduang* activities, especially among women in Nagari Tuo Pariangan. This recommendation has the function of increasing *nagari* income. One of them comes from the registration fee requested from people who want to participate in the typical *bundo kanduang* clothing fashion show. *Bundo kanduang* can invite boutique business sponsors to provide equipment needed for fashion shows, such as clothes, make-up and others.

Collaboration with sponsors can also increase the *nagari*'s income based on recommended content displayed at the *jawi racing* arena. The impact of not involving *ulama* as key actors in the *pacu jawi* event means that the *alim ulama* cannot do much in conveying the message of religious values at every stage of the *pacu jawi* activity. Researchers are of the opinion that there should be an evaluation that discusses the involvement of *ulama* in this *pacu jawi* activity. One of them is to prevent the occurrence of elements of gambling, which often occur at *pacu jawi* events.

The role of *ulama* is needed to prevent incidents of unscrupulous individuals originating from *pacu jawi* fans or people who place bets (gambling) during the *pacu jawi* event. When *ulama* were involved in participating in the *pacu jawi* event in Nagari Tuo Pariangan, it became an opportunity for the *ulama* to actualize their capacity to help develop the *pacu jawi* event. One way is to open a historical exhibition bazaar at the location of the *pacu jawi* event. It is important to note that the historical records of Nagari Tuo Pariangan often use bald Arabic letters (Arabic letters without lines). Later, scholars can display and educate visitors about the history of Nagari Tuo Pariangan religiously.

This recommendation can increase the income generated by the *pacu jawi* event. One way is by selling historical records in the form of books to visitors who are interested in buying. Ability has the function of seeing the extent of collaborative efforts made by individuals with other parties in implementing a program. In every collaboration carried out by the chairman of KAN with all parties at the *pacu jawi* event, KAN always conveys a philosophical understanding of culture in every series of *pacu jawi* activities, one of which is the *luruhih* philosophy.

*Luruhih* philosophy means that in our daily behavior we must strictly follow traditional and religious teachings. This philosophy has a comparative analogy which says, “even cows can run straight, let alone humans.” The capacity of the KAN chairman to carry out cooperation continues to prioritize the basic duties of traditional individuals. In the capacity of the chairman of KAN Nagari Tuo Pariangan to seek donations for the *pacu jawi* event, elements of KAN were also involved in contacting migrants to provide donations for the event. The researcher provided an analysis of the elements of KAN Nagari Tuo Pariangan in terms of increasing their capacity to play a role in seeking donations for the *pacu jawi* event.

The traditional elite must provide a renewal that adds traditional and cultural nuances to the holding of the *pacu jawi* event. Some of the typical culture of Nagari Tuo Pariangan can be displayed again at the *pacu jawi* arena. One of these traditional events is the Nagari Tuo Pariangan *debus*. Innovation of thought is something important in improving an individual. The innovation carried out by the chairman of KAN in conveying traditional philosophical messages at the *pacu jawi* event was carried out at the inauguration event.

The researcher provided two things that could be added by the chairman of KAN as an innovation in the internalization of cultural philosophy at the *pacu jawi* event. The chairman of KAN can propose the display of cultural-themed works of art made by the *nagari* community in tents in the *jawi* race arena. The artwork can be in the form of paintings, traditional clothing and other cultural attributes. The two KAN chairmen were able to invite the youth of Nagari Tuo Pariangan to be actively involved in the *pacu jawi* event.

Chairman of KAN Nagari Tuo Pariangan emphasized increasing unity and cooperation when evaluating the *pacu jawi* event for all parties. Practicing the traditional philosophy of *Basandi Syara' Syara' Basandi Kitabullah* is emphasized by KAN at every stage of its implementation. In the context of *bundo kanduang*, the cooperation carried out can be seen during the *dulang* and *jawi basuntiang* processions. In an effort to increase the capacity of *bundo kanduang* in this activity, *bundo kanduang* can invite the young generation of women from Nagari Tuo Pariangan to participate in this event (Assyahri & Vaguita, 2019).

The hope is that the next generation will have the motivation to participate in this event in the future. Next, *bundo kanduang* can propose holding a kind of competition exhibition for cow *suntiang* decorations. This idea aims to increase the participation of cattle owners in the *suntiang jawi* event. Please note that cattle that take part in *suntiang jawi* activities may experience an increase in selling price.

The role of *bundo kanduang* in increasing the number of participants in the *suntiang jawi* event, it is said that *bundo kanduang* has increased its capacity in an effort to help the economy of people who work as cattle breeders. *Bundo kanduang's* capacity in an effort to play a role in seeking donations is more about finding food needs during the opening and closing activities of the *pacu jawi* event in Nagari Tuo Pariangan.

In an effort to increase *bundo kanduang's* ability to seek donations for consumption needs, researchers suggest that *bundo kanduang* invite *nagari* business groups to contribute to the *pacu jawi* event. Nagari Tuo Pariangan has a

unique business group, one of which is *dakak-dakak* culinary delights. This effort can also help in terms of adding sponsors for event accommodation.

*Bundo kanduang* can propose to other elements of the *nagari* leadership to provide a typical *nagari* culinary trading area for *nagari* community business groups. The aim is to create a symbiotic mutualism between Nagari Tuo Pariangan as the host of the *pacu jawi* event and the typical *nagari* culinary business group. However, *bundo kanduang* did not use its capacity to provide innovative thinking so that the *pacu jawi* event was an event full of cultural elements. Researchers analyzed that there were innovative program proposals that could be initiated by *bundo kanduang* at the *pacu jawi* event. *Bundo kanduang* Nagari Tuo Pariangan can propose a bazaar of typical *nagari* culinary delights displayed at the *pacu jawi* arena. Some of the culinary delights are *satay padeh*, *dakak-dakak*, sweet potato chips, *rendang baluik* typical of Nagari Tuo Pariangan.

*Bundo kanduang* Nagari Tuo Pariangan can imitate the program carried out by the DKI Jakarta *bundo kanduang* association which holds Minangkabau culinary bazaars in overseas areas (Eriandi, 2023). The recommendation to hold a typical Nagari Tuo Pariangan culinary bazaar activity will contribute to increasing *nagari*'s income. These benefits are obtained from the collection of retribution money and some assistance from participating in culinary businesses.

Next, *bundo kanduang* Nagari Tuo Pariangan can also propose the content of a *bundo kanduang* clothing fashion show involving *nagari* women as participants. This activity is important to promote *nagari* culture to tourists who visit the *jawi* racetrack. The capacity of a *bundo kanduang* in the *pacu jawi* event will experience good development if he can provide ideas for innovative activities with cultural nuances.

This recommendation has the function of increasing *nagari* income. One of them comes from the registration fee requested from people who want to participate in the typical *bundo kanduang* clothing fashion show. *Bundo kanduang* can invite boutique business sponsors to provide equipment needed for fashion shows, such as clothes, make-up and others. *Bundo kanduang* Nagari Tuo Pariangan does not play a role in the evaluation agenda. This is because *bundo kanduang* is focused on taking care of consumption needs. The author considers it important for *bundo kanduang* to convey input and suggestions on the evaluation agenda. Input is in the form of accommodating ideas for *bundo kanduang* fashion shows, typical *nagari* culinary bazaars and others that can support the excitement of the *pacu jawi* event in Nagari Tuo Pariangan.

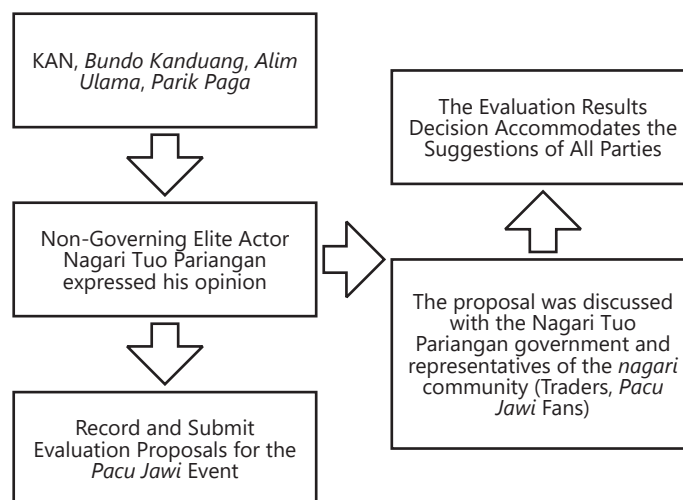
In the case of the *nagari ulama* elite, the findings that the researchers found were that the *ulama* lacked the ability to carry out their abilities in the *pacu jawi* event because the *ulama* did not have a role in making efforts to seek donations. This is because the *ulama* are not involved by other *nagari* elements. The researcher's assumption is that the *ulama* have the capacity to seek donations for the *pacu jawi* event. This can be done by moving the donation box in the mosque.

It is important to know that *ulama* has networks with *da'wah* and community organizations. On this basis, the researcher makes suggestions that in the future the *ulama* will be involved in organizing the *pacu jawi* event in Nagari Tuo Pariangan. There are no *ulama* actors who provide innovative thinking in organizing the *pacu jawi* event. Researchers assess that the *pacu jawi* event is also an opportunity for *nagari ulama* to hold an exhibition of historical literary works from Nagari Tuo Pariangan and Minangkabau. Remembering that many Minangkabau *tambos* are written in Arabic without lines (bare Arabic letters) which are stored in Nagari Tuo Pariangan. *Ulama* scholars can develop their capacity by inviting people who are good at reading *tambo* to explain it to tourists at the *pacu jawi* event (Kurniawan et al., 2021).

**Abilities.** The role of youth at the *pacu jawi* event is more about communicating with the *niniak mamak* regarding all the needs of the *pacu jawi* event. The youth of Nagari Tuo Pariangan played a role as the main driver in organizing the *pacu jawi* event. The capacity of the youth elements of Nagari Tuo Pariangan appears to be active in efforts to seek financial donations for the running of the *pacu jawi*. The capacity of youth will appear to develop if there is a breakthrough made by youth in terms of seeking funds for the *pacu jawi* event. Some things that the youth of Nagari Tuo Pariangan can do is ask for help from the Tanah Datar Regency Youth and Sports Service.

It should be remembered that the youth must create a program or achievement that includes increasing youth participation in the *jawi* racing event in Nagari Tuo Pariangan. Programs that can be added include art and talent performance activities for the youth of Nagari Tuo Pariangan. For the youth element of Parik Paga Nagari, the suggestion that would be given to the *pacu jawi* event is to increase the participation of young people in their involvement in organizing the *pacu jawi* event. The researcher will provide a framework for the ideal evaluation model that should be carried out by the non-governing elite of Nagari Tuo Pariangan to increase capacity in organizing the *pacu jawi* event. Researchers use the Stake (2011) responsive evaluation model which emphasizes interaction and accommodation from each actor involved.

**Figure 4.** Evaluation Model for Non-Governing Elite Actors Nagari Tuo Pariangan at the *Pacu Jawi* Event



Source: Analysis Based on Stake Responsive Evaluation Theory (2011)

All non-governing elite actors in Nagari Tuo Pariangan must submit recommendations specifically in terms of capacity development. Elements of KAN, *bundo kanduang*, *alim ulama*, *parik paga nagari* must first write evaluation materials that will be brought to the evaluation agenda together with the *nagari* government, the trading community and *pacu jawi* fans. It is important to explain clearly, in detail and comprehensively the recommendations desired by the non-governing elite actors of Nagari Tuo Pariangan (KAN, *bundo kanduang*, *alim ulama*, and *parik paga* youth) at the *pacu jawi* event. This effort aims to ensure that all parties involved accept the recommendations submitted by each non-governing elite actor in Nagari Tuo Pariangan.

#### 4. Conclusion

The capacity of the Nagari Tuo Pariangan Governing Elite in implementing *pacu jawi* is still not optimal for the *nagari* government in using human resources, capital and the direction of the policies implemented. In the resource dimension, the Nagari

Tuo Pariangan government should use a mixed top down & bottom-up policy pattern to increase the capacity of the *nagari* government to ensure that *niniak mamak* and *pacu jawi* fans make the *pacu jawi* event a success. In an effort to strengthen the capacity for capital utilization, the Nagari Tuo Pariangan Government has given bureaucrats the task of being involved in searching for the location of the *pacu jawi* rice fields.

Next, the Nagari Tuo Pariangan government must allocate village funds for *pacu jawi* activities. The Nagari Tuo Pariangan government is also not optimal in preparing stalls for traders at the *pacu jawi* arena, so the Nagari Tuo Pariangan Government must prepare materials for building stalls for traders, art performance areas and spectator stands at the *pacu jawi* arena.

In the dimensions of technology and policy management, researchers emphasize using the concept of community-based tourism (CBT) involving traditional elements, *pacu jawi* fans, people who own rice fields, and people who are involved in agricultural businesses. This analysis aims to ensure interaction and accommodation from stakeholders with the aim of making the *pacu jawi* event a success in Nagari Tuo Pariangan.

On the evaluation agenda, the Nagari Tuo Pariangan Government must interact with all actors in the *pacu jawi* event and accommodate suggestions submitted by each actor involved. The capacity of the Nagari Tuo Pariangan Non-Governing Elite in organizing *pacu jawi* is still not effective for all elements of the elite to play a role.

At the meeting to form the *pacu jawi* committee, *bundo kanduang*, and the *ulama* made very minimal contributions compared to other elements such as KAN and *nagari* youth. In the capacity of non-governmental elites to seek funds for the *pacu jawi* event, there are several things that can be done. KAN plays a role in providing renewal, adding traditional and cultural nuances to the *pacu jawi* event to provide an impression of encouragement for donors. *Bundo kanduang* can invite *nagari* business groups to contribute to the *pacu jawi* event.

Youth can propose art and talent performance activities for Nagari Tuo Pariangan youth to convince donors. *Ulama* scholars have the capacity to seek donations from a network of various *da'wah* institutions. At the evaluation stage, researchers provided analysis in order to increase the capacity of non-government elites in the form of practicing the traditional philosophy of *Basandi Syara' Syara' Basandi Kitabullah* at each stage of the event (KAN), providing input regarding ideas for the *bundo kanduang* fashion show, a typical *nagari* culinary bazaar (*bundo kanduang*), providing input on including religious norms in every *pacu jawi* (*alim ulama*) agenda and inviting all teenagers and young people from *nagari* to participate in organizing the *pacu jawi* event in Nagari Tuo Pariangan (*parik paga* youth).

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