

CHALLENGES OF DESA AUTONOMY IN THE BAHODOPI MINING CONCESSION AREA CENTRAL SULAWESI PROVINCE INDONESIA

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ABSTRACT

Under the constitution of the Unitary State of the Republic of Indonesia, the position of the village is considered one of the unique assets of the Indonesian nation and its authenticity is preserved. This consensus becomes inexhaustible energy for villages to exist within the government system. The new policy has given awareness that the potential and opportunities for Indonesia's future are in the villages. The implementation of Law No. 6 of 2014 places the village as a new stretch of development with a provision that places the village as a modern government area with several development costs to trigger village development. The village becomes much more prosperous when the potential resources it has are rich in mining minerals. The village as an institutionalization of community interests as constitutional recognition of the village in the nation's life is then dragged into a vibrant capitalization process. It supports mining investment businesses that cover its territory. Unfortunately, the community experiences a dilemma of lack of management of the village government, which is preoccupied with various conditions caused by mining investment. This study sheds light on the issue of village governments being overwhelmed by the increasing burden of governance, resulting from community mobilization and the complex political economy surrounding them.

Keywords: Authority, Desa, Development, Local Government, Mining, Village

ENDONEZYA'NIN ORTA SULAWESI İLİ'NDE BAHODOPI MADENCİLİK İMTİYAZ BÖLGESİNDE DESA ÖZERKLİĞİNİN ZORLUKLARI

ÖZET

Endonezya Cumhuriyeti Üniter Devlet Anayasası'na göre köyün konumu Endonezya ulusunun eşsiz varlıklarından biridir ve bu varlık özgünlüğünü korumaktadır. Bu mutabakat, köylerin hükümet sistemi içinde var olabilmesi için tükenmez bir enerji haline gelmektedir. Yeni politika, Endonezya'nın geleceği için potansiyel ve fırsatların köylerde olduğu bilincini vermiştir. 2014'te yürürlüğe giren 6 sayılı Kanun, köy kalkınmasını tetiklemek için köyü çeşitli kalkınma maliyetleri olan modern bir hükümet bölgesi olarak konumlandıran bir hükümle köyü yeni bir kalkınma alanı olarak konumlandırmaktadır. Köy, sahip olduğu potansiyel kaynaklar maden mineralleri açısından zengin olduğunda çok daha müreffeh hale gelmektedir. Topluluk çıkarlarının kurumsallaşması olarak köyün ulusun yaşamında anayasal olarak tanınması, köyü canlı bir kapitalistleşme sürecine sürükler. Kendi bölgesini kapsayan madencilik yatırım işletmelerini destekler. Ne yazık ki topluluk, madencilik yatırımının neden olduğu çeşitli koşullarla meşgul olan köy yönetiminin yönetim eksikliği ikilemini yaşamaktadır. Bu çalışma, topluluk seferberliği ve onu çevreleyen politik ekonominin dinamikleri nedeniyle hükümetin önemli ve artan yükü nedeniyle köy yönetiminin çeşitli işlerle başa çıkmada aşırı yüklenmesi olgusunu vurgulamaktadır.

Anahtar Kelimeler: Otorite, Desa, Kalkınma, Yerel Yönetim, Madencilik, Köy

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1. INTRODUCTION

The village is part of Indonesian society that is always guarded and given space in the Indonesian constitution (Alamsyah, 2011; Irawan, 2017). The existence of a village is used as a basic framework for structural, functional structure, and work schemes at the lowest level. It was reduced from the patterns of village governance even though it has various variants and names based on the socio-cultural background of the local community. The entities used are not always the same; even functionally, they may differ from the village entity. The Indonesian national policy then made the village one of Indonesia's integration programs to become part of the formal structure throughout Indonesia, including adjusting all identities that were equivalent to the village entity. Although the policy of "desanization of the archipelago" is slowly being lifted and can return to using another name according to existing local conditions as the identity of the lowest structure, however, this has not yet been implemented. It is hoped that the return of the local name will foster community enthusiasm to be more involved in development according to the spirit contained in the local identity so that it can achieve progress for the village community.

The village is a regional unit that provides various potentials and even guarantees for Indonesian nationality (Karim, 2020; Sutoro Eko et al., 2014). The constitutional recognition given since the establishment of Indonesia shows the urgency of villages for Indonesia's future. It is not surprising that the existence of regulations that regulate the village from the start to the final regulation stipulated in Law No. 6 of 2021 always puts forward village autonomy as a constitutional right of the village. Through the policy of Law No. 6 of 2014, it becomes an essential point for the state's perspective on the existence of villages. The existence of the village politically, economically, culturally, and legally strives to be presented by giving authority and flexibility to the village in village management (Lindawaty, 2023).

Funding, which was started in 2015, has received the support of a budget source, namely the Village Fund, which is sourced from the State Budget (Anggaran Pendapatan dan Belanja Negara - APBN). The village fund (Dana Desa - DD) is an obligation of the Central Government to allocate budget transfers to villages in the APBN. This is a form of state recognition and appreciation for the village. The priority for the use of DD is regulated through a Regulation of the Minister of Villages, Development of Disadvantaged Areas, and Transmigration. Another source is the Village Fund Allocation (ADD) which comes from the District and City Government's obligation to allocate a budget for the village obtained from the Production Sharing Fund (Dana Bagi Hasil - DBH) and the General Allocation Fund (Dana Alokasi Umum - DAU) which is part of the Balancing Fund with a ten percent (10%) based on the Regency and City APBD. The amount of funding prepared in the APBN mechanism for allocating village funds in the Morowali District in 2019 is 103.094.201.000 Rupiah (around US \$100.000) to finance 126 villages.

The management of the village administration, which has been a problem with the existence of the village, is the absence of funding for the village. Through this new policy on villages, villages get the potential for financing, a source of village income that can be used in the village income and expenditure budget (Anggaran Pendapatan dan Belanja Desa - APBDs). The allocation is given to villages in Morowali following the Morowali Regent Regulation No. 10 of 2016 concerning Procedures for Allocation of Village Fund Allocation in Morowali Regency is a new opportunity for government management village. Through this allocation, each village can manage additional budgets in the form of Village Funds received in stages. The Village Fund allocation is divided and calculated based on four factors, namely population, area, poverty rate, and geographical difficulties. The purpose of village fund is intended as a form of state commitment to protecting and empowering villages to become firm, advanced, independent, and

democratic. With the Village Fund, villages can create village development and empowerment towards a just, prosperous and prosperous society.

There is a change in the argument regarding the village as having the potential to sustain and support the achievement of village development goals in the latest village provisions. The existence of a village which has been a formal structure without clarity on the achievements imposed on the lowest structure becomes a complement to its existence not because of the achievement of its functions and objectives. However, it is solely because of the existence of an interpretation of the 1945 Constitution relating to local identity which must be considered and protected by the state. The position of the village as part of government management, which at least has a mechanism for planning, organizing, implementing, and supervising, does not work at all. This is especially felt in the life of village governments outside Java and Bali, which have different village management structures because of the existence of bent land as a resource that can be managed by village officials and the existence of traditional villages in Bali.

Village government for areas outside the areas as mentioned earlier, between existing and non-existent! Its existence is only when people need a stamp which is generally only related to demography and various certificates. Apart from this, the village does not have a strategic position in achieving and optimizing the role of the government in state management mechanisms. The village serves as a servant of government power for various hegemonic and exploitative programs and interests. The mentality of the government as the ruler is still powerful, which also colours the character of village government management. The provisions of the village government that have been attempted to be regulated by various regulations up to Law 32 of 2004 have not been able to place the village as part of the lowest political system in government administration, especially for modernizing its management. This is a rejection of the potential that should be managed with the existence of the village as the spearhead of service by the state.

The decentralization policy that accompanies village autonomy under Law No. 6/2014 offers an opportunity for the state to accelerate development, particularly addressing the imbalances caused by the centralization paradigm prevalent in urban areas. Several things make village autonomy very strategic and critical, namely: First, the village is an entity and at the same time the basis of livelihood for most of the Indonesian people. Second, the Unitary State of the Republic of Indonesia (NKRI) will be much more meaningful and solid if supported by the existence, capability, and independence of the village. Third, decentralization and autonomy will not have an authentic meaning if they only deal with the distribution of authority, allocation of funds, structuring of regional government organizations, and increasing PAD. Fourth, decentralization and village autonomy initiatives are intended to strengthen the capacity of village independence, making regional autonomy side with the people (Agusta, 2014; Nurrochmat & Purwandari, 2006).

The development of rural life in Bahodopi changed drastically with the presence of mining businesses. It turned the village community into an industrial society marked by ore mining, nickel ore processing to the production of iron and steel in the form of final products that have been produced since the era of PT. Early Star Eight Minerals (BDM). The presence of a company that has a mining business license (Izin Usaha Pertambangan-IUP) numbered: SK.540.3/SK.001/BESDM/IV/2010, with a concession area of 21,695 hectares covering 9 villages in the Bahodopi sub-district which at that time (in 2008) was still joined as one of the areas with the South Bungku District. The coverage area includes Bahomoahi, Bahomotefe, Lalampu, Lele, Dampala, Siumbatu, Bahodopi, Keurea, and Fatufia.

This location is the first stage that continues to develop until now. The number of villages in the Bahodopi sub-district is 12 villages, of which 4 villages are directly affected by the mining business. The four villages are locations where all mining investment management centres are centred, namely Fatufia, Keurea, Baho Makmur, and Bahodopi. The area is an area managed by a PMA company between Tsingshan Group from China and PT. Bintang Delapan (Yean & Negara, 2020). Operations started since its establishment in 2013 with a principal permit from the Regent of

Morowali in 2014 and an environmental permit from the Governor of Central Sulawesi in 2015 with up to 2000 hectares.

The development in this area is getting more advanced with the mining industry in Morowali, triggered by the presence of the Eight Star company, which has invited the attention and partnership of the global capitalist mechanism in the MNCs (Multi-National Corporations) scheme. The appointment of Bahodopi as a mining investment centre area in Indonesia, which was later known as PT IMIP (Indonesia Morowali Industrial Park) made the entire area, which is a rural area, into an area with a very high level of mobility, both for local Indonesian people and from abroad, especially labour (Lamusa, 2020). In 2015 President Jokowi inaugurated a nickel mining smelter factory located in the village of Fatufia.

Community development is a goal that becomes an orientation for the community according to its conditions and expectations. Justification of this condition requires direct information obtained through planning whose implementation is not transparent (Suiran, 2020). The latest existing study conducted by the Tadulako University and CNMC Center for Conflict Assessment, Research and Management (Pusat Pengkajian, Penelitian dan Pengelolaan Konflik - P4K) in 2018 -2019 states that the conditions of the village government and the community are unclear in the various schemes implemented in the PT IMIP area which incidentally is the working area of the village concerned (Tim P4k Untad, 2019).

Another research that examines the social and economic phenomena in Bahodopi is related to the factual reality in the Bahodopi community, including the phenomenon of social relations and conflicts that have emerged, especially the emergence of clashes of local cultures and migrants that cause violence (Arief, 2020). The community around the Bahodopi mine before it developed into an industrial mining city area, was inhabited by the local Bungku tribe. The immigrant tribes that were present in the area from the beginning were the Toraja, Tolaki, Bugis, Javanese, Balinese, and Makassar tribes (Tim P4k Untad, 2019). After the opening of the IMIP area, almost all ethnic groups in Indonesia were present in Bahodopi.

Another study on the role of Corporate Social Responsibility (CSR) in the environment and communities around the mining business shows the unclear mechanism and linkages between CSR and village government in the area surrounding the mine (Amir, 2019; Lampe et al., 2019; Nuraeni, 2018a, 2018b). Some studies have the same study area even though it only includes one village, especially Fatufia Village, the research area (Ayu & Millia, 2016; Demmallino et al., 2018; Hasan Dahlan, 2018; Rifandi et al., 2018). The last study mentioned is a study that placed Fatufia as the center of mining investment development at the beginning of the pre-arrival of the Indonesia Morowali Industrial Park (IMIP). This study analyses the phenomenon in Bahodopi, namely the contextualization of village autonomy and its existence in the area around the Bahodopi mine. This condition has now exceeded its regional capacity and function as a village that is driven and marked by a distinct value entity that should be preserved.

1.1. RESEARCH QUESTIONS

This research poses the following questions:

1. How is the implementation of desa governance in the area around the Bahodopi mine?
2. What are the implications of Bahodopi mine management in governing desa administration in Bahodopi?

2. LITERATURE REVIEW

The village is understood as a legal community unit at the lowest level with the organization of households based on original rights and customs recognized by the government and has its autonomy (Koentjaraningrat, 2000; Soetarto & Sihalo, 2013; Tahir, 2012). The village is a language adapted from Sanskrit, namely *deca* (Koentjaraningrat, 2000; Soetarto & Sihalo, 2013; Tahir, 2012). The understanding of this is interpreted as homeland, hometown, or birthplace (Dilahur, 2016). In terms of government administration, the village is only one of the names in Indonesia and is very popular because it has been enforced since Indonesian independence until the end of the Suharto era (Sugiman, 2018). when Law No. 22 of 2000 concerning regional government was issued which allows the use of names other than villages for the lowest administrative areas within the scope of the government structure in Indonesia (Alamsyah, 2011).

Global developments that prioritize investment as a development goal are bringing villages alongside the ongoing process of globalization, merging traditional village life with modern advancements. This fusion takes place on the village veranda, where the simplicity of age-old traditions coexists with the fast-paced changes of the globalized world (Yuliana, 2013). Village communities change from community communities to rational capitalist communities amidst the strong capital of mining investment capital (Sunarso, 2023). This is very far from the understanding that a village is a legal community unit whose original structure is based on special initial rights. This is also what happened in the IMIP Indonesia Mining Industrial Park mining area in Bahodopi, Morowali Regency. One of the proverbs that is often expressed in the relationship between villages and mines is that entrepreneurs and rulers can benefit from the village and its ashes in the form of environmental damage and pollution (Alzahra, 2022; Dondo dkk., 2021).

The problem of poverty faced by Indonesia today is not only a city problem but is more widely felt in villages. This condition is caused when the territory of Indonesia is rich in natural resources, but the community and government cannot manage and optimize this potential (Bawono, 2019; Ramadhan dkk., 2023). One of the fastest ways to encourage capital accumulation in resource management is to attract investors to invest in Indonesia, which is expected to be a win-win solution (Eko dkk., 2014). In reality, investment progress is generally not directly proportional to the results achieved (Nasution & Hasibuan, 2023). On the contrary, new problems are created with backwardness. According to Denis Goulet, this situation can affect human life which emphasizes the impact of backwardness on human conditions (Goulet, 2006).

One of the government spending allocations with the aim of poverty alleviation in rural areas is the Village Fund (Sigit & Kosasih, 2020). The existence of this financing is assumed by the government as a standard in placing rural communities to be more advanced. This development can be seen in a study conducted by (Agustina & Yahya, 2022) which stated that village development in 2018 was greater than in 2014. This is despite ignoring the initial stages of providing village fund allocations which generally only started since the 2016 budget year. However, this provides an indication that the direction of village development carried out since 2015 is getting better in reducing the number of poor people in rural areas in Indonesia (Chasanah dkk., 2017).

The existence of village funds is expected to provide a stimulus for the birth of more advanced villages under the mandate of the law (Abidin, 2015). Village funds that are a source of village income are budgets sourced from the APBN for villages every year, the purpose

of which is for villages to organize government, carry out development, empower and foster communities (Dethan, 2019; Hulu dkk., 2018). This Village Fund is a manifestation of the fulfilment of village rights in organizing village autonomy so that they can grow and develop following the growth of the village itself according to diversity, participation, original autonomy, democratization and community empowerment (Farida dkk., 2021).

Villages play a crucial role in addressing various problems as they are home to the majority of the population. The empirical phenomenon of village communities in mining areas is being faced with the challenges of the future of their generation's lives. When the exploitation of natural resources is carried out and the conditions in the area change into a destination area that develops into a metropolis, it changes the basic social, economic and cultural order of the local area. Various studies show that there are good things related to the availability of jobs that do not require high skills, preventing urbanization (Rochmaningrum, 2012). This is certainly fundamentally different from the research findings that suggest the increasing loss of socio-cultural values of the community that support relations between Communities with the presence of mining life in the village (Nyompa dkk., 2020; Suprihatin, 2014a; Yunita & Hendrastomo, 2018). How backwardness has bound them in various advances only for them to be able to accept and not be able to accelerate with these changes. The presence of regulations on villages is a stimulus that the acceleration of development to rise from backwardness can be abandoned as can be achieved by other regions in Indonesia (Arfiansyah, 2020; Setianingsih, 2016; Zulfida & Samah, 2021).

2.1 RESEARCH METHOD

This study uses a qualitative approach carried out by triangulation which confirms data, methods, and actors related to the village phenomenon in Bahodopi. Information was obtained through in-depth interviews with relevant stakeholders, both community leaders and village government, around the Bahodopi mine site, namely the village officials of Fatufia, Keurea, Bahodopi, and Baho Makmur. Confirmation was carried out through focus group discussions that brought together all data sources, including elements of the company. To support the field data secondary data sources using data from the Central Statistics Agency of Morowali Regency and mass media. The analysis technique uses the Miles, Huberman, and Saldana models through Data Condensation, Data Presentation, and Conclusion Withdrawal (Miles et al., 2018). This method of analysis adjusts to all data so that it can become an integral part of the research without sorting out the various data obtained during the field, which are sourced from various informants who have been selected based on their capacities and competencies as well as their positions in the social structure of society and government.

3. DISCUSSION AND RESULT

After the Reformation and the influence of the global capitalist world, the world seemed to be racing to find new opportunities to pursue wealth accumulation. With the government's full support, the owners of capital make every effort to take investment steps, especially in regions that have not appropriately managed their natural resource potentials. The mining sector is used as a superior for investment by owners and the state, which is then constructed in various existing areas for growth to meet industry needs in technology-intensive countries. The mining locations, which are generally located in the heart of local Indonesians, are part of the industrialization cycle and process, which has a broad impact on the existence of the village, including the villages in the mine site area located in the Morowali area, especially the Bahodopi mine ring.

The presence of a mining business that is directly present in the middle of the village community presents various problems related to village autonomy. The village has a bargaining space to face and negotiate with specific schemes that will drag the village as an entity. The presence of a mining business in Morowali hardly involves villages in various policies for the mining business. It will be an economic fortune in the Desa/villages around the Bahodopi mining area, including 12 villages, namely: 1) Fatufia 2) Keurea 3). Bahodopi 4) Labota 5) Padabaho 6)

Makarti Jaya 7) Bete-Bete 8) Baho Makmur 9) Siumbatu 10) Dampala Village 11) Lalampu and 12) Le-Le, (BPS Morowali, 2020). Almost all the villages have been pluralistic since the 1960s, especially when transmigration communities were placed in this area and the entry of migrant communities from other areas into Bahodopi. In terms of territory, the largest village is Labota with the largest population and the smallest is Makarti Jaya village with the most densely populated village being Baho Makmur. Road infrastructure in this area has not been built properly with the absence of planning for the arrangement of the city of Bahodopi. The fundamental problems of the village, apart from the economy, are social, cultural, and legal, where the high mobilization of the community to the Bahodopi area has caused various problems from the complex social order to control, and cultural conflicts that have resulted in violent conflicts and the marginalization of local communities due to evictions due to the expansion of the area of mining business.

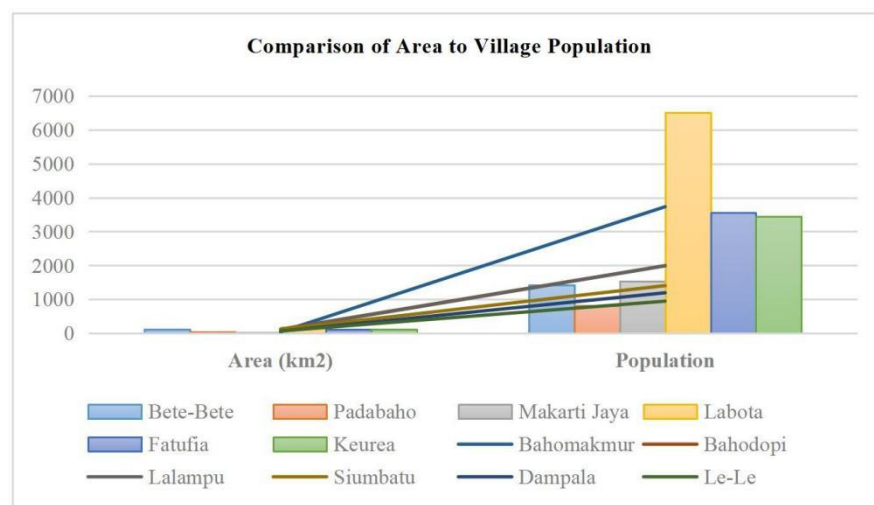


Figure 1: Comparison of areas and population in Bahodopi

Source: BPS Morowali, 2023(BPS, 2023)

A vital clause which is used as the basis for the urgency of villages in the Indonesian government structure places several primary considerations. First, villages have rights of origin and traditional rights in regulating and managing the interests of the local community and playing a role in realizing the ideals of independence based on the Constitution of the Republic of Indonesia in 1945. Second, the development of the Indonesian nationality has developed very far, including the village entity that has developed in various forms. This condition makes the need for villages to be protected and empowered to become firm, advanced, independent, and democratic to create a strong foundation in implementing governance and development towards a just, prosperous and prosperous society. The main essence in the main thought of the provisions concerning the village

places the importance of maintaining the values and beliefs contained in the village as the wealth of the nation and the importance of progress for the village community (Huda, 2017).

Regional development in an area is influenced by the essential characteristics of the Bahodopi region, which comes from the words Baho, water, and Dop; boards in Bungku. It was

named Bahodopi because this area was once overgrown with tiro wood used by the community to build houses. The condition that becomes the community's general condition is, of course, attached as a name because of the general condition that the community over the area can mark. When the Bahodopi area, which became a village, was equivalent to a village in the past, it has now been transformed into a sub-district. Its development phenomena have developed as a new city on the coast of Tolo Bay.

Empirical research from the field shows that the loss of cultural values is a fundamental problem in changing the conditions of the Bahodopi countryside into an industrial area. The foundation of social life has changed drastically due to shifting people's behaviour with social, economic, and cultural patterns of life, which are caused by the mining atmosphere, which is increasingly being carried over to the city capitalist civilization. The condition of the community that was created was increasingly moving away from the essence of the identity of the village community, which prioritized shared values and was shifted by an attitude of individualism. The implementation of village government is more visible as an institution that serves as a complement to the formal fulfilment administration for hiring employees. Mining investment requires a certificate of identity for residents of Morowali and or Bahodopi to recruit company employees.

Although this is not an agreed-upon provision, there is a consensus that there are exceptions regarding Bahodopi's local identity to be prioritized in fulfilling employees at the company as a scheme by job seekers. The shortcomings that the local community has filled will then be filled by elements of job seekers from the region. This provision is chaotic and does not work correctly with the provisions of employees who are not allowed to be over 40 years old. This is now a problem because many people are past their age and can no longer work as labourers and are spread across these 12 villages.

Notably, the euphoria of the mining world began with the entry of PT. Bintang Delapan Mineral remains sad, apart from the impact of the mining business and the imposition of age restrictions to work for the company. This has an impact on the community, who previously worked hard in the early period when the mine entered full-time work and left their primary job as a farmer or fisherman, after the mining business developed with a body condition that was not as fit as before, they were reluctant to return to farming or the forest looking for rattan and resin. The existence of this company makes people reluctant to go back to their old jobs because they are accustomed to company income. As a result of this provision, it leaves problems for the village government as a burden for the government with an unemployed status.

Another thing is also caused by dry agricultural land, which began in 2010. This mining has helped change the land use from limited production forest to production forest and productive land to office areas or supporting offices such as airports. Conditions like this always occur due to the weakness of the government. Even some government officials are involved in efforts to accelerate the business, ultimately marginalizing the community (Riadi, 2019). As for some other people who feel there is no hope of a better life with agricultural production systems on increasingly critical land. This opportunity takes advantage of many job seekers' conditions and the proliferation of various service businesses. Communities carry out genuine land lease transactions for agricultural production in residential areas by making boarding houses for company employees

(Rukmana, 2016). In other positions, some people continue to fight back by filing lawsuits related to the mining work contract (Baid, 2014; Hudayana & Widyanta, 2020).

The population of Bahodopi before the existence of the mine was tiny. However, at this time, it has grown so far that it is not even according to the figures reported in the official

population statistics, which only include the total population of Bahodopi District 7754 Jiwa. As for companies in this area, the number of employees working there is 40,000 (forty thousand) people. Community life that is identical to the condition of the village as a collective work mechanism for the community to improve village facilities and infrastructure is no longer found except for several nuclear family activities in nature—the shift in society that is more functional, which puts forward expertise, shifts seniority. The implications of this condition also impact the condition of the management of the village government in the Bahodopi mine site.

The village government is complicated to mobilize activities that require community involvement in supporting the government, such as cooperation, which has become the culture of the community for various development activities of public facilities such as mosques, public service offices, roads and bridges, and even for farming (Muhammad Nur Alamsyah et al., 2020; Lukiyanto & Wijayaningtyas, 2020; Slikkerveer, 2019; Widaty, 2020; Widayati, 2020). If community participation before mining was very intense, community activities were more focused on main activities such as farmers and a small proportion of fishermen. Current conditions: Each member of the community is much busier with their respective jobs, whether being employees of a mining company for those who meet the requirements, managing a service business, buying and selling, including being a boarding house manager that offers fantastic prices. Every community activity that requires work participation for the common interest is always in calculating money income (Nuraeni, 2018b; Rifandi et al., 2018; Suprihatin, 2014).

Most of the community remains a farmer by re-opening land in another place outside the mining area with compensation income from the old land used by the company. The farming they do in their area has not yet entered the mining business management stage and other areas outside the village with lower prices, especially for vanilla farming. Meanwhile, the old agricultural business in the area around the mine site was more focused on planting crops or vegetables, which are the community's basic needs in the mining area. Agriculture has been abandoned by many people, including lowland rice farming, which used to be the main occupation of the community. This condition is due to river water, which is the primary source of irrigation for rice fields. Its height is below the level of the rice fields with red water as a result of the dredging of ore upstream of the river.

Following the provisions in the regulations on villages, each village government will receive village allocation funds which are measured based on their regional capabilities and are channelled directly from the central government to village accounts. The source of income comes from the Regency APBD and Village Funds, which come from the APBN with an amount that matches the capacity of the Regency APBD and APBN (Andari, 2018). The existence of the APBDs fee for each village is a constitutional fulfilment. However, it does not affect the condition of the village around the mine, which is filled with orientation—capitalists as a result of the mining business. The character of a village that receives funding because of its status cannot support an increasingly vibrant community life with a high economic need. Even though the government and society have made progress with the company's existence, the ominous implications are also felt and require high costs to handle. The description of the allocated village funds allocated for each village in Morowali in general and Kecamatan Bahodopi, in particular, is shown in the table below.

Table 1: Total Allocation of Village Fund for Bahodopi District in 2016

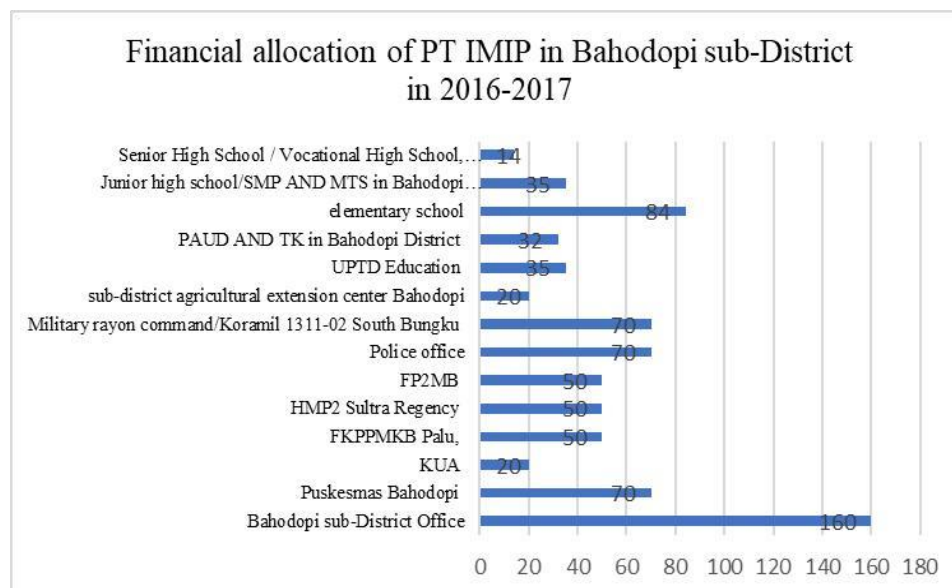
No	Village Name	Amount Village Fund (in Rupiah)
1	Bete-Bete	484.292.000
2	Padabahao	428.463.000
3	Labota	538.094.000
4	Fatufia	433.094.000
5	Keurea	446.979.000
6	Bahodopi	469.752.000
7	Lalampu	422.542.000
8	Siumbatu	474.912.000
9	Dampala	460.349.000
10	Le-Le	452.640.000
11	Baho Makmur	451.778.000
12	Makarti Jaya	432.867.000
	Sub-district Bahodopi	5.495.756.000

Source: Morowali Regent Regulation No. 10 of 2016.

The village area around the Bahodopi mine where the IMIP area is located is very worrying, especially when the dry season arrives, which is estimated to occur from March to October. The condition of the area is very extraordinary, which can be irregular and cause extraordinary conditions that cause parts of the area to be submerged in water, even some bridges have been broken so that the trans-Central Sulawesi-Southeast Sulawesi Road is cut off. Even though the government is trying to improve the quality of roads, the high load on the roads because company vehicles with inappropriate tonnage also accelerates the rate of damage and even damage to the existing bridges. Even though this condition is not in the authority of the villages around the mine, this condition impacts the management of the village government in the area. The condition of the village became chaotic and disorganized, with roads punctured and filled with water.

The phenomenon of irregularity is an implication of the existence of a mine that only provides limited CSR funds to both village and sub-district governments in the form of programs and funds. Of course, this cannot deal with the government's damage in the area to the village, sub-district, and district governments.

Table 2. PT IMIP's financial allocation to the development in Bahodopi



Source: From Various Sources, 2023

Despite this, it is argued that PT IMIP has never been open about the community's amount each year. PT IMIP seems to be issuing a CSR budget that is never sufficient to help advance education in the Bahodopi Sub-District (Moh. Said Mashur, 2020). It can even be argued that these investments in the regions do not make an important contribution to the regions, especially the broad implications they have on the social and cultural conditions of the community (Redaksi LenteraSultra, 2020). Social justice as a multidimensional construct and local practice is a product of local public policies influenced by the forces surrounding them (Bogotch, 2024).

With the support of higher government institutional structures at both the district and district levels and supported by various civil society organizations and advocacy for various other institutions, the village government understands the importance of companies. In addition, the community also broadly understands the ideal framework for the ideal distance between the company's operational location and the settlement. Even though this company is present in the middle of a settlement, there is no win-win solution that can be decided. The community is always in a low bargaining position in negotiations. This implication is caused by the initial interaction pattern of mining development. The village government is not part of the initial determination and planning scheme for the company's location so it has an impact on the integrity of the community. The village government was forced to understand the mining industry scheme as a vital object of the state that requires space that defeats the interests of local entities under village governance that are recognized by the state.

There has been piracy against the existence of the village in the context of governance here. Of course, the people living in the villages of Fatufia and Kuerea inhabited their areas far earlier than the existence of the initial companies in these areas. The existence of settlements that are directly adjacent to the company's main production area, of course, has a broad impact on health, psychology, social and community culture, and the environment (Herlan, 2017). with a range of 8 - 20 km from the settlement. The company ignores the fact that this is under the existing conditions. Even the Fatufia village government office is in the core zone of the company and community housing. This village area has developed as an economic development area triggered by very high human mobilization and immerses the function of the village in the governance structure (Kadir & Suaib, 2020).

The provisions that define employment conditions for local communities are both an opportunity and a problem. A local workforce recruitment mechanism that is adopted through the village government recommendation mechanism is beneficial. However, with increasing age that exceeds the company's conditions, generally, the old employees, whom local people dominate, quit and are replaced by other communities. This was suggested because although the village government recommendation scheme initially worked well, it is not going well. This situation occurs in employee recruitment which is decided through a commitment between the village government and the IMIP or the company as it should be, including the existence of suppliers of goods to companies that have been largely abandoned and replaced by business mechanisms that the company itself decides. This disappoints the government and village community elites because the scheme should channel part of the community in the affected areas to continue to try to become suppliers to the company for various needs that must be supplied from outside areas.

As a local community unit recognized by the Republic of Indonesia because of its cultural, social, economic, and legal background conditions, the village does not appear to be a village autonomy scheme. A village in its management, both potential and financial resources in its territory, can determine a good plan to be managed responsibly. In this regard, the village should have affirmative rights in the mining business management so that it does not give the impression that the village needs the company and not the other way around. The mining company needs the village to invest appropriately and safely.

It has become a stipulation that the village is known as more of a community in nature with the interaction of the people closer to each other and know each other. The social system in question is already difficult to find in the Bahodopi mine communities, which consist of various ethnic and religious units. The number of Bungku local people in Bahodopi is, of course, much smaller than the immigrant community, especially the Bugis ethnic who are the old diaspora in this area since the existence of the Bungku kingdom, the Tolaki tribe from the Southeast, the Javanese, Balinese and Lombok tribes from the Transmigration program, Toraja from DI/TII members Kahar Musakkar who were returned to society. The dominant tribes in Bahodopi today are Luwu, Bugis, Makassar, Mori, Pamona, Gorontalo, Minahasa, Kaili, and various other tribes are the current conditions in each village area in the Bahodopi mining location.

The agenda of strengthening village capacity is an essential agenda in the political and governmental process in the mining area to carry the spirit of building village autonomy side by side with state investment in mining investment. Strengthening village competence and capacity towards village autonomy can be done through the regulatory capacity agenda (regulating) both through village regulations and regional autonomy powers that the district owns to strengthen the position of villages towards mining investment in some issues. However, regarding the village scheme as local wisdom that is maintained, it is appropriate to establish regulatory capacity in the form of the ability of the village government to regulate village life and its contents (area, wealth, and population) with village regulations. Leadership has a critical role in dismantling deep-rooted discriminatory practices and emphasizing the potential of empowerment strategies to bridge educational gaps. Conditions such as those in Bahodopi require valuable consideration for policymakers, educational institutions, and leaders to strive to create equitable educational spaces in the context of a society that is diverse (Dhakal, 2024).

The meeting between the business scheme in the mining business and the lowest level of governmental quality, namely the village, actually does not play a significant role in managing the community's interests. As the provisions in the management of large-scale mining businesses as contained in IMIP, generally, the policies used are primarily from the central government. The existence of a village government in this area is only a support for creating a conducive mining

business. The involvement of the village government is only an intermediary for the company to negotiate with the community in carrying out various things that support the smooth running of the mining business.

One example is the acquisition of various community lands to become mining concession areas. The involvement of the government always puts the transactions that occur by the provisions of "profit compensation" (that is, the locally so-called "ganti untung") which is carried out following the applicable regulations, which in essence becomes a dilemma in the society. The community has a weak negotiating position even though the consequences of eviction through the purchase will eliminate the potential source of income which is their main livelihood. One example is the provision of the Baho Makmur community's rice fields to be used as airport land, originally intended to be a means of public transportation, including public use; in fact, it can only be used by companies that are in the IMIP.

4. CONCLUSION

Desa are the oldest institutional elements of modern society in government in Indonesia. Desa or Village autonomy is a national reality as a form of recognition as a unique value that must be protected by the state. This protection is mainly based on the true nature of desa values that are the glue of community life in the socio-cultural area of the community. The meaning of desa conditions is the provisions obtained based on the needs and aspirations of the local community. This study shows that changes in the system influenced by the dynamics of mining efforts as part of the state's efforts through the government to develop the potential of natural resources for community welfare have an impact on village conditions in the area around the mine. Villages do not have the bargaining power to negotiate with mining business schemes that always hide behind investment mechanisms.

This study also found that optimizing the function and role of the village government to be able to manage village resources so that they can work as political, social, cultural, and legal representations requires a certain basis of authority. Inclusive space in managing village-related potential must be given to villages to be able to dialogue independently with each company in the PT IMIP area. The progress achieved by the company does not then become a curse of resources for village communities which will backfire on the community and the village government itself. Another finding of this study is that the context of the village that is the mining concession area requires a certain capacity for the formation of a village government capacity to be able to manage a government structure that can synergize with the company without leaving the essence of the village and its urgency for the community. The need to increase the capacity and competence of village government officials is a future demand to be able to negotiate with global corporate schemes.

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