



## **Public Policy Innovation Based On Local Tradition: A Lesson From Neglasari In Articulating People's Interest To Formulate Village Development Policy Through *Babadamian*.**

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### **ABSTRACT**

Modernization and democratization of rural area which executed by the New Order until this day turns out does't eradicate local tradition that lives and develop on unity of law community like Neglasari Desa that located in Kecamatan Salawu Kabupaten Tasikmalaya. In every desa's decision that taken, every local elite now can go back take the decision based on tradition which they have, notwithstanding the state willed liberal tradition as the main basis. This research intended to analyze deeper about articulation mechanism of people interest based on local tradition in composing desa policy as manifestation of public policy innovation in desa level. With intention like that, the research approach used is qualitative, whilst for data accumulation technique is through documentation and deep interview. As for data analysis done on tier by tier Research result shown that by going back based local tradition, desa's decision that took when musyawarah desa tend to more qualified because people's "voice" can be absorbed better and decision that taken would accepted unamiously without voting. Therefore it is rightly appropriate if state strengthen their recognition and reverence toward local tradition with issuing policy that support on local tradition existence so that can be utilized in desa governance.

**Keywords:** Innovation, public policy, local tradition

### **INTRODUCTION**

The unity of law community that generally in Indonesia known as desa, built based on local tradition. This tradition does't merely rule live between person by person with society because in their governance that is their primary basis and the first. Nonetheless, since colonial arrived and relayed by the state official until this day, local tradition position began to shifted by the state wil that manifested in various of their policy that based on modern values and liberal tadition either in executing democracy or executing government. This condition is experienced by nearly of unity of law community which exist in Indonesia.

Local tradition problem that often encounter with modern values and liberal tradition, always interesting to research moreover if reviewed in the context of desa governance. Critical issue that later arose, one of them is shifting of local tradition as main basis in desa governance by

values that sourced from outside of desa which supported by the state formally and massively. Based on the problem above. Academic Leadership Grant Team (ALG) of Government Science Department FISIP Unpad reviewing related to government reformation through building desa capacity based in local value in actualizing desa's independence in Priangan Timur region of West Java Province. One of topic that discussed is policy innovation in desa level based on local tradition.

As a new term and now adopted by public sector and government, innovation believed will bring positive change on governance. One of public sector that succeed utilizing innovation i.e public service. Meanwhile other public sector as policy still rarely used it, even though on establishing public policy innovation certainly through establishing policy first. That is, public policy innovation will improve service quality if in organizing stage of public policy is innovate as well.

On desa level public policy innovation can be done namely with utilizing again local tradition as basis in mechanism to articulate their people interest. The result will have more quality as doesn't merely formulated through mechanism which established by the state through musyawarah desa and "as if" just the domain of governing elite. With making local tradition as basis of articulation mechanism then desa people aspirations generally shall absorbed. In the end, public policy that generated will have more quality because allows involvement of desa people not just in implemation but also in the formulation. Therefore, desa people expected to be subject not just object of bigger development to be actualize.

Based on the problem above, deeper study needed and specificy to analyze public policy innovation in desa level which based in local tradition. For that matter, Desa Neglasari that locate in Kecamatan Salawu Kabupaten Tasikmalaya set as research location. This decision is based on consideration that empirically in Neglasari is still works in desa governance.<sup>1</sup>

Before that, the ruling and handling of governance Neglasari is merely based on local tradition sourced on Naga Custom and Islamic teachings.<sup>2</sup> Now after the state made them as part of their region in power, the state policy became the main basis for Neglasari, whilst for local tradition even if got some role that can be played legally is merely compelentary. This is because state reverence towards existence of rights of origin and desa tradition which determined in constitution and state policy is limited by recognition. Question that arose afterwards and very elementary is whether state policy this days gives space and authority to desa to actualize that innovation.

This study doesn't discuss the whole existence of local tradition in desa governance under the state through various product of policy that rule desa. Focus of this article is just on articulation mechanism of people interest and leadership of the elite taht can utilize local tradition in desa governance, especially in absorbing people's aspiration for formulating public policy based on state policy concerning desa which applied this time.

## FRAMEWORK

Appearance of focus on public policy is result of four main figures contribution: Harold Lasswell, Herbert Simon, Charles Linblom and David Easton. Appearance of focus on public

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See Saefulrahman's article (2016) " Two Democratic Tradition in Election of Head of Village in Neglasari Tasikmalaya" in *Mimbar*, Vol 32, No. See Saefulrahman's article (2016) " Two Democratic Tradition in Election of Head of Village in Neglasari Tasikmalaya" in *Mimbar*, Vol  
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policy is result of four main figures contribution: Harold Lasswell, Herbert Simon, Charles Linblom and David Easton.<sup>3</sup>

Lasswell is most prominent figure behind the study of policy. Development of policy analysis have to putted in context of state rationalization and politic as activity of policy forming. According to Lasswell policy studies use two main approach which can be defined in knowledge term on politics process and knowledge concerning politics process, namely:<sup>4</sup>

- "policy analysis": related with knowledge in, and for political process.
- Policy process analysis: related with knowledge concerning formation and implementation of public policy

Best introduction to understand Lasswell approach is book titled *Politics: who gets what, when, how* (1936). Who gets something, when and how is question referring to value, therefore, in Lasswellian perspective, decision formulation is a process which must analyzed in the terms of who get some value, when they get them, and how that particular value obtained. Lasswell begin the discussion about public policy through discussing decision formulation. According to him politic is a process where people intend to secure and promote institution values.

Lasswell's article introduce policy study in 1970 on first edition of *Policy Sciences Journal*.

He introduces an idea concerning policy process and he stated that policy science view contains typically i.e problem oriented. Oriented on problem means that the study must multi-disciplinary and involves synthetic from various idea and research technique. Policy scientist have to create creativity in problem analysis. Here he must use "creative management" and expand the conceptual map that defined problem as seen by specialist. Another type of analysis that problem oriented in 1960s is policy process analysis as alternative to study constitution, legislative, interest group, and public administration.

As alluded from the beginning that in reviewing study concerning public policy, Lasswell emphasize on the importance of discussing of formulating decision inside and for policy process. Formulating decision is something that happens in every kind of institution or arena with different participant and different perspective. Lasswell approach is reviewing how values forming the decision formulation, therefore, he study various type of institutional decision formulation.

Policy analysis ought to not merely considering social world and environment and another context whereas people making decision but he also have to understand individual personality that related. Policy formulation have to put under the context of personality analysis of people, groups, and culture as a whole system. In formulating decision they also move personal motives with public object. This displacement idea is one of important aspect from Lasswell's work for public policy study.

Political human-as another person has personal motives which is congenital. In some time that motives will displaced to public object. This also occurs to another type of human. However, political human rationalize this displacement in term of public interest.

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<sup>3</sup> Wayne Parsons, *Public Policy: Pengantar Teori dan Praktik Analisis Kebijakan*. Kencana Prenada Media Group, 2005. Jakarta. Hal 22-23

<sup>4</sup> Ibid, Page 18

Whilst Herbert Simon's contribution for policy study development is putting his attention on human decision-making process centralized on idea of rationality as something that "confined: but able to improve itself."<sup>5</sup> Simon says that:

"Rationality basically is procedural, namely it can be seen as election of purpose and act that could reach value or purpose that expected. A person could be said act rationally if his behavior has purpose and directed to objectify that purpose. An organization could be called rational if it attempted to reach or maximize their values in particular situation.

Simon characterized formulation of decision by "administrative human" as an activity that operate in rationality world which confined and motivated by satisfaction not by maximization attempt; this means he made decision that not originated from studies upon every alternative. There are two task of decision analysis: theory and practical. In theoretical level analysis involved studies of human rationality boundaries in context of organizational; whilst in term of practical this related to designing organizational environment so "individual decision as much as possible approaching rationality (which assessed from organizational purpose point of view). On attempt of improving organization effectiveness for Simon allows to develop tools to create "new management decision science". Even though the organization doesn't work as rationally as expected, utilization of technology, training, and management technique, management, operational research and system analysis could improve the situation.

The difference between Laswell and Simon visible in Simon really believes that "new management science: and technology could enabling us to improve. Whilst Lasswell which more adopted psychoanalysis rather than cognitive framework considering policy science gives bigger freedom prospect than rationality. Clearly that Simon is more directed to management approach for public policy, while Lasswell more directed on more critical form of policy analysis.

The third key figure in development policy analysis who study formulating process is Charles Lindblom, that renowned because supporting rational approach that slightly different with Simon's approach; he supported incrementalism approach.<sup>6</sup> In terms of Lindblom's critics toward rational idea and rational analysis, tend to disapprove it's principals. Lindblom doesn't oppose analysis, but against ideology that stated rational analysis technique could replace the needs of agreement and political consensus.

The interesting thing is that Lindblom refuse the idea that thought in term of "stage" or "functional" relation has some benefits for policy process study. According to Lindblom, model that inspired by Laswell's idea, Simon and Easton is a misleading model because of that in 1968 Lindblom propose another model which explains power and interaction between the phase and stage.<sup>7</sup> Lindblom explains that organized steps and full of consideration is not the accurate illustration on how policy process works in and complex without beginning and without end. That to study policy process we must consider election, bureaucrats, party and politician and

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Because of public policy nature that is multi-disciplinary, then Simon's work has wide impact towards another social sciences among others economy, psychology, management, computer, sociology, and politics. Herbert Simon's work is most important work for rationality analysis in formulating decision. At least Simon's work focused on two aspect: analytical framework which developed in his study concerning administration behavior and perspective framework for formulation decision study as management. See Wayne Parson *Op.cit*, page 276-277

<sup>6</sup>Started his objections toward formulation of decision as rational process, he study two things: first, rationality idea, that also the focus of Simon's analysis, second. formulation to improve rationality in decision making. Related with rationality analysis, Lindblom is much like Simon, but the difference between him and Simon is on the believes that decision-making ought improved with Simon's managerialism way (or Lasswell's policy science approach). Wayne Parson; *Op.Cit* page 287  
Wayne Parson; *Op.Cit*, page 24

interest group. But beside that, also have to consider "deeper forces"-business, gap, and limitation of analysis ability- that also took part forming and distort the policy process.

While David Easton's contribution, in public policy analysis study, is located on forming of policy approach. Easton's work provides political system model which very influenced policy study's way (output) in 1960s in conceptualize relation between formulation of policy, output of policy and wider environment. The main characteristic of Eastonian model is this model sees policy process in term of input that accepted, in form of flow from environment, mediated through input's channel (party, media, interest group); demand inside the political system (withinputs) and the conversion to output of policy result. In this context there are two macro variable that influence public policy, namely domestic environment and international environment. Either domestic environment or international environment/global could give input in form of support and demands towards a political system. Afterwards the actors in political system would process and converse that input become output in form of policy. That policy would be accepted by the society, hereafter the society will gives a feedback in form of new input to the political system. If the policy gives incentive, then society would support it. Otherwise, if the policy is disinitiative, then the society would give another demand.

### RESEARCH METHOD

This study is done to produce model of formulating policy in desa level which innovatively based in local tradition. The focus is on articulation mechanism of people interest in formulating desa policy. Therefore, the study development addressed to identify and analyze deeper relating to tradition that to this time works as a basis in decision-making, articulation mechanism of people interest which done in order to formulate public policy, and leadership of the local elites on absorbing desa people aspiration at Neglasari Kecamatan Salawu Kabupaten Tasikmalaya.

On the reserach study is concentrating on qualitative approach with case study as the research strategy, namely related with articulation mechansmm based on local tradition in formulating policy on desa level. Hence which became foothold to study it rest on empirical cata and literature study which obtained through documentation and deep interview to several informant that obtained from purposive sampling. The data meaned is secondary data such as official document concerning desa government and policy as undang-undang, peraturan daerah, peraturan pemerintah, keputusan menteri dalam negeri, keputusan bupati and desa profile, Rencana Pembangunan Jangka Pendek (RPJP) and Rencana Pembangunan Jangka Menengah (RPIM) Desa Neglasari year 2016. Whilst for primary data gained from research note and result of deep interview with the informants, especially public figure (local elite) in kapunuhan and desa level, focus discussion group, and expert opinion. As for literature study related to innovation and the scope on public sector, public policy, leadership, local elite, interest articulation, and local tradition.

With emphasizing on qualitative approach and the data which tend to qualitative, the processing, analysis, and conclusion in this study is more relying on Miles and Hubermas opinion and expertise judgement which based on built framework. Therefore, the data that has been obtained is reduced, validated, classified, and presented. As for later the data is interpreted by relating it with the built framework and act as a rule or theoretical guidelines. The last step is drawing a conclusion which based on the result of data interpretation that done before.

## RESEARCH RESULT AND DISCUSSION

Neglasari is one unity of law community in form of desa that located in the region of Kecamatan Salawu Kabupaten Tasikmalaya. Referring to earlier record, this desa once named Desa Pasir Angin which established in Netherlands colonial age in last 18th century and result of two kampung unification i.e Pasir Angin and Sundawenang.<sup>8</sup> Yet if traced further this desa is actually a "child" from one unity of law community that lives in one of kampung that exist in Neglasari namely kampung Naga so the people of custom is called custom people of Kampung Naga.<sup>9</sup> "Spiritual" connection between Neglasari and Kampung Naga is related with the existence of two kampung above that is residence of sanaga which is Naga people who reside outside of Kampung Naga.<sup>10</sup> Therefore could be said that Desa Neglasari inhabitant is actually descendant from Kampung Naga people.<sup>11</sup>

This custom kampung is still exist until now and even able to synergize with Desa Neglasari in governance and development either for Desa Neglasari interest as a whole including Kampung Naga interest, or for Kampung Naga itself as a whole. The synergy that successfully built cannot be separated from the existence of sanaga which is the majority of Neglasari inhabitant. Between the sanaga there are some became public figure either as governing elites who sit on desa government structure starting from head of desa (which is called *kuwu* nowadays) to desa official, or non-governing elites who between them even more influential than the governing elite as for becoming leader or desa figure.

### Local Tradition in Decision-Making at Neglasari

Neglasari is not a desa or unity of law community but the existence of sanaga that still withhold its custom, even though not fully, and certainly the existence of Kampung Naga makes Neglasari has difference than any other desa. Afterwards part of the custom is chiming with Islamic teachings and formed its own tradition which until now still works, not just in social and community live but also in governance and desa development. One of the tradition mentioned is in the process of decision-making known with the term *babadamian*.

This *babadamian* is not just done in desa level, but also in kapunuhan and kampung (RT and/or RW) Technically *babadamian* same as regular conference or meeting only the informal nature and doesn't limited by time and space. Therefore, involvement of the people generally expands its scope not just it elites. However, remembering desa inhabitant nature foregone, especially in Neglasari which tends to submitting every best decision for the society to the elites then in particular matter *babadamian* is just done among the elites.

the elites decision generally would get approval from the society. There are believes in the inhabitant that they who gets trust (elites or public figure or those who has aged) could

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Actually the unity of law community in Priangan is not desa, but kampung. Desa itself is a term for unity of law community known in Java region. The application of desa term and replace kampung is done by Netherland Colonial Government when Deandles ruled because kampung's scope just involve few householder and the region is more narrow than desa as exist in Java. For political and economy interest the Colony in Priangan, then kampung that located in Priangan changed to desa in a way combining two or more kampung. (See Hans Antlov, 2003). Hence, there are experts that stated that every desa located in West Java is made by Netherland. This view is not wrong if we merely talk about the "desa" term, but if we talk about unity of law community and unity of custom law society in West Java (Priangan) then that opinion needs to be discussed further.

<sup>9</sup> Naga People called themselves in Sundanese term, that is *urang-Naga* or *urang lembur*.

<sup>10</sup> Kampung Naga is unity of custom law society which now administratively located in the region of Desa Neglasari specifically in RT 01 RW 01 Kapunuhan Naga. Nonetheless, this kampung is mother kampung for Neglasari because Kampung Naga is the first Kampung formed in the region that is now part of Desa Neglasari. From historical record, Kampung Naga presumably existed since the beginning of 17 century. In Wahyu Wibisana article that published in *Pikiran Rakyat* Daily, published in 1988 presume 1620s. Whilst, Desa Neglasari formed around late 18 century or beginning of 19 century.

<sup>11</sup> For now, with population movement from outside desa and enter to become Desa Neglasari inhabitant either through marriage or work, presumably the desa inhabitant that descent from Kampung Naga remained 2/3 from whole inhabitant.

withhold the mandate and took decision for society in general. This belief is also based the birth of "local philosophy" i.e "kumaha nu dibendo" and "saur manuk" in the society. "Kumaha nu dibendo" means that the people has submitted every decision to them who withhold the power or officiated in the government, whilst saur manuk generally contains general approval meaning (acclamation) towards the decision taken.

Another difference between *babadamian* with meeting or conference is in the practice or the implementation. When *babadamian* done among desa elites, time and space adjusted with certain condition and not always at formal place such as bale desa with bound working hour. Occasionally done at head of desa house or punuh or head of RW or RT even in one of public figures house.<sup>12</sup> The schedule or time also often done in the night, generally after isha prayers and the execution could occur until midnight. While for *babadamian* among desa elites with the people, even occasionally the elites who visit to the inhabitants. People recitation activity that done every week and month in mosques which located in every kampung, became a way to executing oughtright *babadamian*. The purpose of this *babadamian* is more directed to absorbing feedback from the people upon decision that taken in *babadamian* among the elites in kampung and kapunuhan level before submitted to desa.

### **People Interest Articulation Mechanism in Formulating Desa Development Design by Utilizing Local Tradition in Neglasari**

The stated has established conditions of formulating desa development design in UU No. 6 Tahun 2014 concerning Desa. Based on that undang-undang the mechanism of formulating desa development design is done by Badan Permusyawaratan Desa (Basmusdes), Desa Government, and people element. The involvement of three main stake holder in desa shows that design is one aspect in executing desa governance which is synergic. Beside related to livelihood of people and desa existence, desa development design also became guideline in preparing Anggaran Pendapatan dan Belanja Desa (APBDes). Therefore in the establishment done by peraturan desa. Which means desa people still has role in establishing it become desa policy.

In Neglasari, desa development policy especially in its development design turns out based on local tradition. This could be known from utilization of *babadamian* in preparing development program design which is strategic and would intersect with Neglasari people's live and urang Kampung Naga. Desa government not just merely guided by the will of state (through top down planning). The local elites which consist of governing elite (desa government, BPD, LPM, and every institution that exist in desa) and non governing elite (sesepuh or desa figures, kapunuhan figures and kampung), are using *babadamian* for bottom up planning strategy. Which means, government and the local elites always tries to combine the will of state and the will of people. Therefore could be said that this *babadamian* evidently doesn't merely functioned as tool to made decision but also bridge the will of state and will of people With that position, then every decision taken in musyawarah desa particularly relate to desa development design, generally doesn't infringe the will of state and could be approved by the people which is shown by their participation in preparing and executing development programs which done in kampunuhan and/or kampung.

How *babadamian* works in development design in Neglasari is could be seen when preparing Rencana Pembangunan Jangka Menengah Desa (RPJMDesa) which afterwars detailed by Rencana Pembangunan Tahunan Desa or also called with Rencana Kerja Pemerintah Desa for 1

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Punuh is the term used for leader in kapunuhan which in Neglasari itself either chosen by the people or by *babadamian*. But now based on UU No. 6 Tahun 2014 concerning Desa, punuh term is replaced by kepala wilayah.

year period of time. The state, based on UU No. 6 Tahun 2014 concerning Desa article 80, willed involvement of desa people in preparing desa development design. That condition indirectly gives space and power to Desa Neglasari which could utilize their tradition again (*babadamian*) in preparing desa development design.

In priority setting of development i.e related to development sequence among four kapunuhan in Neglasari, the sequence has been determined, it is Naga, Tanjaknangsi, Cikeusik, and Sukaratu. This decision approved by the people when musyawarah desa proceeds This people's approval cannot be separated from *babadamian* which done by the elites before. If we refer to priority needs, actually the possibility to intersect between kapunuhan and kampung is very possible to happen. Could be said that generally the people wants to development first be done in their kapunuhan or kampung This is related to opinion that in the handling of urgent development problem and also because the uncertainty towards availability of support fund for desa development for the next year. But with *babadamian*, either which done among the elites or between elites and people, the possibility of interaction happen in desa level when desa meetings (musyawarah/conference) could be minimalized.

The *babadamian* result later conveyed by the elites to the people through *babadamian* between the elites and people which reside in kapunuhan and their kampung (*babadamian* in kapunuhan level and kampung). Generally the delivery of *babadamian* result among elites done at the same time (following schedule) with weekly or even monthly reiteration activity. Considering the strength of desa tradition working in the society and desa governance in Neglasari (kumaha nu dibendo) and people's belief towards the elites (especially non governing unit), then the decision taken in *babadamian* among the elite could be approved by the people. Desa tradition and historical aspect that Desa Neglasari has become the base consideration in *babadamian* took decision in that priority setting.

Whilst for program, activity, and needs setting, musyawarah desa has decided to fully submitting it to people in each kapunuhan. Which means, in priority setting of development program in kapunuhan and kampung, space and power also owned by the people and their tradition. But, considering the value and tradition as explained above and ability and knowledge owned, the elites in kapunuhan and kampung either governing elite (punuh, head of RW, RT and several official in desa institution) or non governing elite (public figure in kapunuhan and kampung between them also include desa figure) still has a significant role.

With that condition, then in deciding various development activity in each kapunuhan more likely done through *babadamian* among the elites of kapunuhan and kampung. This *babadamian* result among elites in kapunuhan level later conveyed by kampung elites in each kampung to the people for feedback. Yet, generally the decision result of that *babadamian* approved by the people as head of RT and kampung elites had done *babadamian* with the people prior in order to absorb people's aspiration relating to needs of society which in general evidently more on physical development activity such as road kirmir, madrasah renovation, road reparation, drainase, dam, etc. This *babadamian* does not set activity priority in each kapunuhan because that would be done in musyawarah perencanaan pembangunan desa (musrenbangdes) according with applied conditions.

Space and power of people in desa development seen until execution of *babadamian* between elites and people of kapunuhan and/or kampung. In this *babadamian* the topic discussed is preparing of execution development activity that has been agreed upon together and approved by desa government through musyarawah desa. Generally that preparation is relating to schedule or activity execution time, workers that will partake (the "wall artisan" including how



many and how much wage to be paid), time setting and inhabitant to self-help for giving consumption towards the worker and inhabitant that partake in activity execution, and self-help in lack-of-funds of the execution.

This local tradition utilization in preparing public policy for an unity of law community, if we refer to establishment of development policy in Neglasari, it teach something that tradition doesn't always inhibit the effort of improving governance quality especially in desa level. With quality of "process" and "result" that obtained in interest articulation mechanism, tradition could be a method or strategy that innovative for the government regarding to formulate public policy in desa level. As based on tradition, policy that produces has a better "value." This caused by people's involvement in preparing policy that became more representative and tangibly actually involved because those tradition from the start is "something" that usually done by the people neither a coercion nor a fabrication. Therefore, desa development policy that established also not a government's ploys nor the elites.

### **Elite Leadership in Establishing Desa Development Policy**

With the constant tradition that could work and highly appreciated people towards their leaders, put desa elites in Neglasari i.e governing elites particularly punuh, head of RT and RW and non governing elite, i.e ajengan (or from DKM), teachers, and revered inhabitants [kokolot lembur] has significant role in people's live and desa governance. Supported with knowledge advantage concerning governance and desa development, and pretty good managerial ability, and mainly better akhlak quality, gives some energy that they could role as a leader.

The success of desa elite, by becoming leader for the people could be seen from their ability to mobilize the people. In desa development, people not just merely participate when the execution of programs but also in planning and evaluate them. People's involvement particularly relating to planning of executing the development programs. For that matter, the elites utilizing *babadamian* as interaction tool and absorbing people's aspiration.

As explained above that *babadamian* also a bridge that could connect the will of state and people's needs. *Babadamian* position which very significant cannot be separated from the leadership of their elites. For them the two of it is as important as the other and has to accommodated wherever possible. The will of state is the purpose that occur nationally. As part of the state, Desa Neglasari also ought to aligned their development purpose with the national purpose. Moreover there are values that still works, to always observing the will of state. The value that mentioned above is "pamarentah teh lain lawaneun, tapi kawulaaneun sapanjang teu dilarang ku agama jeung darigama." Roughly that philosophy means that the government is not to be resisted, but to be followed, obeyed, submitted as long as doesn't against the religion and custom. That value actually is part of Naga "philosophy", but considering the strong connection between Neglasari and Kampung Naga, so that value is also happens to be value held by the desa government and their public figures. But on the other hand the people's will still also an important matter. For the government and public figure, the people's will is a mandate upon the trust that given to them to govern desa. Therefore, wherever possible they will actualize it.

Referring to the leadership characteristics that stated by Ryas Rasyd (1997), those Desa Neglasari elites has relatively good character i.e sensitive and at once responsive. In this case, the elites in Neglasari has the ability to understand the dynamics that happens inside the society, needs of the society, and tries to become the first attentive party in a way to promote themselves as mentor, adviser, and caring towards each problems that occurs to them and explain the reason why they doesn't yet fulfill the people's needs. Which Means every elites in

Neglasari relatively has the ability to communicate with the people. Beside that, the elites also has the ability in answering aspiration and demands that shown by *babadamian* in kapunuhan and kampung (RT) level among elites and people in planning the execution of development design.

With no intention to rule out the state policy, local tradition and the desa elites either governing elite (especially in kapunuhan and kampung level) or non governing elite occurs to be a catalyst of innovation in Neglasari. The tradition that still works also happen to be a catalyst in preparing development policy in Neglasari. In the context of Neglasari, the existence of Kampung Naga and their custom which still utilized as a source in ruling people's live and governance in Neglasari, became its determinant. There are demands in Naga custom to follows solicitation, order, and government will as long as it does't against religion and their custom. Therefore, when ordered to execute *babadamian*, then the elites as the people's leader would try to obey it.

From the explanation above, elite's role is very significant. They were the one who made the tradition as basis in innovating which actualize with the decision to set *babadamian* as mechanism in articulating people's interest while preparing development design and its execution. In Hartley view (2006) those elites became the party that create innovation in Neglasari with their nature as policy driven and based on the process directed to the catalyst nature which is top down. However, their ability which is supported by their character which is sensitive and responsive made the policy produced from *babadamian* Based itself on the people's interest.

## CONCLUSION

Neglasari is not desa or an unity of law custom community but the existence of sanaga that still held their custom. One of the tradition that still embraced is in decision-making which is known as *babadamian*. *Babadamian* is a same thing as conference or meeting but its nature which is informal and does't limited by space and time. Desa development policy especially in the development design eventually based on local tradition. This could be known from utilization of *babadamian* in preparing development program design which is strategic and would intersect with Neglasari people's live and urang Kampung Naga. Space and Power of people in desa development will be seen when the execution of *babadamian* between elites and people of kapunuhan and/or kampung proceeds. local tradition and the desa elites either governing elite (especially in kapunuhan and kampung level) or non governing elite who occurs to be a catalyst of innovation in Neglasari. Tradition that still works in this modern era became innovation catalyst in preparing development policy in Desa Neglasari.

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