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OPTIMIZATION OF COLLABORATIVE GOVERNANCE-BASED VILLAGE POTENTIAL.

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ABSTRACT

This study aims to find out how collaborative governance is implemented to optimize village potential. Collaborative governance is a form of cooperation between government, private, and community parties. The methodology used in this research is a qualitative one. The qualitative method is a research method that aims to explore and understand social phenomena. This method is believed to be in accordance with the existing phenomenon of the availability of local potential that exists but has not been managed and utilized optimally to bring about people's welfare. Based on the data and findings during the research, it can be seen that the local potentials in the form of Koro swords and Aloe vera have been managed and utilized by the village community. The involvement of higher education in empowering the community to utilize the potential of the village is believed to be able to provide optimal benefits.

1. INTRODUCTION

¹ Kalurahan (hereinafter referred to as Kalurahan based on the Regulation of the Governor of the Special Region of Yogyakarta Number 2 of 2020 concerning Guidelines for the Administration of Kalurahan) Kedungsari is one of the villages located in Kulonprogo Regency, Province of the Special Region of Yogyakarta. In general, the people who live in Kedungsari Village have a livelihood as farmers and breeders. Most of the other Kedungsari people work as traders and MSME actors. Kedungsari Village is located in Wates District, which is also near the national highway that connects other provinces and cities to the Yogyakarta International Airport (YIA). Apart from its strategic location, Kedungsari Village also has potential natural resources. Some of the potential that is currently being developed is in the processing of aloe vera and koro sakura. Farmers in Kedungsari Village, like farmers in general, manage the potential of aloe vera and koro swords in addition to planting rice. To facilitate the management of Aloe Vera and Koro Swords, farmers in Kedungsari Village form farmer groups (poktans) in every hamlet or region. One of the farming groups engaged in the cultivation and processing of Aloe Vera and Koro Swords is the Dadi Arum Sari Farmers Group, which is located in Ngramang Hamlet. This farmer group was established on December 7, 1990. Currently, this farmer group is chaired by Mr. Wiwit Suroto, who has served since October 15, 2017. Wiwit Suroto is one of the figures who sparked the idea of managing the potential of Aloe Vera and Koro Swords in Kedungsari Village. In addition to empowering farmers in general, the Dadi Arum Sari Farmer Group also focuses on exploring and managing the potential of other villages in the form of Aloe Vera and Koro Swords.

As is generally known, Aloe Vera is a plant that has existed for centuries and has properties that help improve health. Aloe vera contains nutrients that are beneficial to the body's health, including vitamin C, iron, phosphorus, calcium, carbohydrates, low fat (0.2 grams), protein, and the ability to increase energy. Aloe vera can also be processed into food, such as chips, and can also be made into a drink. While Koro sabers are plants that are classified as grains or plants that are still included in the bean family, Koro swords are grown in Indonesia because they are thought to have nutritional value in the form of protein similar to soybeans. In the future, it is hoped that Koro soybeans will become an alternative to soybeans. Koro swords are currently being developed into tempeh and chips by the Dadi Arum Sari Farmers Group. In managing some of the various existing potentials, both in the form of natural potential and other potentials, the community in Kedungsari Village formed farmer groups. The formation of this farmer group is expected to increase the ability of farmers and, at the same time, seek new opportunities for developing and increasing agricultural productivity. Farmer groups are also expected to be a place for farmers to increase their knowledge, find solutions to problems they face, and find models for managing agricultural products. Fajrin even said that farmer groups were agents of innovation for farmers (Kasriani 2018). It is hoped that by involving various parties with expertise and full responsibility for assisting people in need, they will be able to find the best solution for what is required (Muhammad et al. 2017). Optimizing the various potentials that exist in the village—both natural potential and various other village potentials—requires ability and innovation. The ability of the community and the village apparatus has many limitations. For this, collaboration with

various parties is needed, especially parties who have the ability and, at the same time, a broad network. By using the collaborative governance concept, it is believed that various obstacles faced by the government, especially at the village level, can be solved. The involvement of government, society, and the private sector in the collaborative governance concept is important because they complement one another. With the involvement of interested parties and responsibility for improving the welfare of the community through the existing local potential, it is hoped that the existing potential can be utilized optimally and the welfare of farmers will increase.

2. METHODS

¹⁷ The research method used is qualitative research. Qualitative research is believed to be able to explore and dig deeper to find phenomena that occur. This is as Moleong said: qualitative research is research that aims to better understand the phenomena experienced by research subjects by describing them in the form of words and utilizing the scientific method (Moleong 2017). Next, the data used in this study are primary and secondary data. Primary data was collected through interviews and focused discussions with parties related to the research theme. Primary data obtained through interviews with researchers with parties involved in managing the potential of the village, especially related to the cultivation and processing of Aloe Vera and Koro swords. Data sources used in qualitative research, according to Lofland and Lofland, are of four types: words and actions, writing, photos, and statistical power (Moleong 2017). The main data used in this research is data that comes from words and actions as well as written data.

1. Words and actions It is a data source in the form of words or actions from the source that are then recorded in a written note or recording. These are the main sources of data obtained through the interview process. According to Moleong, an interview is a conversational activity between the party asking the question and the party giving the answer.
2. Written sources It is a source of research in the form of writing. Written sources become secondary data sources in each study. Written sources can be in the form of books, journals, theses, articles, and so on. There were six people who became informants in this study, all of whom played key roles.

The five informants are the Chairperson of the Dadi Arum Sari Farmers Group, the Head of a Village-Owned Enterprise, the Secretary of the Kedungsari Village/Kelurahan Village, the Village Consultative Body, the Koro Sword Farmer, and a student from the Bachelor of Science University. To strengthen the data, the researchers also used secondary data obtained from several sources, including policies issued by the Kedungsari Village Government, results of previous research related to the research theme, and other documents. The various data obtained are then processed in such a way that they are checked and rechecked, and the data obtained is compared for further discussion and analysis using the collaborative governance approach.

3. RESULTS AND DISCUSSION

1) Collaborative Governance in Optimizing Local Potential

According to Ansell and Gash, collaborative governance is an effort to synergize public stakeholders and non-state parties to participate in a decision-making process that is oriented towards mutual agreement (Muhammad et al. 2017; Syaiful Islamy 2018). In practice, collaborative governance is an effort made by public stakeholders or public institutions that involve stakeholders in decision-making. Decisions taken are used to plan public policies, carry out public policies, or manage public assets and programs. Furthermore, Thompson and Perry argued that collaborative governance is one of the efforts used to solve conflicts that occur between various public policy stakeholders through creative, liberating, and mutually beneficial inter-organizational cooperation between the parties involved (Syaiful Islamic 2018). Thus, collaborative governance will involve the government and other parties involved in a single activity and will provide equal treatment and autonomy in decision making. Alter and Hage further argued that collaborative governance can also be interpreted as a cooperative effort that is used to achieve goals that are not rigid by making efforts to achieve goals that are more creative with a shorter time to achieve them than when the organization works alone (Syaiful Islamic 2018). Collaborative governance has six interrelated aspects. The six aspects are: (1) a forum organized by a public policy-making institution; (2) the players involved are not only the government or public stakeholder institutions but also non-governmental roles such as the private sector and the community; (3) players involved in collaborative governance do not only negotiate decisions but are also involved in decision-making; (4) collaboration forums are held formally; (5) holding collaborative governance forums aimed at making decisions through mutual agreement between the parties involved; and (6) the locus studied in collaborative governance is public policy and management. In addition to involving the private sector, the government must also involve the community. Community parties that can be involved can be in the form of local non-governmental organizations or traditional institutions. Why does society need to be involved in collaborative governance practices? This is none other than because the policies taken by public stakeholders, in this case the government and the private sector, will later aim to fulfill the public's wishes. So it is hoped that the resulting public policy can bring goodness and prosperity to the community.

¹⁸ The concept of collaborative governance emerged as an answer to the rapid development of society. The rapid development of society caused the community's needs to expand and diversify. The increasingly diverse needs of the community cause the problems faced by the government as public policymakers to become increasingly diverse and complex. This cannot be fulfilled by the government independently, so the government needs external parties to fulfill these various public policies. There are several reasons why organizations such as the government, community, and private sector must involve outside parties in the implementation of public policies. Some of these reasons include:

1. Organizations need to cooperate because they cannot carry out certain policies without assistance from other parties or organizations.
2. By working together, the benefits will be greater than when the organization carries out the policy independently.
3. With cooperation or collaboration, it is possible to reduce capital costs for production so that the products produced, whether in the form of goods or services, become cheaper and have greater market competitiveness.

Collaborative governance does not imply that the government only unites citizens with their interests with private organizations as government representatives in implementing public policies, as parties that offer input, as parties that provide information on aspirations, or as parties that are not involved in the policy decision-making agenda, resulting in a weakening of citizen participation in the big agenda of public policy. In the actual context, collaborative governance in its implementation is a governance system that has democratic values of liberation through deliberation and consensus among public stakeholders, both government and community, as well as private parties (Syaiful Islamy 2018). Collaborative governance involves the community, government, and private parties. The participation carried out by the three parties involved above is based on the similarity of their roles. All parties involved must play an active role in the process of making public policy. The parties involved do not only agree with public policies.

2) Potential Profile of Kedungsari Village

Sword Koro is a plant that is still in the legume family. Koro Swords are typically found in tropical climates, such as South Asia and Southeast Asia. Koro saber is currently widely grown and processed by farmers because it has ingredients and is also a source of nutrients that are beneficial to the body, such as reducing blood sugar levels, maintaining endurance, and preventing heart disease. This can be proven because Koro swords contain protein in the amount of 30.36 percent, which is the amount of protein that is close to soybeans. In addition, Koro Sword also has a carbohydrate content of 66 percent, a fat content of 2.6 percent, folic acid of 358 micrograms, and vitamins B1 and B2. Apart from being used for consumption, Koro Swords, which is included in the legume family, can also be used for the restoration of damaged land. This is because the legume plant's root system can bind the nitrogen contained in the air so that it can restore soil fertility that has been lost. Susanti said that there are two types of Koro swords cultivated in Indonesia, namely Koro swords with white seeds and upright stems and Koro swords with red seeds and creeping stems (Yudi Saputra 2018). Sword Koro, which is grown by farmers affiliated with the Dadi Arum Sari Farmers Group, has white seeds and upright stems. The white sword koro is cultivated to be processed into tempeh and chips. Koro sword can be used as an alternative to soybeans, especially when soybeans are scarce, as has been the case recently. According to Bayu Kanetro and Setyo Hastuti's research, Koro swords do not require special care because they can grow in various soil conditions. Sword Koro plants can be planted in the lowlands and highlands. In fact, Koro swords is a type of bean plant that can be cultivated in infertile or dry land conditions (Yudi Saputra

2018). Currently, Koro Swords are starting to be cultivated in Kulonprogo Regency, one of which is in Kedungsari Village. The Koro Swords plant is seen as the answer to the scarcity of soybeans as a raw material for making tempeh. These conditions forced farmers to import soybean raw materials from abroad. Sword Koro can be harvested at the age of about 4–6 months. When the Koro Sword pods are brown in color, they are ready to be picked or harvested. Harvested Koro Swords can be stored for a long period of time, which is around 1 year, provided that the Koro Sword pods are still intact. Koro Sword also has a higher level of productivity compared to soybeans. If the productivity of soybeans is around 1.5–2 tons, Koro swords can reach 3–5 tons of productivity. Another possibility is Aloe vera, or Aloe vera in Latin. Aloe vera is a plant that is used for medical purposes. The aloe vera plant is thought to have originated in the Canary Islands region of western Africa. Over a period of 4000 years, Aloe Vera has been used by mankind for medical or health purposes. The flesh in the midrib of the leaf has a variety of nutrients needed by the human body. In fact, during the reign of the ancient Egyptian kingdom under the leadership of Cleopatra, aloe vera was used for cosmetics, as described in the Egyptian Book of Remedies. Apart from ancient Egypt, the Greeks in 333 BC also used aloe vera for healing purposes. The hallmark of the Aloe Vera plant is that it has orange flowers. Aloe vera has a fleshy midrib with light green skin and translucent white flesh. At the base of the fronds, it is slightly concave, and when it is still young, the skin of the fronds, besides being light green, also has white spots. Aloe Vera has various benefits for the body. Some of them are used to relieve GERD (gastroesophageal reflux disease), as a mouthwash to remove dental plaque and swollen or bleeding gums, facilitate bowel movements due to constipation, help with weight loss, strengthen hair, as a skin moisturizer, and for various other benefits. Aloe vera in the Kedungsari sub-district has been cultivated by one of the farmer groups that has successfully developed aloe vera farming and processed products from aloe vera, namely the Dadi Arum Sari Farmers Group. Moreover, the Dadi Arum Sari Farmer's Group has become a pilot farmer group for the cultivation and marketing of aloe vera products. The management of the potential of Aloe Vera and Koro Swords in Kedungsari Village has implemented the concept of collaborative governance. The reason for applying the concept of collaborative governance is due to the limitations of each party, such as the community, government, and private sector, in managing natural resources, so cooperation is needed to make adjustments.

3) The Role of the Community in Collaborative Governance in the Management of Koro Swords and Aloe Vera in Kedungsari Village

Community participation in decision-making and the implementation of collaborative governance play very important roles. Moreover, Indonesia is a country that adheres to a system of democracy and people's sovereignty. It is only natural that the government, in making policy decisions and implementing policy programs, not only involves the role of the private sector but also must or is obliged to involve the community. In addition, the people are a form of sovereignty for the government, so that the government cannot make policy without the voice of the people. The formation of the Dadi

Arum Sari Farmers Group is a form of community participation. This group was established on December 7, 1990. The Dadi Arum Sari Farmer Group is a pilot farmer group in the management of Koro swords and aloe vera. Farmer groups are associations or groups formed by farmers, ranchers, or planters based on a common interest or a common commodity. The formation of farmer groups refers to the Regulation of the Minister of Agriculture, Number 67/Permentan/Sm.050/12/2016 Concerning Farmer Institutional Development. Referring to these regulations, apart from forming farmer groups based on the same interests and commodities, the formation of farmer groups is also based on the same social, economic, and resource conditions; the similarity of the commodities produced; as well as to establish familiarity among farmers in developing and improving the businesses of farmer group members. Farmer groups were formed because they have a function for farmers. There are at least three functions of farmer groups, namely:

1. Class study Farmer groups are a place for farmers to gain knowledge and develop skills and attitudes so that they can develop into farming businesses that are able to meet their needs independently.
2. A vehicle for cooperation Farmer groups are a means or place for farmers to add to and strengthen their relationships or cooperation, both among members of farmer groups, between farmer groups, and with other parties.
3. Production units Farmer groups have members, and each member is a business entity that is developed on a business economic scale by taking the quantity, quality, and sustainability of the business products produced into consideration.

The Dadi Arum Sari farmer group has been developing processed products from Koro swords and Aloe Vera since 2017. To introduce the potential of Aloe Vera and Koro Swords, the Dadi Arum Sari farmer group regularly holds meetings for members, which are held once a month on the 15th. As a place to establish cooperation, the Dadi Arum Sari Farmers Group has carried out cross-sector collaboration. Both with the government, through related agencies such as the Kedungsari Village Government and the Kulonprogo Regency Government, and with private parties such as the Tamansiswa Bachelor of Science University, which has provided assistance and support to the Dadi Arum Sari farmer group. To carry out the function of the farmer group as a production unit, the Dadi Arum Sari farmer group has produced processed products of aloe vera and koro sword under the auspices of the aloe vera and koro sword unit. The processed products produced are quite diverse. Starting with aloe vera, aloe vera products can be in the form of drinks in cups and chips in packs of 125–150 grams. For sword koro, it is processed into sword koro chips. The Dadi Arum Sari Farmers Group currently has a brand of preparations made from koro and aloe vera called Holivera. For the production of processed aloe vera and koro, the Dadi Arum Sari farmer group concentrates their production in Ngramang Hamlet, RT 18/RW 9. In addition to producing processed products from aloe vera and sword koro, to fulfill the function of the farmer group as a place of learning, the Dadi Arum Sari Farmer's Group conducts regular meetings that are held once

a month and invites other parties, such as the Tamansiswa Bachelor Wiyata University, to provide assistance. Apart from assisting internally, the Dadi Arum Sari farmer group also provides assistance externally, especially for the millennial generation. For example, the Dadi Arum Sari farmer group accompanied the skills activities carried out by SMAN 1 Girimulyo and SMAN 1 Wates. Citizen participation in any form is indispensable in the process of making and implementing public policies carried out by the government, especially in those in which the private sector also has a role. Participation by citizens in public policymaking by the government is needed. The government needs to listen to the aspirations of citizens through various means and various media because:

1. The government can know what its citizens want.
2. Community participation in public policy can improve the quality of services provided. This is because the government has superior resources, including information and creativity.
3. Citizen participation can assist the government in implementing policy programs.
4. Citizen participation can increase the level of public trust in the government.
5. Citizen participation can make demands on the government to work in an accountable and transparent manner.
6. Citizen participation can increase public curiosity about information.
7. Citizen participation can create a bridge between the government and citizens.
8. Public participation can create a society that knows and understands information.

From several reasons why the community needs to be involved in making public policies, it can be seen that the role of community participation is needed, especially in the practice of collaborative governance, as was done by residents of the Kedungsari Village in Ngramang Hamlet. With the existence of farmer groups, the people who are members of these groups can add insight into the potential of koro sword and aloe vera and how to process them.

D) The Government's Role in Collaborative Governance in the Management of Koro Swords and Aloe Vera in Kedungsari Village

The role of the government in every implementation of public policy programs, including those that involve the role of the private sector, is very much needed. This is because the government cannot be separated from the people. It is the people who hold sovereignty as well as being the party that gives the mandate to the government. This is because the government exists because it is formed by the people through elections. Thus, the government can be called a representation of the people and owned by the people. The government is also expected to be able to present the state or region in front of citizens. The government should order the bureaucracy to provide services and protection to citizens, because citizens are the legal owners of the state. The government must be able to become a connecting bridge from people's sovereignty to citizens with dignity. To be able to realize the idea of government as an agent of change from people's sovereignty to citizen dignity, the government has

an obligation to carry out the main functions of government. The main functions of government include:

1. safeguarding; safeguarding. It is the government's function to protect its citizens. For example, protecting residents from disease outbreaks, protecting residents from the effects of a recession, protecting local residents' products from imported products, and so on.
2. Distributing/distribution/serving. It is the function of government to serve the interests of citizens. For example, the government provides services for making KTP, KK, and so on. The government can also provide services to citizens regarding the management of natural resource potential (Eko et al. 2014).

The Kulonprogo Regency Government, in its efforts to manage the potential of aloe vera and koro sword, has made various efforts so that koro sword and aloe vera become sustainable potential management programs. Beginning with the protective function, the Kulonprogo Regency government has made efforts to protect it by registering Koro Swords as a superior variety in 2022. In fact, Kulonprogo Regency is the first district, and for now it is the only district that has registered Koro swords as a superior variety in Indonesia. It's not enough to stop there; the Kulonprogo Regency Government has also provided a market or a place for UKM-UKM that processes sword koro, by forming a supermarket called Tomira. Tomira is an extension of the People's Store, which provides local products from Kulonprogo. In addition, the Kulonprogo Regency Government invites the public to buy and love local products through the Kulonprogo Beli Beli program. Turning to the service function, the government of Kulonprogo Regency serves farmer groups, including the Dadi Arum Sari farmer group, in the management of koro and aloe vera and provides several facilities through related agencies.

1. The Kulonprogo District Industry and Trade Service assists farmer groups in packaging and marketing.
2. The Health Office of the Kulonprogo Regency assists farmer groups in terms of permits for products suitable for consumption, so that the products produced are truly fit for consumption and safe for health.
3. The Kulonprogo Regency Manpower Office assists farmer groups in marketing products through online media.
4. The Agriculture Office of Kulonprogo Regency assists farmer groups in permitting the legality of farmer group organizations.
5. The Office of Cooperatives and UMKM of Kulonprogo Regency invite farmer groups to events and facilitate capital for farmer groups.

The Dadi Arum Sari Farmers Group, apart from cooperating with the Kulonprogo District Agriculture Service, is currently cooperating with the Yogyakarta Provincial Agriculture Office. The DIY Provincial Agriculture Service has an aloe vera field school program for farmers. Meanwhile, to assist in the provision of superior koro sword seeds and standardization of koro sword plants with SOP (standard operating procedures), the Dadi Arum Sari farmer group is working with BPTP (the Center for Agricultural Technology Studies). After discussing the role of the Kulonprogo Regency Government and the role of the

DIY Provincial Government in supporting the development of the potential of aloe vera and koro sword, it will also discuss the role of the village government, in this case the role of the Kedungsari Village Government, in empowering the natural potential of aloe vera and koro sword for the welfare of the people. The role of the Kelurahan government in society is also important because the Kelurahan government is the closest level of government and should best understand what the needs of its citizens are. Kelurahan, including the Kelurahan government, is undergoing a paradigm shift. Previously, the Kelurahan was only seen as an object for the government above it. This viewpoint gave birth to the state program to build the Kelurahan, which resulted in almost every program from various sectors and investors entering the Kelurahan regardless of, respecting, and recognizing the Kelurahan as a whole. This view was abandoned and turned to looking at the Kelurahan as a subject, which gave birth to the idea of the Kelurahan building the country. This perspective encourages the village to be able to drive development so that it can become an independent village. To fulfill this goal, the pattern of village development that was previously driven by the community changed to village development driven by the village itself. One of the characteristics of the village development that is driven by the village is development based on local livelihood assets (Karuniyati, Muhammad, and Mahadiansar 2021; Yunanto 2009). For example, in Kedungsari Village, the majority of the population works as farmers. The majority of farmers work as rice farmers. Apart from working as rice farmers, some farmers make efforts to cultivate koro sword and aloe vera. One of them is the farmer group, the Dadi Arum Sari farmer group. They have even developed koro swords and aloe vera products. The processing of aloe vera and koro sword is also an asset for local livelihoods because it is an effort to process the natural potential in the Kelurahan into a livelihood for the community because it can generate financial income. The management of the potential of the village is a very important thing. With the proper management of the potential of the Kelurahan, it can become a means of additional financial income for the Kelurahan. The Kedungsari government, for example, has done a number of things to aid in the processing of aloe vera and koro sword. First, the Kedungsari Village Government supports MSME activities as part of the people's welfare program (Kesra), by holding and providing training. The Kelurahan government, in providing training, helps invite related experts to provide their knowledge. Secondly, the Kedungsari Urban Village Government formed a Village-Owned Enterprise (BUMDes) to carry out economic activities for processing aloe vera and sword koro. Apart from carrying out economic activities in the fields of cultivation and processing of aloe vera and koro, BUMDes also carry out counseling and training activities. Counseling and training begin with cultivation and continue through processing and packaging to the sale of processed aloe vera and koro products. The Kedungsari Village Government also assists farmer groups indirectly through agricultural infrastructure whose funding comes from the Village Fund, such as the construction of irrigation and farm roads.

The Kedungsari sub-district government has planned to develop supporting facilities and infrastructure for farmers since 2023. This Kelurahan government is assisting the Dadi Arum Sari Farmers Group in managing aloe vera and koro sword by allocating a budget set aside for them. The village

government has also made the Dadi Arum Sari Farmers Group a partner to meet the consumption needs of the village community. On December 30, 2022, the Kedungsari Village Government officially appointed Wiwit Suroto as the administrator of BUMKalahuran. The appointment of Wiwit Suroto, who is also the Chairperson of the Dadi Arum Sari Farmers Group, to provide wider opportunities in the development of Koro swords and Aloe Vera. In 2023, BUMKalahuran Kedungsari will plan the village of Kedungsari as an entrepreneur village and an educational tourism village based on the potential of aloe vera and sword bean. The BUMDes of the Kedungsari Village have planned to have 1 hectare of land for planting aloe vera and koro, a place for the production of processed products on a small to medium scale, and a sales area or shops. BUMDes of the Kedungsari Village, in managing the potential of aloe vera and koro swords, will continue to cooperate with farmer groups in the Kedungsari Village to supply raw koro swords and aloe vera, which will be processed by BUMDes of the Kedungsari Village.

4) The Role of the Private Party in Collaborative Governance in the Management of Koro Swords and Aloe Vera in Kedungsari Village

The problem that often occurs when the government tries to raise its natural potential is the limitations and inability of government officials to process that potential (Angini, Muhammad, and Kurnianingsih 2019; Dorisman, Muhammad, and Setiawan 2021; Syaiful Islamy 2018). Because cultivating potential in the village also requires broad knowledge, As a result, it requires professional assistance (Muzwardi et al., 2020). In the development of Koro Swords and Aloe Vera in Kedungsari Village, the government invites the private sector to participate in their management. The Kulonprogo Regency Government and the Kedungsari Village Government have indeed contributed to helping and providing convenience for the farmers who cultivate it. But the problem is, the government does not necessarily have extensive and sufficient knowledge, for example, of how to properly manage koro sword and aloe vera, how to process aloe vera and koro sword in a way that is correct and safe for the body, or even the technique of intercropping koro sword and aloe vera. The government sometimes has not been able to explain these things, so experts are needed to explain them to the public. This is the starting point or entry point for the private sector to be involved in managing natural resources in the village. The private sector involved in the management of koro sword and aloe vera in Kedungsari Village is a private university called Universitas Bachelor of Law Tamansiswa. Tamansiswa Bachelor Wiyata University has collaborated with the Dadi Arum Sari Farmer's Group since 2019 to assist farmer groups in exploring and accompanying farmer groups in the management of koro sword and aloe vera. One of the innovative programs from the Tamansiswa Bachelor at Wiyata University is the cultivation of sword bean and aloe vera with an intercropping system of the two plants. Suwena said that the intercropping cropping system is a planting technique in one field that involves two or more plants at the same time (Warman and Kristiana 2018). Apart from that, the Agriculture Faculty of the Universitas Bachelor of Law Tamansiswa also conducted training for the Dadi Arum Sari farmer group. For the potential of koro sword, Tamansiswa

Bachelor of Wiyata University conducts training starting with the cultivation, processing, production, and sale of processed products from koro sword. As for the potential of aloe vera, the Tamansiswa Bachelor of Science University provided training on packaging processed aloe vera products. The Tamansiswa Bachelor of Wiyata University has provided assistance to the Dadi Arum Sari farmer group to increase the productivity of processed products from sword koro. The assistance was in the form of a sword peeling or cutting machine and a sword cutting machine. It is hoped that with this assistance and training, it will be possible to know, learn, and practice koro sword processing techniques, making it easier to carry them out. Because, according to Maria Theresia Darini, a practitioner from Universitas Bachelor of Law Tamansiswa, in the YouTube channel TVRI Yogyakarta Streaming, 2022, Koro Swords have a longer plant life, but processing Koro Sword seeds is more difficult than processing the seeds of other legume family members, such as soybeans and mung beans. On the one hand, the sword koro seeds contain poison, so to clean them, you have to boil them and soak them in water. Only after soaking it in water and boiling it can the sword bean seeds be processed. With direct training from practitioners such as those from the Faculty of Agriculture at Tamansiswa's Bachelor of Agriculture University, it is hoped that farmer group members can become more familiar with the correct way of processing koro sword and are interested in participating in the management of koro sword.

5) Problems Faced in Collaborative Governance in the Management of Koro Swords and Aloe Vera in the Kedungsari Village and Solutions to Overcome

From the several roles of the government, private sector, and community that have been conveyed, it can be seen that in the management of the potential of aloe vera and koro, a collaborative governance system has been implemented. However, behind all that, there are still problems. The problems faced by the Dadi Arum Sari farmer group started with the Kedungsari Village Government in previous years, which tended to be apathetic, lack concern, and a sense of belonging to farmer groups, as well as having natural potential in the village. In fact, as an example, the Dadi Arum Sari farmer group has been cultivating and developing processed products from koro sword and aloe vera since 2017. This can be proven by the village administration, which rarely comes to see the activities of farmer groups. The Kelurahan government has also provided assistance that is quite contrary to local potential, namely assistance with avocado seeds. However, it was rejected by the majority of residents. As a result, avocado trees in Kedungsari Village were previously uncommon. During an interview with the Kedungsari Village Secretary/Carik, he mentioned that the Kedungsari Village had received instructions from the Kulonprogo District Government to clear 5 hectares of land for planting aloe vera and koro sword together with three other villages to meet the target of planting aloe vera and koro sword on 15 hectares in Kulonprogo Regency. However, the Kedungsari Village Government has not been able to carry out this instruction because it has not been able to handle and process such a large harvest of koro sword and aloe vera. In fact, according to the secretary of the Kedungsari Village, the current administration of the Kedungsari Village is still looking for other superior products. The Kedungsari sub-district actually has a lot of natural potential that can be used

to make the sub-district self-sufficient, but it looks unkeempt. Indeed, the Kelurahan government has made efforts to introduce potential through the training provided, but there is no program to talk about executing potential. It can be seen that the capacity and performance of the Kedungsari Village Government are still weak enough to maximize the potential of the village. There are two areas that are priority areas for the village's performance, namely social mapping, village development planning, and allocating money for the benefit of the community (Sutoro Eko et al., 2014). The performance problems of the Kedungsari Village are more focused on social mapping and Kelurahan development planning. Because the people who are members of farmer groups have started the business of processing aloe vera and koro, they have not received attention from the Kedungsari Village Government and have not become the foothold for the Kedungsari Village to bring in the village's original income. This has an impact on how the Kedungsari Village economy will develop in the future, one of which is the issue of what potential will be developed by the village government and BUMDes.

On December 30, 2022, the management and supervisors of the Kedungsari Village BUMDes were officially sworn in. The Kedungsari Village BUMDes intend to transform the village into an entrepreneur village by 2023. Then, the BUMDes activity plan will be presented in front of the Village Consultative Body (BPKal). If the Kedungsari Village BUMDes activity plan is approved by the BPK, then the BUMDes activity plan will be funded by the Kedungsari Village Government. Another problem arose from the private sector, namely the Tamansiswa Bachelor of Wiyata University as the donor of the equipment for the production of processed koro sword products. The Tamansiswa Bachelor of Wiyata University provided assistance in the form of a koro sword peeling and cutting machine and a sword cutting machine, but these machines require high enough power or voltage, around 1200 watts. Even though the majority of the population in the Kedungsari sub-district only has an average electric voltage of 450 watts, this is, of course, different from the conditions in the field. To operate the machine, farmer groups still have to find an additional voltage of 750 watts; for example, this can be obtained by using a generator. The Dadi Arum Sari Farmer Group could actually use generators as additional electrical power to run these machines, but the consequence is that production costs become more expensive, which affects the price of the processed products produced. Due to these considerations, the koro sword peeling and cutting machines as well as the koro sword cutting machines donated by the Tamansiswa University of Bachelors are more often kept in warehouses. These machines will only be issued when a guest comes to practice the production of processed koro sword products and then rents a generator. Another obstacle faced by the Dadi Arum Sari farmer group is the other community in the Ngramang Hamlet area. There are still quite a lot of people outside the Dadi Arum Sari farmer group who do not know what koro and aloe vera are or their various benefits. These problems result in a decrease in potential buyers who will buy any processed products made from aloe vera and koro produced by farmer groups. In fact, the processed products of aloe vera and koro sword produced by the Dadi Arum Sari farmer group are selling well in markets outside the Kelurahan but are still unknown to the people themselves in the Kedungsari Village, especially in

Ngramang Hamlet. People in Ngramang Hamlet often tend to be indifferent to the potential that exists in their area. Residents in Ngramang Hamlet often depend on social assistance, BLT, or other assistance from the government, and when they participate in arisan, they win. Residents are still used to telling other residents that they are receiving assistance, even though they unknowingly burden the government. Problems from the people's side that affect and hinder the development of potential processing of aloe vera and koro sword do not only come from the group of women or the elderly but also from among the young people. Let alone talking about cultivation and processing aloe vera and sword koro, it is very rare for the millennial generation to aspire to or work as farmers. The average millennial generation currently wants to work as a businessman, ASN, soldier, or police officer to improve their standard of living. Thus, agricultural production, especially aloe vera and sword beans, tends to remain stagnant or even decrease. Currently, the younger generation in the Kedungsari Village, including the Ngramang Hamlet, prefers to work outside the region and even in urban centers. They prefer to work in the city because they want a better salary or income than they usually get. The desire to work in the city is also caused by the limited number of job opportunities that are in accordance with the skills possessed; for example, there are some young people who have graduated from a bachelor's or vocational school with industrial or business majors. The knowledge that exists in these departments can actually support the potential development in the village. It is unfortunate that when this knowledge is needed to build a village, it is instead used by the younger generation in the village to build other areas outside the village..

6) Indicators of Collaborative Governance for Potential Management of Aloe Vera and Koro Swords in Kedungsari Village

The success of managing the potential of aloe vera and koro sword in Kedungsari Village can be seen from the 8 collaborative governance assessment indicators, namely:

1. Network structure The network structure describes the relationships and bonds that exist between parties or actors who participate in collaborative governance of potential or natural resources.

The network structure is also a physical element in the management of relations between parties. In this case, there are several parties involved in managing the potential of aloe vera and koro in Kedungsari Village. The Dadi Arum Farmers Group became the lead organization because the Dadi Arum Sari Farmers Group was the first to develop processed products from aloe vera and koro, and at the same time, the Dadi Arum Sari Farmers Group was the community party that managed this potential. Meanwhile, the Kulonprogo Regency Government, the Kedungsari Village Government, and the Bachelor of Science University Tamansiswa play a role as supporting parties for the Dadi Arum Sari farmer group in managing local potential, such as by providing tools, training, and facilities or permits so that processed products can be marketed. Although several parties involved in collaborative governance in the Kedungsari Village each have different contributions and interests, the position of all parties remains the same. All parties have duties and functions according to their fields.

2. Commitment to a common purpose.

In collaborative governance, all parties involved, including the government, the private sector, and the community, must be able to have a commitment to what goals must be achieved together. The Kedungsari Village potential empowerment program in the form of aloe vera and koro sword has the intention of empowering the potential of the village and at the same time encouraging the economy of the people in the village so that they get a living from the local assets of the village.

3. Trust among participants.

The various parties involved in collaborative governance must have mutual trust in order to achieve common goals. Trust between participants in managing the potential of aloe vera and sword bean in Kedungsari Village is still experiencing problems. For example, the Dadi Arum Sari farmer group still doubts the role of the Kedungsari Village Government in managing the potential of aloe vera and sword bean. Even though the Kelurahan has provided training, the actual capacity to maximize the potential so as to improve residents' livelihoods does not yet exist. Meanwhile, for the Government of Kulonprogo Regency and UST, the Dadi Arum Sari Farmer Group still places their trust in these two parties because from them, the farmer group obtains facilities, conveniences, and assistance, even though, together with the Bachelor of Tamansiswa University (UST), the farmer group has a few problems related to given machine assistance.

4. Governance

- a. Limits and exclusivity; boundaries and exclusivity
There are constraints on who the parties involved are in any collaborative governance. In managing the potential of aloe vera and koro, the Dadi Arum Sari farmer group has a cooperative relationship with the government of Kulonprogo Regency and Kedungsari Village as part of a partnership. Moreover, the permit for the establishment of farmer groups was carried out by the Kulonprogo Regency government through the Kulonprogo Regency Agriculture Service. Meanwhile, the cooperation with the Tamansiswa Bachelor of Wiyata University is contained in the MOU document.
- b. Rules/Rules The rules that have become a common reference refer to the Regional Regulation of Kulonprogo Regency Number 5 of 2016 concerning Protection of Local Products (a regulation from the government). Together, the Tamansiswa Bachelor of Wiyata University and the Kedungsari Village Government carried out collaboration marked by the existence of an MOU.
- c. self-determination. It is the ability to choose what will be used to run the network system. The Dadi Arum Sari Farmers Group has the freedom to develop any processed products of aloe vera and koro sword that are produced, as long as they do not violate any mutually agreed regulations.

- d. network management; network management In managing the potential of aloe vera and koro sword, according to the head of the farmer group, Dadi Arum Sari, the party he highlighted the most in the past was the Kedungsari Village Government, because even though there were trainings, the Village Government had never focused on policies to empower the potential of aloe vera. Sword Koro and Crocodile As a result, the Dadi Arum Sari farmer group approached the Kalurahan government in a variety of ways. After about 5 years of holding audiences with the Kalurahan government, the Kedungsari Village Government, finally starting in 2023, will mobilize BUMDes with plans for Kalurahan entrepreneur activities based on the potential of aloe vera and koro sword. As for the supervisory and monitoring functions, especially for product development, the Dadi Arum Sari farmer group is supervised and assisted by the government of Kulonprogo Regency through related agencies and the Tamansiswa Bachelor of Wiyata University.

5. Access to authority/Access to authority.

Each party from all parties involved in the implementation will carry out and manage each of the existing standards, procedures, and provisions during the implementation of collaborative governance. In addition, he is accountable to the government, both the Kalurahan and the district as the party that supports and fosters, as well as the UST, through reports on every successful plan.

6. Leadership.

In collaborative governance, there will always be a leader who will lead and guide the network structure's activities. Starting from forming a network, summoning or cooperating with other parties to enter the collaborative governance network and provide assistance more broadly so that the existence of collaborative governance can be maintained. The party that can be called a leader in collaborative governance in managing the potential of aloe vera and sword koro in Kedungsari Village, especially in Ngramang Hamlet, is led by Mr. Wiwit Suroto, who is the head of the Dadi Arum Sari farmer group. Mr. Wiwit Suroto was the one who started to develop processed products from aloe vera and sword koro in Kedungsari Village and formed a network of cooperation. To date, the Dadi Arum Sari farmer group, under the leadership and guidance of Mr. Wiwit Suroto, has been able to establish cooperation and maintain partnerships with the Kulonprogo Regency Government, the Kedungsari Village Government, and the Bachelor of Science University Tamansiswa.

7. Distributive accountability or responsibility.

In a collaborative governance network, each party has different responsibilities according to their respective duties and fields. Each party has carried out accountability properly in collaborative governance, in managing the potential of aloe vera and koro sword.

8. Information sharing

Information sharing activities between participants in collaborative governance in managing the potential of aloe vera and koro sword in the Kedungsari Village, especially in Ngramang Hamlet, through harvest activities or joint training. Then, informal meetings were held. There is no official forum yet.

7) Resource availability

- a. Economic resources Supporting the economy financially comes from contributions made by members of the Dadi Arum Sari farmer group and capital assistance from the Kulonprogo Regency Government through the cooperatives and UMKM services managed by the farmer groups.
- b. Human Resources Human resources come from the residents of Kedungsari Village, especially in Ngramang Hamlet.
- c. Natural Resources Natural resources come from the potential of aloe vera and koro sword, which are two of the potentials in Kulonprogo Regency in general and Kedungsari Village in particular.
- d. Infrastructure. Infrastructure in the form of farm roads was provided by the Kedungsari Village government through the Village Fund program.

4. CONCLUSION

Collaborative governance is an effort by the government to manage public policy by involving citizens as well as private sector participation. In terms of managing the potential of aloe vera and koro sword, collaborative governance already exists and is being implemented in Kedungsari Village. The parties directly involved in the management of koro sword and aloe vera are the Kulonprogo Regency Government, the Kedungsari Village Government, the Tamansiswa Bachelor of Science University, and the community (in the form of farmer groups, for example the Dadi Arum Sari farmer group). The Kulonprogo Regency government assists farmer groups through services and programs; the Kalurahan government supports the MSME and BUMDes sectors; the Bachelor of Science University Tamansiswa provides assistance and knowledge transfer; and farmer groups carry out cultivation to sell processed products of aloe vera and koro sword. The problems that hinder the development of processed products from aloe vera and koro come from the government, residents (in this case, the residents around the farmer groups), and the private sector. Reflecting on the various problems being faced by the Dadi Arum Sari farmer group in managing the potential of aloe vera and koro sword, at least there are several solutions that can be concluded to overcome these problems. Among the conclusions that can be drawn are the following:

1. The Kedungsari Village Government must be active in managing the potential of aloe vera and koro sword, either directly through contact with the community, in this case farmer groups, one of which is the Dadi Arum Sari Farmer Group, or indirectly through BUMDes. The Kedungsari Kedungsari Urban Village Government should be bold in its regulatory and management authority. Even in the field, the village head has the authority to take care of more, especially those related to service and community empowerment. One of them is in the area of community empowerment related to the

management of the potential of the village. Kedungsari Village Government can conduct training for farmer groups and residents, for example, through the PKK. Or include the potential of aloe vera and koro sword as part of economic activities in BUMDes so that they can manage local potential while at the same time opening new jobs for residents in the Kedungsari Village. because the authority of the village head is not a vestige of the authority of the district but the authority of the district head itself.

2. It is necessary to conduct a study before providing assistance to the community. Preliminary studies are necessary in order for assistance to be more targeted based on community needs. so that the assistance given to farmer groups can be more useful and in accordance with the needs and existing conditions. With this feasibility study, the assistance received by farmer groups can also be used effectively so that it is not wasted.
3. 3. Residents in the Kedungsari sub-district, especially in Ngramang Hamlet, are as much involved as possible in managing the potential of aloe vera and koro sword. In the current era, residents must be able to develop their village by managing its potential as possible in managing the potential of aloe vera and koro sword. In the current era, residents must be able to develop their village by managing its potential. For example, residents in Ngramang Hamlet can manage the potential of aloe vera and koro sword privately, for example in household-scale industries, or they can join directly with the Dadi Arum Sari Farmers Group. so that citizens are not economically dependent on the government. If residents are unable to help develop processed products from aloe vera and koro sword from cultivation to sales, at least residents know about processed products from koro sword and aloe vera and buy these processed products. so that it can bring up a sense of pride and concern for potential processed products from the village. The younger generation in the Kedungsari sub-district, particularly in the Ngramang sub-village, must be able to work in order to develop their kedungsari sub-district. There is nothing wrong with working in the city, but by working in the Kalurahan, you can dedicate yourself and the knowledge you gain to progress in the Kalurahan. So that the younger generation (along with the Kalurahan government) sees that the Kalurahan is not just a hometown where city people go on vacation and nostalgia, but that the Kalurahan must also be a place that is able to provide life and livelihood for the residents. With the involvement of the younger generation in the development of the village, its sustainability can be guaranteed. Because the generation is old and it's time to retire, there is a substitute to continue development in the village. especially in the natural potential management sector in the village. Moreover, today's young generation is thick with speed to access all information in the digital world, easily adapts to technological developments, and has a high spirit of innovation. The character possessed by each of

the younger generations can be an asset for the development of the village..

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