

Synergy of Local Wisdom Values and Governmental Programs in Cultural Village Social Enterprises

Intiyas Utami¹, Aprina Nugrahesthy Sulisty Hapsari², Yohanes Yakobus Werang Kean³

¹*Universitas Kristen Satya Wacana Salatiga, Indonesia,*

²*Universitas Kristen Satya Wacana Salatiga, Indonesia,*

³*Universitas Flores, Nusa Tenggara Timur, Indonesia,*

Abstract

The strength that villages has in developing Social Village Enterprise (SVE) is through developing its potentials by empowering its local wisdoms. Wologai Tengah cultural village in Ende Regency, Flores Island is an 800 year old village that has local wisdoms as tourist attractions. This village is in a process of forming SVE by synergizing local wisdoms and supports from stakeholders along with necessary governance components. This research was aimed to explore processes of establishing SVE by synergizing local wisdoms referred as “*Tiga tungku* or Three Furnaces” that consists of religions, tradition and government to produce SVE governance. The research design of this research was qualitative by using focus group discussion as the mechanism to collect data. The respondents were traditional leaders, village apparatuses, head of village empowerment department, Kelimutu National Park Conservation Agency and village representatives. The research result showed that in developing SVE, Wologai Tengah village had “Three Furnaces” local wisdom, namely tradition factor, religion and government. It also had a cooperative value called “*kemasama*” in its local dialect. This condition supported the implementation of SVE governance. The traditional leaders (*musalaki*), village apparatuses supported the establishment of SVE. Departments from local government: Village Empowerment Department, Tourism Agency and Kelimutu National Park of Ministry of Forestry and Environment supported the establishment of SVE. The weakness faced in the formation of SVE was the human resource capability in managerial aspect and village leader successors who did not understand and support SVE development.

Key words: Local Wisdoms, Governance, Social Village Enterprise

I. INTRODUCTION

The efforts of villagers to give welfare and social interest are known as social enterprise concept. In South Korea, social enterprise is called *Saemaul Undong* and is initiated by its government (Bidet, 2011). Social enterprise in Malaysia is referred as *kampungku* has the same goal that is to improve the welfare of the villagers. Indonesia also has a government program-social enterprise called Village Owned Enterprise

(SVE or Badan Usaha Milik Desa/BUMDes) as the implementation of Act No 5 of 2014 about village.

BUMDes are formed to improve village government financial capability in conducting governance and income of the villagers through various village enterprises. BUMDes is formed based on the need and the potential of villages [15]. The available resources in village that based on area potentials are optimally aimed to give sustainable welfare. Resources usage can be conducted wisely through sustainable economic development by involving community role in a balanced way so that their potentials are used. Local wisdom based development is aimed to improve the collaborative spirit to support village development. Susanto & Iqbal (2014) [20] concludes that village Acts has given opportunities for villages to manage their resources more independently through BUMDes so that villages are still able to maintain their local wisdoms as aspects that are embedded in their welfare. The village developments also have positive impacts on the increase of community services level, empowerment of villages as autonomous areas, and increase in the village income (PADes).

Wologai Tengah Village, Detusuko District, Ende Regency, Flores was chosen to be the research object because this village is one the villages that had strong traditions. This village is almost eight centuries old and had handy crafts preferred by overseas. Wologai Tengah village has also become a tourist destination because of its atmosphere and strong traditional stories.

This research was aimed to explore local wisdoms to create SVE governance and to describe obstacles and supports from stakeholders. This research is useful for developing governance concept related to local wisdoms of certain areas. Practically, this research is useful to give input to Community Empowerment Department and Tourism Agency in developing and assisting village community, especially those that have local wisdoms.

II. LITERATURE REVIEW

II.I Institutional Theory

Institutional theory explains that organizations can be formed due to institutional environment pressure, both internally and externally, that cause institutionalization. Organizations are

formed by institution environment around them. DiMaggio and Powell (1983) [7] explained that organization were under social power pressures to empower and to harmonize operational structure. Organizational structures are not determined by task environment situations but of community situation, both legitimacy, effectiveness and rationales.

II.II Social Village Enterprise in Developing Countries

Social enterprise is a business with explicit social goals (or as main goals of social values) (Rio, 2017). The funding of social enterprises comes from grant and also corporate social responsibility that creates social values as externality [2; 13]. This business unit is generally designed not for non-for-profit principals but for social goals instead [6; 9; 10].

Social enterprises have developed very fast in several countries. Social enterprises arise from group of community that see potentials of non-for-profit business development. Sepulveda (2014) [19] explained that the concept of social enterprise had developed since 19th century in Europe. Social enterprise concept was related to the charity concept of countries in Europe. Dynamic in European countries that had gone through industrial phase had influenced several countries that believed in *welfare state*.

Welfare state principals are equity and equal opportunity, welfare equal distribution and public responsibility to provide needs of those who cannot fulfill their own need independently [11]. *Welfare state* is divided into three categories: liberal regimes, which gives protection for poor people. *Conservative regimes* are those who believe that protection and social security are ideally the responsibility of families. The last category is *social democratic*, where governments are responsible for service and protection to the citizens (Anderson, 1990). There are several *social democratic* countries, such as Denmark, Finland, Norway and Sweden.

The United States even built several social enterprise discourses, i.e. *center for advancement of social entrepreneurship* at Duke University. This institution helped businesses development through several programs. Some of the programs were workshop, creativity development trainings, supervisions and assisting groups which run social enterprises.

Social enterprises in Indonesia, BUMDes, are institutions formed by village-level governments which activities and management are helped by villagers cooperatively according to the needs and the economy of the villages. Alkadafi (2014) [1] stated that BUMDes had contributed positively in developing village economy especially in facing *Economic Community* 2015.

BUMDes has two functions as an institution and a social institution. BUMDes becomes commercial institution by offering local resources in order to gain profit. As a social institution, BUMDes provides social services for village community interests. BUMDes is basically different from other commercial institutions. The main characteristic of BUMDes, compared to other commercial institutions, is that this enterprise belongs to village and the management is operated cooperatively. BUMDes working capital (51%) of the comes

from village fund and 49% of the working capital comes from community fund. BUMDes is operated based on business philosophy from of the local culture. BUMDes potentials and market information become the foundation to run the business units. BUMDes gained profit are used to improve the welfare of the members and the village. Provincial government, Regency and village-level government support BUMDes facilities. The activity of BUMDes is supervised cooperatively by village-level-government, BPD and its members.

BUMDes has clear goals to help improving welfare of villagers through improving their economy so that it will cut down the poverty level at villages. BUMDes also helps creating work opportunities for villagers that it can reduce number of unemployment in villages. (Ridhwan, 2014) mentioned that there were several principals in BUMDes governance: 1) cooperative: all management components of BUMDes participate and cooperate well; 2) participative: all management components of BUMDes voluntary support and improve BUMDes; 3) emancipative: all management components of BUMDes from different groups, ethnicity, religions are equally treated; 4) transparent: all BUMDes activities must be conducted and managed openly so that the community are able to see them; 5) accountable: all BUMDes programs, both technical and administrative, are accountable; 6) sustainable: the villagers develop and sustain all BUMDes programs.

II.III Local Wisdoms and Governance

Local wisdoms also mean human efforts in taking actions and reacting using their consciences toward something, object or happenings that take place in certain dimensions [18]. From management point of view, village fund in Indonesia show that there are roles of local wisdoms in creating good governance. Ranindiyasari, Utami and Triyanto (2019) [16] explained that at a village in Central Java, as its local wisdom, they had "*bersih dusun*" or cooperation for cleaning the village and "*satu suro*" ritual where villagers brought foods, slaughtered goats and got together at one of traditional leaders' house to pray together. Another local wisdom value is 'hesitance' habit, i.e. an uneasy feeling when someone sees a program that is not conducted according to the rules. Local wisdoms encourage people reporting unfairness happens in village fund management.

Meanwhile, [14] about protection and environment management states that local wisdoms are respected values in communities to protect and manage environments in sustainable ways. Local wisdoms do not instantly exist but it is a result of long process that are empirically give good values for the people. Local wisdoms as source of knowledge are dynamic, growing, and handed down to certain populations who have understanding on their surroundings and culture. They also become foundations to make decisions on local and community level in farming, health and resources management.

Local wisdoms are main capital for communities to develop themselves without jeopardizing their social structure that come from their natural surroundings. Local wisdoms are formed from respected social values in their social structures and function as guidance, controller and warnings in behaving

in different life dimension, both with human and nature. Local Wisdoms must be maintained to create the good administration of good governments [21].

Healthy BUMDes are those with good governance that include transparency, accountability, responsibility, independency and fairness or justice. Transparency is closely related to agency theory. The managements must be able to transparently inform stakeholder so that it will minimize unbalanced information. BUMDes managements or operators can broadcast information through village website, posters or village meetings [22].

The second category in governance is accountability. It means BUMDes must be able to report their works transparently and normally. Hence, BUMDes must be managed properly, measurable, and in-line with BUMDes interests by paying attention on other stakeholders need. Some examples for accountability are operational plan and strategic plan, Standard Operating Procedure and financial reports.

Responsibility means BUMDes must obey legal law and regulation including natural environment protection and healthy competition. Accountability forms can be done by all villagers. Based on Governmental Village Regulation No.4/2015, all villagers have equal rights to be BUMDes management. BUMDes management must at least consist of Director, Operator and Supervisor. BUMDes management must be independent individuals, that is, professional, independent, free from influence or pressure when they have to make decision. The last governance principle is fairness or justice. BUMDes management should treat all stakeholders evenly and equally. All components have same rights.

III. RESEARCH METHOD

This research used qualitative design using focus group discussion, observation, and secondary data documentation of Wologai Tengah village, Detusuko sub-district, Ende Regency, Flores; and semi-structured in-depth interviews. The interviews were conducted with some informants: community figures, traditional leaders (*musalaki*), village chief, Ende Regent, Village Empowerment Agency, and Kelimutu National Park representatives. By focusing on social enterprises and communities, those who had interest in forming BUMDes were investigated to find their contributions. Local wisdom exploration was done in form of observation and interview with traditional leaders (*musalaki*) and traditional community representatives.

An interview was conducted separately with Tourism Agency of Ende Regency to gain information about the role of government in developing local wisdom based tourism, especially in Wologai Tengah village. Another interview was done with Village Empowerment Agency to gain information about programs that government had done to assist SVE. To get information about Kelimutu National Park, where the traditional village Wologai located, an interview with Head of Kelimutu National Park Conservation Agency was conducted.

Focus group discussion was done twice at Wologai Tengah village hall room. The discussion was attended by representatives of village enterprise group, i.e. coffee business

unit, traditional village guardians, women group representatives and local government (Tourism Agency, Village Empowerment Agency and Kelimutu National Park) [23].

The topic of the first focus group discussion was potential mapping of Wologai Tengah traditional village. The result of the mapping was then used as the foundation of governance component preparation for the second FGD by considering the local wisdoms of Wologai Tengah village. The second FGD focused on exploring the “*tiga tungku*” or three furnaces philosophy to create good SVE governance.

Analysis was done by deeply look into interview results, observations and FGD and by relating them with theory for SVE framework. The final result of the analysis was to construct component synergy model in Wologai Tengah traditional village in order to create good SVE governance.

IV. RESULT and DISCUSSION

IV.I Wologai Tengah Village Profile

Wologai Tengah village is one of traditional villages in Ende regency, Flores Island, Nusa Tenggara Timur, Indonesia. This village was one of the satellite village of Kelimutu National Park that has a tourist attraction, i.e. three lakes which are Kelimutu mountain active craters. Wologai Tengah traditional village in the beginning had 18 traditional houses but there were only 14 houses left due to fire accident in 2012. The people of this village are Lio ethnicity. Majority of the people are farmers. The icon of Wologai Tengah is the traditional houses (*Sao Ria*) that has circle lay out with round yard and stone fence. This location was used to give offering for some traditional ceremonies called “*Kanga*”. Friendship dance and tandak dance are conducted in *Kanga*. These dances are led by a traditional leader called “*musalaki*”.

Besides the traditional village, there is an artificial pond called “*Boelan Bong*” where people use the vicinity as camping ground and the entrance of tracking routes to Kelimutu Lake. There are some coffee plantations that become premium product of Wologai Tengah village. The traditional village, camping grounds and coffee plantations has become the strength of Wologai Tengah village in improving Regional Income. This income comes from traditional house retribution, studios and administration activities of the village: Rp 22.490 in 2016, Rp 26.825.000 in 2017 and Rp 29.021.000 in 2018.

IV.II Exploration of Local Wisdoms in creating Social Village Enterprise Governance

The Wologai Tengah has a local wisdom that has been the values in the society of this village. These values are represented in the “*Tiga Tungku*” (“Three Furnaces”) philosophy that is the values of traditions, religion, and government that have been considered as a unity which these values also get support from the traditional society. From the interview with *Musalaki* as the traditional leader supports all government programs including the forming of Social Village

Enterprise that can improve the village society. One of traditional leaders (musalaki) stated:

“As the tradition leader, I believe that our people cannot live by themselves. As part of Indonesia, we have to obey all government programs. We are as the religious people also have to obey all commandments in our religion. The traditions in our village are the inheritance from our ancestors that we must maintain. We have faith that by conducting traditional ceremonies, we will be protected by our ancestors. We call the three values as “*tiga tungku*” or “the three furnaces” that must be in line with each other.”

The statement has been supported by the head of Wologai Tengah village who stated that the village people always have been conducting tradition rituals for hundreds of years. One of the tradition rituals conducted with the supporting villages of Kelimutu National Park is the “*Patika*” ritual – the offering ritual for the spirit of the dead. The *Patika* ritual shows the synergy between tradition, religion and government programs. The Kelimutu National Park has been designated as the site of “*Patika*” ritual and also has been designated as the program of national tourism. The support of Kelimutu National Park is the evidence of synergy between tradition values and government programs. In the Focus Group Discussion, one of representatives of Kelimutu National Park stated:

“The Kelimutu National Park has made the *Patika* ritual ceremony as one of tourism programs visited by local and overseas tourists. The tracking path to Gunung Kelimutu (or called as Danau Kelimutu) has been built by the National Park using the national budget which is the budget of Ministry of the Environmental and Forestry.”

The synergy between the tradition values and religious values creates a better community empowerment. One of things that need to be strengthened is the social entrepreneurship spirit of the traditional community which still is suboptimal. Unfortunately, the uniqueness and historical values of Wologai Tengah village have not been designed professionally as the tourist destination with a special rate. The traditional communities so far are still using sub-standard tariffs. For example, tourists are asked to fill out the guest book and give donations voluntarily. Up to present time, there is no different tariff applies to both home tourists and foreign tourists.

From the result of observation, it has been revealed that an entourage of foreign tourists who visited in August 2019, were welcomed by the local people with traditional dance and traditional meals with meager tariffs. The traditional dances usually are prepared by the adult people of the traditional communities to welcome guests coming to their traditional villages. Meanwhile, the women prepare the traditional meal and prepare the serving of food for foreign guests at one of the traditional houses. Although the destination attractiveness and guest welcoming can become the competitive advantage for the traditional communities, the poor tariffs have made the traditional community income is still not optimal.

The synergy of “*tiga tungku*” or “three furnaces” should also be able to create professionally. Traditional and religious values should be synchronized with government programs and managed professionally. As the realization of professional

governance, the Wologai Tengah village needs to form a social village enterprise. The social village enterprise needs to be built with a business purpose and also with a social mission to improve the welfare of the traditional village communities.

Actually, in the past, the head and their apparatuses had made a program of village social enterprise. But in 2019, a replacement of village apparatuses was implemented that had an impact on the development of social enterprise program. However, the Village Community Empowerment Agency of Ende Regency supports the forming of village social enterprise through assistance. This is also in line with the value of “*tiga tungku*” or “Three Furnaces” delivered by the *musalaki* as the head of traditional village. The synergy of “*tiga tungku* or three furnaces” can be hampered if one of parties who involve in it cannot function optimally.

One of traditional values is “*kemasama*” (cooperation) among members of community. Traditional villages have rituals held at certain dates. In conducting of these rituals, it needs cooperation among members of community led by *Mosalaki*. These rituals are performed to pay respect the spirit of the ancestors which the location of the rituals at the midst of traditional villages and surrounded by traditional houses. While all women prepare the foods to be served to all members of community who participate in the rituals, men led by the traditional leader (*mosalaki*) perform the rituals together. When the village social enterprise is built through the support of the local wisdom, it will drive the creation of good governance.

IV.III Synergy Model of Social Village Enterprise Formation

Stakeholders in Social Village Enterprise formation in Wologai Tengah are the traditional leaders (*musalaki*), community, village apparatuses, Village Empowerment Department, Tourism Agency and Kelimutu National Park. Village Empowerment Department of Ende Regency stated that government programs in form of community empowerment through Social Village Enterprise are aimed to improve the village economy. PMD Department welcomed Social Village Enterprise formation in Wologai Tengah.

The hindrances of Social Village Enterprise formation in Wologai Tengah was in the leadership succession. Village leaders who previously had made Social Village Enterprise found hindrances in forming the SVE due to the leadership succession. Other hindrances were the limited human resources who manage SVE because most of the people in the community are only senior high-level graduates. The human resources also faced obstacle in preparing the proper governance and information technology literacy.

The Village Community Empowerment Agency of Ende Flores Regency in managing the Social Village Enterprise also encounters budgetary challenges sustainably. In the management of the traditional tourism village of Wologai Tengah, it needs the cooperation between the Community Empowerment Agency and Tourism Agency. Considering that the Wologai Tengah village is also as one of Kelimutu National Park supporting villages, the head of Kelimutu National Park stated that his agency has conducted a coaching for the

communities of the National Park supporting villages. In fact, each traditional village has its own characteristics. In the Wologai Tengah traditional village, the coaching challenge is in the form of the characteristic of this village that tends to be exclusive. However, the Kelimutu National Park has helped this village in promoting the camping ground of the village through constructing a tracking path to the Kelimutu Lake. Although the “Boelan Bong” camping ground is an interesting tourist destination, its tariff rate has not been decided formally.

The challenge to improve the community welfare through SVE is to develop social entrepreneurship spirit of Wologi Tengah village. This community had been used to host guests as families and not made profit of the traditional village potentials. To develop social entrepreneurship spirit, there were several things be done. First, the community do a village meeting to form the BUMDes. The meeting also appointed the statutes and bilaws formulators. The meeting was attended by traditional leaders, village leaders, community representatives, the Village Community Empowerment Agency of Ende Flores Regency, Tourism Agency of Ende Regency and Kelimutu National Park representatives. Thirdly, formulators drafted the statutes and bilaws of the proposed BUMDes. Fourth, stakeholders attended the statutes and bilaws discussion in the village meeting. Fifth, BUMDes and its statutes and bilaws were approved using Village Regulation.

The key success of BUMDes is the communication between the BUMDes board and stakeholders. This is in line with Marohabtur statement (2016) in his research on social capital in Thailand that trust and dialog are the key success of empowering the village community.

Based on “tiga tungku” or “Three Furnaces Philosophy” in Wologai Tengah village, a model of social enterprise development synergy was formulated as BUMDes as follows.

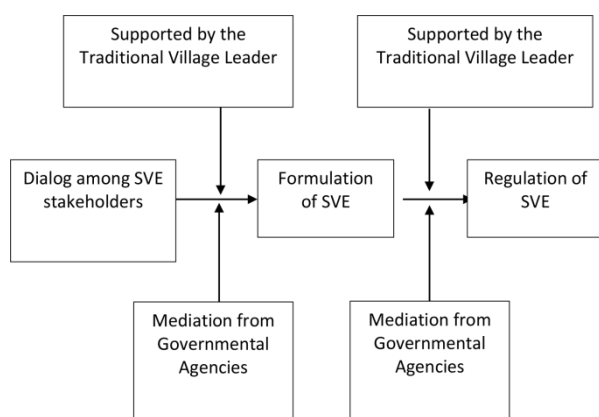


Figure 1. Model of Synergyzing of SVE

The institutional theory can explain the formation of SVE in this “tiga tungku” or “Three Furnaces” synergy. Short et al (2009) stated that the social enterprise can be explained using anthropology, economy, psychology and sociology perspectives. SVE is an organization formed by internal pressure i.e. pressure from the village community supported by

the traditional village head and external pressure i.e. pressure from the government who has the program of social village enterprise. This phenomenon is in line with the institutional theory stated by Dacin et al (2002), and Frumkin and Galakiewics, (2004) [8] and Asworth et al., (2009).

The synergy of tradition, religion and government powers has been the foundation of SVE formation at the Wologai Tengah village. The potential hindrances can be resolved through cooperation and communication among shareholders. The SVE can work well if there is a strong commitment among shareholders. The existence of traditional villages can be an attractive force for tourists, though the challenge is in the governance of traditional villages professionally. The values of the local wisdom that are integrated with religious values and through support from the government can be the success key of SVE continuity.

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