

## The dynamics of the relationship between the Kotaagung Village government and the farmers group in the practice of Saemaul Undong values

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### ABSTRACT

This study examines the dynamics of the relationship between the Kotaagung Village Government and farmer groups in adopting and implementing *Saemaul Undong* values as a community-based development strategy. Values such as independence, hard work, and solidarity serve as normative frameworks for interactions between state actors at the local level and farmer communities in efforts to improve food security and village welfare. Using a qualitative descriptive approach and data collection techniques, including in-depth interviews, participatory observation, and documentary studies, this study found that the relationship between the village government and farmer groups is dynamic and influenced by factors such as local leadership, institutional capacity, patterns of communication, and social trust. Despite challenges in terms of program consistency and the active participation of farmers and their groups, the practice of *Saemaul Undong* values successfully facilitates more productive collaboration in the planning and implementation of collective agricultural activities. This study recommends strengthening collaborative governance based on local transformative values as a foundation for sustainable village development in Indonesia.

**Keywords:** Saemaul Undong, Farmer groups, Village government, Power relations, Village development, Local collaboration, Food security.

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## 1. INTRODUCTION

From a governance perspective, food security is not only a technical issue of production, but also a governance issue involving power distribution, citizen participation, and institutional capacity at the local level. Through UU No. 6 of 2014, village governments were granted greater authority to regulate and manage their own budgets to encourage village independence and empowerment. In this context, villages are not merely the lowest administrative entities in the government structure but rather living spaces where power relations, the articulation of interests, and the realization of collective values that influence the direction of local development take place. Pekon, as the nomenclature for villages in Lampung Province, reflects the unique dynamics of local governments that directly engage with the community, particularly farmer groups, as strategic actors in the food system. However, reality shows that the relationship between the pekon government and farmers' groups is often unequal.

The pekon government, as the formal representation of the state at the local level, still tends to dominate planning and decision-making processes. Farming communities, which play a key role in food production in practice, are often positioned as complementary rather than equal partners in the village development process. In this context, it is important to examine how development values and norms can shape or shift power dynamics in villages. One relevant approach to contextualize in village practices is *Saemaul Undong*, a rural development movement in South Korea that emphasizes diligence, self-help, and cooperation. *Saemaul Undong* is not merely a development program but a social movement that transforms social relations and power structures in rural Korea, shifting from dependency toward collective self-reliance. The core values of *Saemaul Undong* offer a reflective approach to village development in Indonesia, particularly in promoting a shift in the relationship between village governments and community members from a hierarchical relationship to a collaborative one. However, the implementation of these values in the Indonesian context requires adaptation to the local culture, institutional dynamics, and contextual village political practices.

Kotaagung village in Tanggamus District is a relevant case study because it has a strong horticultural agricultural base, a tradition of cooperation that still persists, and an active farming community that interacts with the village government. Based on Kotaagung Village profile data, as of 2025, there are 15 active farmer groups in the village. These farmer groups involved 428 people and managed 87 hectares of rice fields and 165 hectares of community gardens. Despite this, the level of participation of farmer groups in the Musrenbangdes is quite low. The active participation of the community at every stage in the running of village funds, from planning and implementation to monitoring, is important. This participation allows the village government to gain a more detailed understanding of the needs and priorities of the community so that policies can be more responsive and targeted (Adeliya et al., 2019). On the other hand, the pekon government has started to initiate a more participatory approach to yard self-management, but it is not yet fully based on collective values and to accept the existence of love stars in the community such as *Saemaul Undong* values.

Therefore, the purpose of this study is to examine the dynamics of the relationship between the pekon government and farmer groups in *Saemaul Undong*. The main emphasis is not on the transfer of development models but on the collective values practiced within local power structures. A governance approach is used to examine the institutional, relational, and cultural aspects of village development, including how power distribution, policy legitimacy, and citizen participation manifest in social spaces at the village level. This study also contributes to expanding the scope of local governance studies, which have traditionally focused on formal structures and institutional instruments, by focusing on value practices, community-based power dynamics, and local governance transformations rooted in collective ethos. Thus, this research is not only empirically relevant, but also theoretically significant in promoting a more reflective, contextual, and participatory approach to governance through the values of *Saemaul Undong*.

## **2. LITERATURE REVIEW**

### **2.1. Village Government and Power Relations**

A village is a political arena whose membership consists of a village community. For the community or its residents, a village is a space for habituating or being accustomed to democratic practices and principles (Amanulloh, 2015). Village/Pekon governments often hold a dominant position in resource management and planning processes, although normatively, they are expected to facilitate citizen participation. Michel Foucault's thinking on power offers a different approach from the traditional political perspective. Foucault sees power as a dispersed force operating within complex social networks, rather than viewing power as direct domination by one group over another. Power, from Foucault's perspective, is not bound to a formal institution like the state but is pluralistic and present in every social interaction (Sunaryo, 2023). Foucault emphasizes that power is relational rather than hierarchical. This means that power is exercised in the interactions between groups and institutions. Specific to the governance of the village, such as Kotaagung Village, the relationship between the village administration and farmer groups is an example of the decentralized distribution of power, which arises from the dynamic interaction between the two.

Interestingly, Foucault discovers Weber's emphasis on charisma as a form of legitimacy and authority and Marx's view of power as class domination and economic ownership. For Foucault, power is not only the possession of a certain group; rather, it is a process of shaping, conditioning, and regulating social action. In his view, power is productive and not merely repressive (Mudhoffir, 2020). Foucault's model of disciplinary power, in this sense, demonstrates how power acts not simply through law or punishment, but through surveillance and the regulation of behavior. Indeed, power operates very much in the name of normalization, conditioning the individual to act within certain norms and creating a social order without any obvious forceful intervention. Foucault also rejects the model of power flowing from the top down; instead, he says that power exists on every level of society and is constantly created through dynamic social relations. Power also has the potential for resistance; thus, it never becomes a static and definitive phenomenon (Foucault, 1991).

In this regard, the governmental concept of "the rationality of government" was developed to explain the practices in the workings of the indirect social regulation of power. Thus, governmentality not only addresses the functions of state institutions, but also refers to the kinds of thinking, techniques, methods, and strategies that actually shape the behavior of society. On this issue, Foucault distinguishes between power relations and relations of domination. Power relations allow the possibility of reciprocity and negotiation between both parties involved, while relations of domination indicate that one party can unilaterally exercise control over the other. This becomes important in the understanding of the dynamics of power in presentism, where modernity is not determined only by hierarchical structures but also by complex horizontal relationships, often covert.

The understanding of village governance must be viewed from the contours of power relations that define who gets to speak, who decides the direction of development, and who suffers from or enjoys local policies. Therefore, the analysis of these powers is useful in understanding how local actors, such as farmer groups, become part of village governance schemes characterized by hierarchies and elitism. Local power structures, as shown in studies such as those by Eko (2014), do not invariably mirror the tenets of deliberative democracy, as decision-making practices, including village deliberations, budgeting, and control over village assets, enjoy domination by village elites. The interlinkage between the village government and community groups, including farmer groups, is characterized by tensions between institutional forms and informal patron-client power practices.

### **2.2 *Saemaul Undong* as a Collective Value of Village Development**

*Saemaul Undong* was such a program implemented by South Korea as an economic development initiative in the 1970s. The movement was established by President Park Chung-Hee and officially

launched in 1970. Its main objective was to improve people's lives, especially in rural areas, so the purpose created this spirit of togetherness and independence among people. As with most movements, this also served to activate the development of South Korea as a nation towards a prosperous and within-resilient nation by harnessing its own people (Korean Overseas Information Center in Bimantoro, 2017). *Saemaul Undong* is aimed at medium-and long-term goals. In the short or medium term, it focuses on improving the quality of life and welfare of people in rural communities. Over the long term, *Saemaul Undong* would like to build a sound base for the creation of a resilient and competitive nation by forging modern communities with a common vision (Saemaul Academy, 2008).

*Saemaul Undong* focuses to implement itself with the key slogans of commitment, self-reliance, and cooperation for rural reform, social development, and economic development. *Saemaul Undong* aims to ensure economic growth by improving productivity and per capita income in South Korea. This would ensure a better quality of life for every individual, and their social environment closely matched the economies of urban and rural employment and production capabilities. *Saemaul Undong* is appreciated in many countries as a ranging alternative development paradigm, so create empowered rural communities sustainably. This is indeed the crux of *Saemaul Undong*; it may be rooted in the very psyche of South Korean society and comes from the strong commitment of national leaders to liberate their country from the grip of poverty. The success of *Saemaul Undong* in propelling the economy of South Korea is closely linked to the active support from the government and the unwavering commitment of rural communities to the core values of the movement: perseverance, self-reliance, and cooperation. The key to the Saemaul Undong movement's success is land reform, leadership, government intervention, community participation, and spiritual reform (Hyeon, 2015).

Driven by community participation and local leadership in building co-collected awareness in their villages and engaging in variegated structural changes at the village level, *Saemaul Undong* does not abide by the classical top-down development models of collective interventions. The Korean village power structure transformed from state-dominated to an autonomous and socially and economically empowered structure with proven success (Kyungwon University Saemaul Academy, 2008). *Saemaul Undong* is beginning to change the physical landscape of villages and simultaneously builds a new culture and ethos that empowers communities to act as agents of development. In Indonesia, international collaboration and value-based pilot projects are already implementing some aspects of *Saemaul Undong*; however, these changes cannot simply be replicated; rather, they need to be tailored and take into consideration the local culture, social hierarchy, power dynamics, and the village's institutional capabilities. In the case of Pekon Kotaagung, the fundamental principles of *Saemaul Undong* serve as a vital reference for advancing the shifts in the relations of the village government to the farmer groups towards more collaborative and participatory frameworks rather than purely hierarchical ones. However, value adoption does not easily disrupt the prevailing power dynamics. Therefore, it is critical to study how the values of *Saemaul Undong* are portrayed in local governance through the practices of local negotiations, resistance, or reinterpretation by the actors involved.

### 3. METHODOLOGY

This study conducts a qualitative descriptive analysis of the dynamics of the relationship between the village government and farmer groups in Kotaagung Village using the *Saemaul Undong* values approach. This study uses a descriptive qualitative approach, which allows for an in-depth exploration of meaning, relationships, and social dynamics that cannot be represented through quantitative data. Qualitative research places the researcher as the main instrument that actively selects, interprets, and analyzes data in a complex social context.

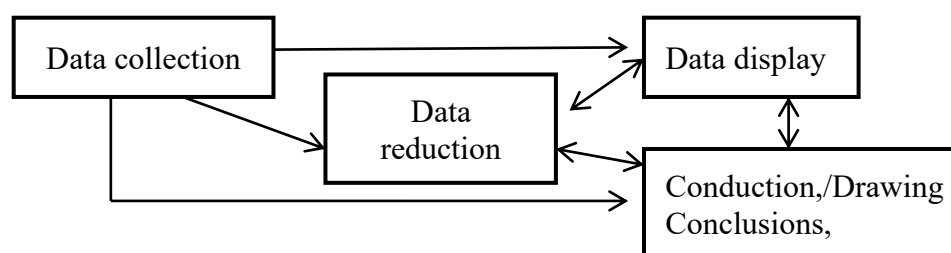
#### 3.1. Data Collection

The informants in this study were selected purposively, considering their direct involvement in village governance practices and agricultural activities based on *Saemaul Undong* values. The main criteria

for selecting informants included (1) formal position in the village government structure (village secretary), (2) active role in farmer groups or community-based organizations, and (3) involvement in *Saemaul Undong* practices/value-based development programs. Six informants were interviewed: one village government official, two active farmer group members, one community or traditional leader, and two agricultural extension officers (PPL) from the Kotaagung Agricultural Extension Office (BPP). The data collection techniques used were: 1) in-depth interviews, conducted in a semi-structured manner to capture subjective narratives, perceptions of power, and collaborative practices or dynamics among actors, and 2) participatory observation, conducted by attending farmers' group meetings and activities. The researcher directly observed the social interactions and decision-making processes. 3) Document review and documentation: The Village Medium-Term Development Plan (RPJMDes), Village Budget (APBDes), Village Profile, farmer group activity reports, village archives related to government-farmer group interactions, and documentation of various farmer group activities.

### 3.2. Data Analysis

Data analysis was conducted following the stages outlined by Miles and Huberman, which were divided into three main processes: data reduction, data presentation, and conclusion drawing. The three data collection methods—interviews, observations, and documents were combined through methodological triangulation to enhance the validity and reliability of the results. The triangulation process was performed as shown (Figure 1). 1) Data Reduction: Data from the interviews were verified through observations and document content. For example, the village secretary's narrative regarding farmer participation in deliberations was verified through field observation notes and minutes of village meetings. 2) Data Display/Presentation: Data presentation in this study was carried out through brief descriptions, charts, flowcharts, or relationships between categories. At this stage, the previously reduced data were systematically reorganized to make the structure clearer and easier to understand. This reorganization helps researchers to identify patterns, relationships, and dynamics occurring in the research process based on field findings. 3) Drawing conclusions: drawing conclusions and verification. The initial conclusions are tentative. This approach not only provides a description of the phenomenon but also allows for the exploration of the mechanisms of power operating in the relationships between village actors, including how collective values, such as those promoted by *Saemaul Undong*, are mediated in local governance practices.



**Figure 1. Data analysis components**

## 4. RESULT AND DISCUSSION

### 4.1. Institutional Configuration of Farmer Groups and Challenges to Independence

In the context of ideal village governance, farmer groups not only play the role of agricultural producers but also as an integral part of local socio-political institutions that contribute to community-based development. The institutional framework of farmer groups is an important instrument for channeling the aspirations of citizens, strengthening economic independence, and building more inclusive participatory structures. However, the institutional strength of farmer groups depends heavily on two main

factors: internal capacity (number of members, organizational continuity, and level of independence) and structural support from the village government as an institution that manages local power (see Table 1).

**Table 1. Profile of Farmer Groups in Pekon Kotaagung**

NO	NAME OF FARMER GROUP	ID OF GROUP	NUMBER OF MEMBERS	RICE FIELDS (HA)	YARDS (HA)	FIELDS (HA)	GARDENS (HA)	FISH PONDS (HA)	GROUP CLASS	YEAR OF ESTABLISHMENT
1	Seangkona II	90920	26	12	4	0	5	1	Beginner	1980
2	Angon Saka	90971	30	12	3	0	15	0	Beginner	1985
3	Maju Jaya	90944	42	15	4	0	15	0	Beginner	1991
4	Seangkona I	90987	26	12	5	2.5	15	1	Beginner	1991
5	Sido Rukun	90987	16	13	2	0	5	0	Beginner	1992
6	Mandiri	91013	32	4	2	0	15	1	Beginner	1994
7	Tulung Langok	91028	29	19	5	0	10	0	Beginner	1997
8	Berkah Alam	1022882	26	0	2	25	10	0	Beginner	2021
9	Sido Makmur	1083732	34	0	3	10.5	15	0	Beginner	2021
10	Sidomaju	1098913	18	0	2	19.5	15	0	Beginner	2021
11	Yaqin Jaya	1064763	30	0	2	6	25	0	Advanced	2021
12	Pawon Lembur	1137425	30	0	8	0	15	0	Beginner	2022
13	Sahabat Alam	5058557	30	0	0	0	5	0	Beginner	2022
14	KWT Seandanan	5047758	30	0	0	0	5	0	Beginner	2022
15	KWT Khanggom	998650	27	0	0	0	0	0	Beginner	2022
<b>TOTAL</b>			428	87	36	71.5	165	3		

Source: compiled from the Profile of Pekon Kota Agung and BPP Kecamatan Kotaagung

An analysis of institutional data on farmer groups in Pekon Kotaagung shows that there are 15 farmer groups, with a total of 428 members. Although this number indicates significant social potential, from an institutional quality perspective, all groups (except one) are still categorized as beginners. Only one group (Yaqin Jaya) was classified as advanced, while the others did not show significant institutional progress. This limitation at the institutional level is an important indicator that the principle of self-help, one of the core values of *Saemaul Undong*, has not been fully internalized. The low classification of the groups indicates that most of them are still highly dependent on the initiatives of the village government or agricultural assistants from BPP Kotaagung and have not been able to develop independent self-management mechanisms. Theoretically, this condition reinforces Foucault's (1991) view of the dominance of invited space, where the space for participation is created by the state (village government), but does not yet fully enable the articulation of citizen autonomy. On the one hand, the existence of 15 groups reflects the potential to create community-based claimed space, but their internal capacity is still



not strong enough to drive the transformation of power relations in a more symmetrical and collaborative direction.

#### **4.2. Relationship between the Kota Agung Village Government and Farmer Groups**

Based on interviews and field observations, the relationship between the village government and farmer groups in Kotaagung Village is dynamic. In a formal context, farmers are regularly included in village development planning meetings (Musrenbangdes). However, in the implementation of Musrenbangdes, the accommodation of their aspirations in official documents such as the Village Medium-Term Development Plan (RPJMDes) and Village Budget (APBDes) is still limited. For example, in 2022 Musrenbang, the Sido Makmur farmer group proposed the procurement of post-harvest equipment, but what was realized by the village government in the RKPDes was an organic farming training program, which was considered easier to implement by the Kotaagung village government. In this situation, the final decision remains in the hands of the village government elite.

The informal relationship between the village government and farmers' groups appears to be more fluid and participatory. The village government supports farmers' initiatives morally and logistically, for example, in activities such as self-help yard management, organic fertilizer production, and horticultural development. Support is provided in the form of the presence of village government representatives, assistance with hoes, and food for farmer group members. The relationship between these two actors does not follow a single pattern. Formally, the relationship remains hierarchical with a top-down tendency, although it is shrouded by participatory procedures. Farmer groups do not yet have strong negotiating positions in formal forums. Conversely, informal relationships are more equal and trust based. This indicates a dualism of participation: procedural in formal forums, and substantive in community practices. This trend indicates that village government power remains centralized despite the opening of participatory spaces outside of formal mechanisms.

#### **4.3. *Saemaul Undong* Values in Practice: The Vitality of Collective Values**

The values of *Saemaul Undong*, such as independence, cooperation, and perseverance, are reflected in the various activities of the farmer group in Pekon Kotaagung. One example is the routine cleaning of irrigation channels, without village budget support. The farmers' group also formed a seed and fertilizer cooperative to assist members who had difficulty purchasing production inputs, facilitated by the Kotaagung Agricultural Extension Office (BPP). This activity was carried out independently without village government guidance but still received moral and symbolic support from the village head, such as the provision of supplementary materials and refreshments during the activity. The Women Farmers' Group (KWT) "Seandanan" also demonstrated similar initiatives. Since 2023, KWT has managed integrated vegetable gardens in its respective yards. This activity is not included in the village's priority program but is carried out consistently and independently. The village government highlighted this initiative as a pilot project on World Food Day at the sub-district level. The above practices of *Saemaul Undong* values demonstrate that collective values grow from grassroots and do not always originate from formal policies. The independence and cooperation demonstrated by the farmers' group and the women farmers' group are not bound by the bureaucratic instructions of the village government but rather by the awareness and solidarity of the farmers' group community itself. The symbolic support from the village government, although limited, strengthens the social legitimacy of the community movement. This event confirms that the values of *Saemaul Undong* have become embedded in the collective actions of the residents, even though they have not yet become the formal working principles of the village government.

#### **4.4. Integration of *Saemaul* Values in Local Governance**

The *Saemaul Undong* values implemented by farmer groups have received limited recognition from village governments. The Kotaagung village government provides symbolic support, such as attending

activities and providing basic facilities, but there are no village regulations or policies that explicitly integrate these values into the planning or implementation of village development programs. Some successful farming activities originate from farmer group initiatives without official programs from the Kotaagung village government. Nevertheless, there is an opportunity for these values to influence policies, such as the designation of women farmers' activities in the "Seandanan" KWT as a model for healthy villages. However, there is no institutional mechanism to ensure the continuity or replication of these values in Kotaagung Village's systematic planning.

The integration of collective values into village governance remains partial and non-institutionalized. The participatory space created was not structurally recognized within the Kotaagung Village government system. Based on this phenomenon, the transformation of *Saemaul Undong* values will proceed if there is courage among policymakers from the village government to change the decision-making structure, including granting greater authority to farmer groups. This also serves as a role model for Pekon Kotaagung's policies so that participation does not remain a formality but becomes a deliberative mechanism that produces inclusive policies based on *Saemaul Undong* values.

## **4.5. Discussion**

### **4.5.1. Power Relations in Local Schemes: From Patronage to Collaboration**

The relationship between the village government and farmer groups in Pekon Kotaagung shows a dynamic shift toward substantive collaboration. The formal participation structure currently in place does not grant farmer groups in Pekon Kotaagung equal positions as decision-making subjects. In some instances, farmer group participation serves as procedural legitimacy in deliberative forums, such as the Musrenbangdes. Using the Power Cube approach (Foucault, 1991), this relationship can be understood as a mixture of spaces invited and those claimed by residents (farmer groups). The village government provides open formal access for participation, but the participation of farmer groups is limited and fully controlled by village government actors. Conversely, farmer groups in Kotaagung strive to create their own participatory space through social solidarity and collective management of resources. However, without formal recognition from the Kotaagung Village government structure, this space remains vulnerable to co-optation or neglect. This situation reflects the failure to create transformative collaborative governance between the Kotaagung village government and the farmer groups. The partnerships formed are transactional and pragmatic in nature. To strengthen the transition towards more democratic local governance, the Kotaagung village government needs to expand its institutional capacity and recognize community groups not only as program implementers but also as subjects of development who have democratic rights in the village arena in decision-making and food security policies.

### **4.5.2. *Saemaul Undong* and the Transformation of Village Governance**

When viewed from the study of the relationship between the village government and farmer groups using the *Saemaul Undong* approach in Kotaagung Village, the transformation in terms of community participation in village governance is not only decided by formal village institutions, such as the RPJMDes, or the village government organizational structure. Collective values, such as perseverance, self-reliance, and cooperation, as promoted in the principles of *Saemaul Undong*, can encourage communities and farmer groups to engage in community-based development practices that are more responsive and inclusive of community needs. In Pekon Kotaagung, the application of these values occurs organically through community activities, particularly those of farming groups. The Pekon Kotaagung government has begun to recognize certain initiatives symbolically, such as the activities of the women farmers' group "Seandanan," which manages backyard gardens into women's vegetable gardens, making it a model program for a healthy village in Pekon Kotaagung at the sub-district level. This phenomenon in Pekon Kotaagung is consistent with previous studies (Deniar, 2021), which emphasize that the success of *Saemaul Undong* is largely determined by the extent to which the values of perseverance, self-reliance, and



cooperation are institutionalized within village governance and the community. Additionally, the existing local government structure in the village, which still adheres to a top-down system, along with low support from village stakeholders for community initiatives and participation, poses a major challenge in establishing value-based governance.

Based on the above discussion, the values of *Saemaul Undong* cannot be directly replicated as a model for village development, but they must be contextualized within the local community's culture and incorporated into policies and decision-making processes at the village government level. If this is not considered, the values of perseverance, independence, and cooperation will only become slogans without any real influence on the transformation of village governance and the increase in community participation through farmer groups.

This study on the relationship between the village government and farmer groups from the perspective of *Saemaul Undong* values has several limitations. These limitations include the following: First, the study's focus is limited to one village and one group of actors, namely the farmer groups in Pekon Kotaagung, which consist of 15 groups, so the results of this study cannot be generalized to other villages with different social structures or political dynamics. Second, since the method used was qualitative with a descriptive approach, the interpretation in this study was highly dependent on the local context and the researcher's subjectivity. Third, the researcher's limited access to internal village government data, such as minutes of closed meetings and village budget implementation, limits the depth of analysis of the relationship between the village government and farmer groups. In the future, comparative studies across villages and the participation of other social groups in the village, such as youth or non-farming women, could enrich our understanding of the patterns of relationships and transformations in local governance based on the values of *Saemaul Undong*.

## 5. CONCLUSION

This study shows that the dynamics of the relationship between the village government and farmer groups in Pekon Kotaagung indicate a shift in the form of local power, which is still in a transitional phase. Although there are indications of a shift from a patronage pattern to a collaborative one, the participation established between the village government and farmer groups is still procedural and symbolic in nature. Farmers' groups have not yet been fully positioned as autonomous and equal subjects in the village's food security development process but are mobilized to meet administrative needs. Within Foucault's analytical framework (1991), farmer groups attempt to participate in informal forums and community solidarity practices. However, the village government's lack of institutional recognition limits its transformation into empowered actors in food security development. This indicates that the sustainability of farmer group participation is not sufficient merely by opening spaces for participation, but also requires power redistribution and formal recognition, positioning farmer groups as deliberative partners.

The values of *Saemaul Undong*, such as perseverance, independence, and hard work, have been applied in village development practices through the relationship between the village government and farming groups. However, these values have not yet become institutional working principles integrated into village governance relationships. The implementation of these values is still selective, depending on the initiative of individual village officials or farmer groups rather than on a well-established system. Theoretically, this study enriches the literature on village governance and local government by emphasizing the importance of *Saemaul Undong* values in mediating power relations. This research also broadens the understanding of how community- and group-based development is not solely determined by program outputs but also through the articulation of values, legitimacy, and the capacity of citizens as subjects in local governance.

Practically, this research produces several policy and program recommendations, including the following: 1) The Kotaagung village government needs to establish a participatory forum that is deliberative rather than merely procedural, such as the village farmers' consultative council, which has the right to provide input into the village's planning and budgeting processes. 2) The legality and institutionalization of farmer groups must be strengthened through village regulations (Perdes), which

establish their position as strategic partners in village governance for maintaining food security, not merely as implementers of activities. 3) The values of *Saemaul Undong* can be institutionalized through village program planning documents such as the RPJMDes and RKPDDes by integrating indicators based on the values of perseverance, independence, and hard work. Thus, Kotaagung Village's transition to a more democratic, collaborative, and value-based governance can be more focused and sustainable.

#### **Ethical approval**

Not Applicable.

#### **Informed consent statement**

Not Applicable.

#### **Authors' contributions**

A.A. led the conceptualization and primary drafting of the manuscript, particularly focusing on public policy and local governance analysis. I.M. contributed to the refinement of theoretical perspectives and provided critical revisions related to bureaucracy and regional government practices. Both authors approved the final manuscript and are jointly accountable for the content.

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There were no conflicts of interest disclosed by the authors.

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Azis Ahmad is a lecturer in the Department of Government Studies, Faculty of Social and Political Sciences, Lampung University, Indonesia. He has contributed to this field through his research on village governance, good local governance, and community empowerment. Ahmad's work has been published in leading journals, demonstrating his growing influence in the field of government studies in Indonesia. His research interests include village governance studies, good local governance, and community empowerment.

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