

JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



BATAK PARDEMBANAN: Social Construction and the Choice of Malay-Islamic Identity
Sakti Ritonga

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IN PUJON KIDUL, INDONESIA**
Mahatva Yoga Adi Pradana, Asrul, Muhammad Mansur, Hanan Asrowy

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IN THE DIGITAL ERA TOWARDS HUMAN HARMONY AND WORLD PEACE**
Ali Ridho, Widya Ningsih, Fitria Wahud, Idi Warsah,
Waryono Abdul Ghofur, Akhmad Rifa'i

**PROGRAM STUDI SOSIOLOGI AGAMA
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA**

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INTEGRATED COMMUNITY PARTNERSHIP IN PROMOTING TOURISM VILLAGES IN PUJON KIDUL, INDONESIA

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Abstract

This qualitative research aims to learn about the political and institutional model of village heads in East Java in building networks in their villages. The theory developed in understanding political networks was carried out by McCaffrey and Salerno (2011), where the special interests of political entrepreneurs dominate a pattern of political entrepreneurship, incentives from the system built, and awareness about changing political institutions. In addition to the theory development carried out by Wawan Sobari (2019), political entrepreneurship requires leadership based on Javanese cultural values and religious practices. This study found a middle ground regarding the existence of political partnerships by village youth to build village political institutions. In addition, this study also found a critical community culture that was formed within the village head network. Interconnection patterns of various stakeholders form a political network capable of creating a solid image for the local village leadership model. In this paper, the authors try to expand the study of entrepreneurial politics, where networks are needed to support leadership behaviour.

Keywords: Political Institutions; Political Entrepreneurship; Leadership; Partnerships; Tourism Villages



INTRODUCTION

Political partnerships are born not because of electoral needs alone but rather the efforts of actors to carry out political entrepreneurship mechanisms as community empowerers. The existence of regional autonomy makes democratisation in many regions independent (Harris, 2005). The institutions carried out there are also able to encourage the creation of abundant job opportunities. At least this happened during the launch of the Village Fund by President Jokowi at the beginning of his leadership (Subekti & Damayanti, 2019). Evidence of this is also evident with decentralisation which has made regions much more productive. All of this was done in the context of freeing regional elites to develop their areas according to their potential.

Village potential is the primary source of strength in the village (Komariah et al., 2018; Pradana & Istriyani, 2020; Widodo et al., 2018). Where this potential is purely born of the village's local wisdom, each town does have different potential. However, what is of concern to the state is how villages can create opportunities to advance urban areas, which are the basis of people's economic movements. Cultivating the potential possessed by the town requires leadership from one of the people there (Hanafi et al., 2020). All this can be done if village head elections are held with a mechanism reflecting existing local wisdom.

The democratic process that was born from village wisdom has a role in being able to move society as a whole. The culture and norms in the village are one of them (Kamal, 2017). The principle of a reluctant culture makes village people think critically when a bad stigma engulfs their town. This culture is based on the values that come from the ancestors there. Through the democratic process then, the village head was elected. This figure is considered sufficient to represent the culture and political power in the village. Of course, this election is not necessarily carried out with ease alone. Instead, political network models are needed not to allow the public to determine who the figures are.

Existing political behaviour is expected to provide public benefits. All of this must be supported by an institutional model built and shaped by village leaders. Today's village leaders are undoubtedly different from the past. Where village leaders must be able to create village institutions with significant funds and mechanisms difficult for ordinary people to digest, this is where the practice of political partnerships must be built by village leaders in which there are principles of political entrepreneurship and political branding.

This study builds on Wawan Sobari's success in developing a different perspective on political entrepreneurship, where political entrepreneurship can be created with a traditional leadership model that emphasises the interaction between leaders and the community—not forming a patron-client culture but a reluctant culture. Everything is inseparable from the Javanese cultural values and religious traditions built in the village. (Sobari, 2019)

In addition, this study also tries to explore some findings about political partnerships and networks (McCaffrey & Salerno, 2011). The dynamics in the management of interests in the village have had a positive impact on the development of political networks. A cultural approach is one of the village head capitals to form social relations (Formisano, 2001; Mishler & Rose, 2001). Improving the quality of leadership also influences the creation of reciprocal relationships. The emphasis on political entrepreneurship is limited to practices between individuals who develop mutually caring attitudes, especially in the political aspect.

In contrast to the point of view put forward by Wawan Sobari and Salerno, political entrepreneurship is an individual effort as an actor to carry out his social function as a village head or political elite. An indication that the creation of social relations in the village positively impacts individuals who will advance in local political contestation. This attitude was driven by the efforts made by the village elite as a driving force for social change.

First, as an example, there is a form of social change practised by community-based leaders (Selsky & Smith, 1994). It is realised that in developing a community, there is a systemic and structured pattern of relations and communication. Systematic ways seek to show that actors of change can carry out systemic schemes that impact other activities. While the structured design is carried out as an elite form that controls the rules as a guardian of the activities carried out.

Second, various forms of corporate behaviour emerge among community elites, namely empowering figures with empowerment objects created to achieve common goals (Peredo & Chrisman, 2006). This behaviour views empowerers as elites who can make local products as a form of social exchange for people included in the scope of empowerment.

Third, as a community development effort emphasising sustainability and empowerment, a community was formed to act as a driving force for the informal sector—creating entrepreneurial behaviour for rural communities who need help to afford to enter large corporations. This attitude is encouraged by the existence of values that are independent in building the community's economy while increasing the capacity of local/community problem-solving. (Sue Beeton, 2010)

Fourth, there are practices or individual (leader) and community efforts in solving economic problems and carrying out social change creatively. This behaviour indirectly acts as an innovation program to create new products that have been measured in a product evaluation process. So that the elite can survive, creating encouragement to develop their business to a more advanced form by the times. (Bernasconi, 2012; Glaser et al., 1997; Pigg, 2002)

Fifth, on the other hand, buying and selling votes carried out by vote brokers in political contests certainly raises concerns about the mechanism of democracy. (Fauzi, 2017). The existence of this practice makes many people flock to sell their voices for a certain amount of money. This tradition is carried out by entrepreneurs who want to profit when the supported candidate becomes a regional leader. Apart from political entrepreneurs, they also contested the elections. Political entrepreneurs also exercise hegemony over natural resources and have the power to manage them. (Hartati et al., 2019)

The author considers that it departs from the theoretical debate about political entrepreneurship. This study views political entrepreneurship that occurs is not solely for economic gain (McCaffrey & Salerno, 2011); instead, there is a positive side to culture and religious traditions (Sobari, 2019). Instead, it is a social process in driving institutional practices that are carried out by forming a network of political partnerships. Because from a different perspective, the political partnership model can develop a comprehensive network to create conditions for an independent and competitive village. This partnership indirectly adopts the understanding of community empowerment as an object of political entrepreneurship.

Figure 1. How Elites Can Become Leaders in the Period of Sustainability

Elites are figures who have the ability to make changes (Bottomore, 2006; Pettinicchio, 2017; Pradana, 2020; Rahman Khan, 2012)	The elite has an attitude as part of a profit-affiliated corporation (Nakpodia & Adegbite, 2018; Useem, 1980)	The Elite owns these three attitudes as Actors in the Village	Actors carry out social changes to drive sustainable development by running the two capitals they have (AZHARI, 2021; Dumaris, 2017; Pradana & Istriyani, 2020)	Economic capital that leads to village development programs affiliated with village economic changes (Nofrianti & Susilawati, 2020; Syahrir & Darwanto, 2015)	Village Infrastructure and Superstructure Development (Saputra et al., 2019; Wibhisana, 2021)
	Elites represent people who feel the impact of change (Adhuri, 2014; Sandrianto, 2009; Slovak, 1979)			Social capital that leads to community support and encouragement to develop villages through built public trust (Dumaris, 2017; Kadarisman, 2015)	Development of empowered and superior Human Resources (Alford et al., 1993; Apriani et al., 2019; Wibhisana, 2021)
	Elites as community empowerers who drive development (Arjmand, 2004; Boyle & Silver, 2005; Pradana & Istriyani, 2020; Wibhisana, 2021)				

This elite process is what the author tries to explain, namely political entrepreneurship (McCaffrey & Salerno, 2011; Sobari, 2019) built by Elites as actors of change (Beeton, 2010; Peredo & Chrisman, 2006) is an effort to establish partnerships as an effort to defend political power which leads to the continuation of leadership in the village.

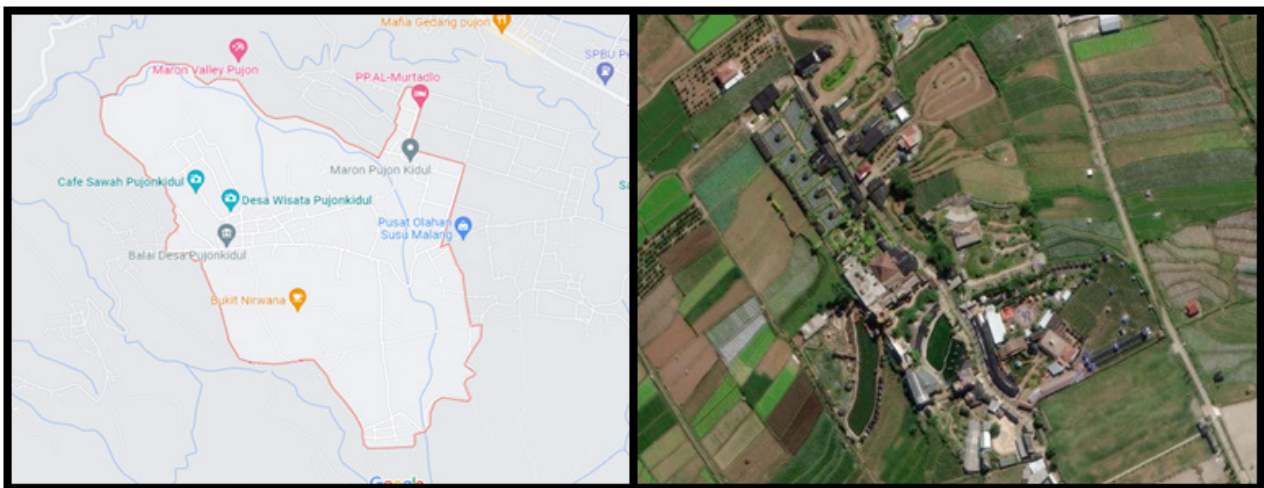
Methods

This political partnership model is taken from a village located west of Malang district and directly adjacent to Batu City, namely Pujon Kidul village. This observation was carried out for a week through the village youth, who is currently the operations manager in the development of the Pujon Kidul tourism village area. This research was conducted qualitatively with biological data sources obtained from informants through structured discussions and interviews. What is of concern is the closeness of the village head to the researcher, which results from coaching from the Malang Regency Tourism Office.

This study will also discuss the network model built by village heads through political partnerships by forming networks in the community. Besides that, to develop the theory of political entrepreneurship, the author tries to change the understanding of the behaviour of political entrepreneurs by utilising his views as a village leader. This village was chosen because of its historical background and the leadership model of the village head in creating a village brand, namely the Pujon Kidul tourism village.

Inversely proportional to the political contestation that occurs by utilising money as a transactional source. The dilemma requires existing leaders to find replacement candidates and have no intention of running, even though they have a chance to win the election. So this is where the author's interest is in developing the theory of political entrepreneurship with a partnership approach and political networks.

Village Overview



Picture 1 Village Map and Village Partnership Map through Cafe Sawah

Pujon Kidul is an agriculture-based village, especially for horticultural crops and dairy farming. This village has a significant problem when many young people who graduate go to cities while others still need to finish school. When Pujon Kidul becomes a tourist village, human resource issues must be prepared, especially when interacting with tourists from outside the town, even outside the district. As recognised by youth leaders, youth who have dropped out of school and women who are projected to fill work-related niches related to tourism lack self-confidence and have low education. Apart from being a farmer, he has yet to experience this experience. They need help communicating using Indonesian and need more interaction with other parties.

Until now, Pujon Kidul village has been an agriculture-based village. However, economic growth occurred when the village proclaimed itself a tourism village. It is recognised that human resource issues are the key to village development. The low competence of the young workforce makes them have a narrow mindset in developing productive potential. The village head believes that human resources quality is only sometimes achieved through formal education. However, it is further acknowledged that village development requires a clear vision and a team that can be mobilised to

realise this idea.

FINDINGS IN THE FIELD

Finding Trust with Evidence

The influence of one's educational strata in giving the confidence to be elected does not apply in Pujon Kidul Village. When developing the tourism village, the village head of Pujon Kidul had formal education up to the State Aliyah Madrasah (MAN). Still, strong leadership changed the mindset of its residents to change. Initiating a tourist village a few years previously as an agricultural village only requires courage to face challenges and respond to potential risks. Moreover, this village needs more human resources.

The trust of the village head as an actor is obtained in the periodisation of social change. The initial challenge was the low support from the apparatus, including village leaders, for the idea of a tourism village. At that time, the newly appointed village head had the conviction to change the village situation. This is coupled with the lack of adequate funds to realise the idea. In 2012, the allocation of village funds for Pujon Kidul was still 172 million, which was only used for operations. The concept of a tourism village must start without a village budget because the initial form becomes evidence and a tool for further communication with various parties to get support and assistance, including the government and the private sector.

The behaviour of the village head shows the ability of vision to absorb all the village's strengths. Even though it was only a small amount of financial support, the attitude shown encouraged efforts to improve the community's perspective first. As Ilham said, (a 28-year-old youth who is currently the head of the village tourism division)

"The leader at that time only moved his feet to change the ordinary people's understanding one by one. Most people ask, will I live well when this village changes?" (personal communication, December, 2022)

Based on the periodisation of changes in community understanding, the village head showed his courage to give village land (which is a salary as a village head) to be changed and used as a driving force for the community's economy through the modernisation of cafes. The Head of Pujon Kidul Village, Udi Hartoko, corroborated these words,

"I am the leader in the village; I want to return the children to the village so they don't work outside the village; what's the method? Land belonging to residents to build other tourist attractions." (personal communication, December, 2022)

As an actor in village change, the village head develops the authority to establish relationships with corporations (banks). The courage was carried out by putting the banking mechanism to move the community's economy. The exchange was carried out by boldly asking for the bank's CSR funds as the principal capital for running the Sawah cafe. In 2013-2014 this rice field cafe was inaugurated by the Regent of Malang Regency as the village's leading sector. So that with the changing aspects of the village development scheme, a tourist village for Pujon Kidul was born.

Driving Change

Motivating young people who 'feel secure' and accept things as they are with past conditions and limited knowledge also generates ridicule. This procession begins when the village head gathers youth who are agents of change for the village in the future. Looking at the statement explained by the Government Figure, Doris,"

"When the father (village head) gathered the youths and elders, the first thing that appeared was blasphemy and ridicule. They even said crazy by the people present. But one thing that continues to be said is that this village must change, not to provide agricultural products to the city, but the urban community must visit this village." (personal communication, December, 2022)

The village head's courage in defending his argument is critical to gaining trust through community sympathy. However, the harsh words made the village head stick with his attitude. This attitude is based on the experience of being a youth in the past. Especially in mobilising young groups who are members of Karang Taruna, it does require capital. Because capital can mobilise youth support to increase the village budget, it must be encouraged to do productive things to generate income.

The village youth group is also dominated by those with low education with low parental educational backgrounds. Based on the results of interviews with the village head revealed that

"Awareness of obtaining formal education is still deficient for most Pujon Kidul people. Only in the last three years has this village had several youths studying in college, even the head of the tourism Bumdesa and the tourism manager have not wanted to continue their education in the future." (personal communication, December, 2022)

The social change desired by the village head shows the direction of change in tourism managers' thinking. These moves are felt to have lasting effects. Young people were considered to have more vital physical abilities than the older generation, who at that time only worked as farmers and cattle raisers. The pattern of leadership that is carried out must be distinct from the experience of the village head as a youth and part of the village community. Therefore, the village head tries to move his leadership when this power is owned.

Starting Community Empowerment

Another change in the leadership made by the village head is interesting to explain more about the strong leadership attitude in developing the village. One other important indication lies in strong leadership. The village head showed this behaviour as the key to the development of Pujon Kidul village with the village head's ability to read opportunities and deal with risks. According to him,

"At that time, we could see Batu City with its many popular tourist attractions, but I found one opportunity: there is a saturation point with expensive entry fees, and the whole thing takes a long time. So then, I made a Village Development Plan by applying the direction of village tourism development as the main sector." (personal communication, December, 2022)

The village head began to carry out the initial mechanism as a way of sustainable development. The declaration of Pujon Kidul as a tourist village is directed at absorbing young workers who do not have permanent jobs and have jobs that are not worth the salary. The first process began by mobilising young groups to manage local potentials, such as natural resources, animal husbandry, agriculture and cultural arts and the community's social life. The second process is to continue to outreach to the broader community to realise this idea so that several tourism-supporting infrastructure facilities are recognised, like homestays and tourism awareness groups. The third process, which is the primary key to success, is establishing relationships with private companies, banks and also academics to formulate a village master plan jointly. This attitude made the village head gain recognition from the community, even though it was only the initial planning.

In 2016, Pujon Kidul village finally turned into a superior tourist village with the potential of the main town, namely Cafe Sawah. Changes in the potential of this village are integrated with the completeness of tourism support structures; there are homestays, education on plants and livestock, dance attractions and supporting facilities such as playing arenas for children. Although currently, the village head admits that

“Not all of them can be said to be successful; the important thing is that I can recruit village children to work with salaries that are by regional standards, even though there is a sense of pride when many urban people visit their village.” (personal communication, December, 2022)

“This is what I always want to see my village progress not only as an agricultural area but also as a leading tourism area.” (personal communication, December, 2022)

The communication network carried out by the village head has just stopped. It was running the village development mechanism by putting the initial concept in the field of food and views of mountains and rice fields. It doesn't seem to make management stop. Even some areas initially managed for agriculture have turned into playgrounds for tourists. In addition, there is business development in other service sectors, such as photo booths and various foods.

The village head's relationship with various stakeholders is also significant in driving the empowerment model. Every community group is approached to maintain public trust. As stated by the vegetable farmer's mother,

“Mr Udi, it makes old people feel we can't do anything without him. We must stop being farmers by laying out the land for young people to work on. I am sure they will succeed, as explained by the head of the village several years ago”. (personal communication, December, 2022)

The integration of the actions taken by the village head seems not only to the social sphere of the community but also to the socio-economic arena. Management begins with Village-Owned Business Entities, also driven by the community. No less attractive according to other people also mention that,

“BUMdesa was our first start working as farmers to feel the ease of accessing seeds, fertilisers to irrigation in the fields. This cannot be separated from Udi’s ability to move people’s trust to change, especially us, the elderly.” (personal communication, December, 2022)

The positive role shown by the village head cannot be separated from the existence of the Village Law and the authority to build BUMDes. BUMDes have a crucial role in managing productive village finances. Villages include funds as partners (shares) into BUMDes, whose mechanism is regulated by the Village Law, and its implementation is developed by Village Regulations (PERDES). In addition, BUMDes finances are published transparently, which the village community can access via billboards or the village website. So a rule was formed that this village institution could manage the rice field Café. Therefore, developed village tourism can be further developed by working BUMDes. In addition, the driving force is carried out by the tourism awareness group (POKDARWIS).

Building Commitment and Producing Political Products

The leadership of the village head is obtained with the community’s trust as the principal capital. This capability must be supported by the commitment of the village head to achieve and continue to carry out periodic evaluations of how far Pujon Kidul village has developed. According to the existing female worker said,

“Mr Udi’s leadership has encouraged us as women to help our husbands to work at Cafe Sawah. Apart from that, the youth are also diligent in creating new sales for tourists who attend; everything that is trending on social media is all here.” (personal communication, December, 2022)

The awareness built by the community is a positive impetus for the village head to link innovative leadership continuity. This continuity is created by always carrying out deliberations with the village community. Besides that, the results of the reviews continued with the making of village rules so that the reality put forward could become an agreement obeyed by the village community.

This commitment also gave birth to other thoughts from the village head to prepare his successors. Development planning in the village does not only consider who creates development and change; it also has to consider the future by whom the town will be driven and what mechanism will be implemented. According to Udi,

“Children now don’t want to go to college; they are comfortable with their salary in the village. I always encourage and provide scholarships for those who want to continue their studies but need more confidence in carrying out leadership through formal channels. Instead, they prefer entrepreneurship and mobilising villages in the non-formal realm, namely tourism.” (personal communication, December, 2022)

A tourist village built with only one main local central now impacts several surrounding areas, and the growth of productive business units is carried out under BUMDes. The data currently available states that more than 200 workers come from the village of Pujon Kidul with regional standard salaries. This is the village head’s commitment to solving significant social problems. In turn,

this contributes to solving local social issues.

The management of a tourist village which has opened up many visits from the outside community also contributes to the economic and social dynamics of the town. Stalls and other productive activities grow along with efforts to serve visitors' needs. Youth and women's groups are active in efforts to improve the face of the village to be more friendly, open and clean. The support of other government programs, such as using yards for vegetables, follows this. Field studies show that there are still many productive economic opportunities that both youth and women's groups can develop. Everything is waiting for encouragement from outsiders, especially the government above them, to facilitate and make it happen, including reducing the capacity of the government and village communities to build links with various outside non-government parties.

Forming Governance to Prepare Cadres

The attitude of the leader is grown in work programs in the village. This is driven by the village head's ability to manage his social and political system. There are several policy models explained in the realm of youth regeneration. Udi Hartoko, as the head of the village, has experienced success in building the Pujon Kidul tourism village to an international level; this is evidenced by the awards he received in competitions in Southeast Asia. This regeneration mechanism shows that the village head wants to put his position where he has been finished.

Developing the capacity and competence of leaders in providing opportunities to others is a form of political sincerity. This behaviour must be distinct from the political management that has been prepared. Initially, the village head conducted personal training for several villagers, especially village youth, until, in the end, a Community Group engaged in the tourism business (POKDARWIS) was formed. The statement explained by Pak Udi shows that “

“In preparing good cadres, it needs to be supported by Indonesian language skills, manners, and guidance in welcoming other people and tourists. I do this in the form of training them informally by communicating in a relaxed manner. Then proceed with building interactions with various. If it is felt, it will have a big impact, establishing a relationship with a kinship approach so that psychologically it can unite.” (personal communication, December, 2022)

The village head saw that in the cadre management he had made, there was not much training material that supported the managerial skills of youth and women, such as business and entrepreneurship planning, information technology-based training, such as 'selling' the Pujon Kidul tourist village through social media which is the current demand. According to Ilham's expression, it shows that,

“Visitors mostly do “Marketing” of tourist villages through online media.” (personal communication, December, 2022)

Furthermore, Ilham also confirmed the need to develop youth staff to manage a tourism village in a comprehensive manner, such as the ability to communicate with visitors and package village potential in a unified tourism village profile.

The limited involvement of the private sector also affects increasing youth's capacity to work on all aspects of village tourism management. So the existing management relies more on the encouragement of the local government through its tourism section to bridge the youth's capabilities in the future; on the other hand, there are training institutions or courses that could be more involved or systematically involved in building the human resource capacity of Pujon Kidul village. Finally, the village head began to enter the public sphere by domesticating a sustainable tourism village. One of the manifestations is a commitment from private institutions and educational institutions to put their programs and students together to move the community together.

Based on Ilham's explanation, "there were absolutely no youths who took the initiative to take part in training and courses, until that time I ventured to take part in training at the tourism office, so that the certificate I obtained could later motivate other young people."

He added,

"The encouragement that Pak Udi gave was also important; the trust he gave to us young people made us feel reluctant and also thought about continuing to innovate for the development of a tourist village." (personal communication, December, 2022)

The leader's understanding in developing the object of his service is also inseparable from the strategic vision and mission, based on complaints from tourists, communication with village organisers and seeing opportunities through state policies. Finally, based on the guidelines made in Village Regulation no. 5 of 2015 concerning the Development of Tourism Villages and Cultural Preservation. The village head sees the value of three principles in the policy that can be accommodated, including economic, socio-cultural and environmental regulations. These principles are primarily a form of change in village society, namely changes in the economy, socio-culture, and an environmentally minded mindset. The structure of value that is accommodated by the village head is placed on the development and construction of a tourist village so that three pillars of control are formed,

The policy made by the Village Head emphasises participatory principles with the involvement of all parties and stakeholders at the village level and a function-based tourism area zoning approach, namely educational tourism zones, home industry tourism zones, and nature tourism zones. According to him,

"Land use will only last for a while when tourists are bored with monotonous places, so it needs to be expanded by building business zoning, outlined in the village strategic plan. I hope that the community can understand and become my next cadre to maintain and maintain the attitude of a village community; you don't have to leave the village; you have to be here to do what's best for the town." (personal communication, December, 2022)

Political management currently being carried out is more towards strengthening policies so that with the existence of village policies, it can anticipate the continuation of the control of tourist villages even though the village head will later change with a new person. The legal umbrella can limit conflict and prevent the emergence of jealousy from other communities. Therefore a joint business place was formed through a business unit in a village-owned business entity.

Understanding the conflicts that cannot be separated, so facilitating the community's overall will to join the work unit can gain trust in leaders and an attitude of independence because the view of the village head is driven by the philosophy of carrying out the mandate of the people who choose not to be half-hearted.

The governance of Pujon Kidul village as both a tourism village and an agriculture-based village related to future employment issues is the role and vision of the village leadership. Under the current conditions, budget allocations for policies and discourse have not yet touched on local human resource capacity-building mechanisms as workers (managers). The central role of leadership and innovation, and perspective is essential without the intention of relying on the figure/figure factor of the village head in carrying out partnerships with the community as a mandate.

DISCUSSION

Political partnerships arise because of the encouragement of the elite to maintain their power. This attitude is part of a political strategy in the process of contestation. However, another understanding explains that this attitude is like other parts of political entrepreneurship. Social, political and economic changes are facts and sustainability that must be faced in the labour market, especially in the development of tourist villages. These changes encourage the emergence of political mechanisms and behaviours that drive all aspects of elite ownership.

The concept of political entrepreneurship carried out by village heads in East Java in the development of tourism village institutions is shown in the five characteristics of elite behaviour in networking. First, changes in the global situation before and during the pandemic era resulted in a decrease in youth's interest in getting a job. This is driven by the mentality of a child in developing their independent businesses. In contrast to what is done by skilled local village elites. Building trust is done first to get closer to the community.

The ability of the elite to bridge the interests of the community with the interests of the business world indirectly emphasises the need for trust to make it easier for the elite to act as actors of change. So that with a good image and complete confidence, the elite can prove that they can have a positive impact. This treatment is in line with Pareto's explanation that the community-based business concept requires potential strategies in areas of poor communities. This encouragement becomes a form of entrepreneurship rooted in the community's culture by mutual trust in one another (Pareto & Chrisman, 2006). Another explanation states that as a condition for the acceptance of political elites to become part of the social system. So it takes a determinant factor and firm characteristics to be trusted so that the consequences as evidence can be shown. (Berg Johansen & De Cock, 2018; Rahman Khan, 2012)

Second, responding to people's trust in elites willing to become partners requires connection and attachment to the form of driving change together (Nakpodia & Adegbite, 2018). Based on the paradigm shift in the implementation of the public sector, there is a change in youth competence by building a network of togetherness. This becomes easy because the elite is part of the social system that is in the structure driving change.

The paradigm of networked governance encourages village head organisers to run governance and welfare functions based on the principle of achieving public value. (Carroll & Carson, 2003; Useem, 1980). In essence, every effort by the government to make changes and the function of public welfare needs to be innovative to impact the public and be oriented towards improving people's interest.

This conception is certainly in line with the entrepreneurial attitude explained by Salerno and De Vries, that expanding political entrepreneurship requires encouragement from the elite as entrepreneurs. This push emphasises mapping the elite needs of partners who want to put their shares in the object of empowerment (De Vries et al., 2021; McCaffrey & Salerno, 2011). So that the power of the village head as an actor can foster traditional attitudes, as stated by Wawan Sobari (Sobari, 2019). Because, indeed, social relations in the internalisation of local culture cannot be separated just like that.

In addition, a third value aspect requires actors to start implementing their empowerment programs. The empowerment process that was carried out entered the stage of socialisation and giving understanding to youth. This attitude is an actor's capital to show how much he wants to develop a tourist village. In this understanding, Hooghe explained that political entrepreneurship requires a democratic atmosphere that presents community support to actors as entrepreneurs. It is hoped that there will be no competing views to show which concept is the best (Gordon & Stenvoll, 2007).

Fourth, there is a need for commitment from the entire community empowerment structure. This behaviour emphasises the aspect of the community's trust in actors as leaders capable of driving village change. So that is what happens in networking; actors have collaborated with various interests. This attitude is also driven by understanding. The essence of political entrepreneurship is the diversion of production from the path it would take in an unregulated market. However, this production generates revenue streams for political entrepreneurs that are very similar to market entrepreneurs (Pettinicchio, 2013).

As the fifth effort, actors certainly need management aspects of governance to prepare their cadres. The pattern of leadership in Java shows the leader's careful attitude in maintaining the rhythm of changes that have been made during several leadership periods. Therefore it is necessary to encourage other cadres to inherit the network that has been arranged sustainably.

The process of political entrepreneurship carried out by village heads in East Java in developing tourism villages is a process of building partnerships through networks created and formed to run tourism village development programs. Five work ethics can later complement actors' attitudes to develop their potential strategic sustainability as political entrepreneurs. However, this does not rule out the possibility that this strategy will not involve him returning to contest elections in the village. But someone else believed they could continue the program and its leadership.

CONCLUSION

This study finds that the theory of political entrepreneurship put forward by previous figures and expanded by adding new perspectives is an effort to build political partnerships. Political

partnerships are based on attitudes that require actors to carry out their leadership vision through interaction between structures of interest in the social system they live in. In addition to the economic impact, which is the main success, actors must also be able to drive change in their political power and their political power work program that has been put forward during the selection process. On the other hand, the existence of local culture has an impact that the presence of social change actors can move the community together to change for the better, such as changing attitudes and perspectives to become a tourist village.

The five aspects found by the author indicate that there needs to be more in the theory of political entrepreneurship, which only emphasises aspects of increasing the economic status of the elite. Where political power is utilised with the conception of an entrepreneur, only the elite dominates the entire sector of change so that the elite is the only actor who feels the impact of the entrepreneurship he built. But not with political partnerships, which are shown as the goodness of the attitude of political entrepreneurs.

Understanding political partnerships in the concept of political entrepreneurship encourages the author to get out of mainstream studies of entrepreneurship in the economic context, which is synonymous with profit-seeking businesses, both in terms of profit (money) or electability; the main thing is personal profit. Political partnerships are not only motivated by economics but also involve social motives to improve the economic standard of a certain number of people (communities), not individuals. The partnership is an instrument of sustainable community development, not an increase in individual economic level. Moreover, collaboration is practised in society.

The political partnership is the practice of actor leadership to build public trust that does not place electability as the primary goal. Electability will grow when results prove that trust so that the electoral effect coexists with increasing the income of the surrounding community to carry out the mission of community empowerment. Actors who are village heads have the power to solve community problems related to creative efforts to solve economic and social issues. So that, in the end, the community can be empowered to run a program that has been going well.

An essential part of political partnerships adopted in political entrepreneurship theory lies in efforts to practice change in a participatory manner. It takes commitment to build a democratic climate in society and showing products that can encourage the development of tourist villages. Because the main thing is for the actor, when this partnership is implemented, the institutional mechanism can work with the agreed system, following the policies that have been made and the management that is carried out to realise the sustainability of the village, not the political actors.

Declarations

The authors declare no competing interests. The authors did not receive support from any organization for the submitted work. The author only maximizes the ability to write scientific articles in accordance with the field of social sciences he is engaged in. The author hopes to get financial support later, but if not, the author tries his best to borrow it.



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