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INFORMAL INSTITUTIONS, GOVERNMENT REGULATORY FUNCTIONS, AND DEVELOPMENT OF GOVERNANCE STUDIES

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Abstract

The debate over governance studies in the 1980s and 1990s revolved around the dichotomy between governance studies as an autonomous scientific field and governance studies as a component of political or administrative study. During the present decade, the field of government has undergone significant axiological advancements. This article seeks to establish a theory in the field of governance studies that specifically examines one of the roles of government. It does so by presenting empirical evidence of non-litigation case resolution and highlighting the function of legal professionals at the village level. These professionals serve as the primary representatives of the government and directly interact with the community. The utilization of qualitative methodologies reveals that the resolution of non-litigation cases and the involvement of legal entities at the village level are primarily dependent on the interactions between village heads and informal institutions, such as religious leaders, traditional leaders, and community leaders. These interactions serve as the key components in resolving non-litigation disputes, thereby establishing a supplementary institution. Hence, there exists a conceptual correlation between informality and governance studies based on empirical evidence on the operation of informal arrangements and institutions. This essay aims to enhance the development of governance studies by acknowledging the prevalent issue of high informality in Indonesia. In order to establish a new theory in governance studies known as government informality, it is necessary to explore the relationship between governance studies and the concept of informality. Government informality refers to the collaboration between government regulatory responsibilities performed by government officials and informal institutions within society to address social issues.

Keywords: governance studies, government function, informal institutions.

Abstrak

Perdebatan mengenai studi pemerintahan pada tahun 1980an dan 1990an berkisar pada dikotomi antara studi pemerintahan sebagai bidang ilmu yang otonom dan studi pemerintahan sebagai komponen studi politik atau administrasi. Selama dekade ini, bidang pemerintahan telah mengalami kemajuan aksiologis yang signifikan. Artikel ini berupaya untuk membangun sebuah teori dalam bidang kajian governance yang secara khusus mengkaji salah satu peran pemerintah. Hal ini dilakukan dengan menyajikan bukti empiris penyelesaian kasus non-litigasi dan menyoroti fungsi profesional hukum di tingkat desa. Para profesional ini berperan sebagai perwakilan utama pemerintah dan berinteraksi langsung dengan masyarakat. Penggunaan metodologi kualitatif menunjukkan bahwa penyelesaian kasus non-litigasi dan keterlibatan badan hukum di tingkat desa sangat bergantung pada interaksi antara kepala desa dan lembaga informal, seperti tokoh agama, tokoh adat, dan tokoh masyarakat. Interaksi ini berfungsi sebagai komponen kunci dalam menyelesaikan sengketa non-litigasi, sehingga membentuk lembaga pelengkap. Oleh karena itu, terdapat korelasi konseptual antara studi informalitas dan tata kelola berdasarkan bukti empiris mengenai pengoperasian pengaturan dan lembaga informal. Esai ini bertujuan untuk meningkatkan perkembangan studi tata kelola dengan mengakui permasalahan tingginya informalitas di Indonesia. Untuk membangun teori baru dalam studi tata kelola yang dikenal dengan informalitas pemerintah, perlu ditelusuri hubungan antara studi tata kelola dan konsep informalitas. Informalitas pemerintah mengacu pada kolaborasi antara tanggung jawab peraturan pemerintah yang dilakukan oleh pejabat pemerintah dan lembaga informal dalam masyarakat untuk mengatasi masalah sosial.

Kata Kunci: ilmu pemerintahan, fungsi pemerintahan, institusi informal

INTRODUCTION

Governance study is a field of study that examines the manifestations of government through the behaviour of government officials, the processes of government activity, and the societal consequences of government actions. During the 1980s and 1990s, the government's scientific debate was primarily influenced by two prevailing trends. The initial cohort of influential elders, including Soewargono, S. Pamudji, Soejamto, E. Koeswara, Bayu Surianingrat, and Taliziduhu Ndraha, who were associated with the APDN, IIP, STPDN, and IPDN civil service schools, held a strong inclination towards Continental

European perspectives. They posited that the study of government is a distinct discipline, separate from political science, and on par with other social sciences. They consider the autonomy of governance studies to be equal to the studies of state administration, which have traditionally been distinct from political science. The field of political science focuses on the methodical study of government as a phenomenon, adhering to scientific principles and methodologies. The field of governance studies, known as *bestuurskunde*, has experienced significant growth in the Netherlands and has gained widespread recognition among the Indonesian public and government.

Furthermore, there is a subsequent cohort of political scientists and public administration scholars who adhere to the Anglo-Saxon tradition, including Afan Gaffar, Riswandha Imawan, and Maswadi Rauf. They advocate for the notion of a science of government, which is not an independent discipline, but rather a component or derivative of Political Science.

Currently, the field of governance is undergoing axiological development. This study aims to establish a theoretical framework for the science of government by drawing on actual observations of government practices at the village level.

The study of the function of government is a fundamental aspect of political science. Based on the research conducted by Riyas Rasyid (1996, 34), van Poelje (1953), Wasistiono (2017), Soewargono (2015), Rauf (2015), and Braun et al. (2015), the primary responsibility of the government is to oversee and provide services to the community. According to Riyas Rasyid (1996, 34), the government's responsibilities encompass service, empowerment, development, and regulation, which are the core activities of government. Muchlis Hamdi (2014, 53) posits that the purpose of government is also seen as the framing and implementation of public policy.

Talidziduhu Ndraha (2003, 78–79) provides a more comprehensive explanation, stating that the government has two fundamental roles: the primary function, which involves providing services, and the secondary function, which involves empowering individuals and communities. The major role of the government is to act as a provider of public services that are not privatised, such as defence and security services, civil services, and bureaucratic services. The secondary duty of the government is to act as a provider of goods and services that the governed are unable to complete on their own, in response to their needs and expectations.

The principal function operates in a continuous manner and has a direct correlation with the empowerment of those being ruled. Consequently, as individuals gain greater power, the primary role of the government intensifies. Conversely, secondary functions exhibit a negative correlation with the degree of empowerment of those being ruled. Consequently, as society becomes more empowered, the government's role will shift from regulation to control. Society might gradually assume responsibility for secondary functions to suit its own needs. The government has a duty to consistently work towards enhancing the community's capacity to become more self-reliant,

enabling it to meet its own requirements without relying on government intervention.

Government scientists generally concur that the study of governance studies include examining the functions of regulation, service, development, and empowerment, which are the core activities of government. According to legislative regulations, the government has legal ownership of these functions.

Under what circumstances can the regulatory role of the highest level of government, specifically the village, effectively address social problems within the community? This article seeks to establish a theory in the field of governance studies that specifically examines one of the functions of government. It does so by presenting empirical evidence of non-litigation case resolution and highlighting the role of legal professionals at the village level. These professionals serve as the forefront of government, directly interacting with the community.

The empirical findings from resolving non-litigation cases and examining the involvement of legal entities at the village level demonstrate that the government function, which entails regulatory responsibilities performed by government officials, works in collaboration with informal institutions to carry out regulatory functions. Hence, there

exists a conceptual correlation between informality and governance studies based on empirical evidence about the role of informal arrangements and institutions. Informal institutions refer to socially agreed rules that are typically not written down and arise and operate outside of official channels of authority and consequence (Helmke & Levitsky 2004; 2006; Stiglitz 2000; Williamson 2009; Casson et al. 2010; Voigt 2017; Waylen 2013). Scholars from several disciplines have extensively discussed the significant degree of informality in Indonesia, including the presence of patronage and clientelism, as well as the daily interactions between society and the state (Aspinall & Berenschot 2019; Berenschot & van Klinken 2018).

This essay aims to enhance the development of governance studies by acknowledging the prevalent issue of high informality in Indonesia. In order to establish a new theory in governance studies, it is necessary to explore the relationship between governance studies and the concept of informality, resulting in the emergence of government informality. Government informality is an interaction between government regulatory responsibilities carried out by official positions and informal entities in society to handle social problems in society.

In order to provide corroborating evidence for the aforementioned claim, this article gives a comprehensive examination of the interactions between village heads and informal institutions (such as religious leaders, traditional leaders, and community leaders) in the resolution of non-litigation issues.

METHODS

This study used a qualitative case study approach, specifically examining the village level in Majalengka Regency, South Lampung Regency, Malinau Regency, and Pati Regency. Various districts have selected villages that are currently actively implementing paralegal programmes. This study employs data collection methods that involve conducting interviews, doing literature reviews, and utilising secondary data sources. Interviews were carried out with village administrators and communities engaged in paralegal activities. Literary investigations were conducted through content analysis of research documents in various locations. Halimatussadiyah (2022) conducted the analysis in Kalapadua Village, Lemahsugih District, Majalengka Regency. Faiqotun Nur (2019) conducted a similar study in Pati District. Bilung (2019) focused on the Malinau District, while Desmayanti (2016) carried out their analysis in the South Lampung District. The data collection

method was conducted in a sequential manner in rural areas across the four regions, commencing with a comprehensive review of existing literature and the gathering of secondary data. The final data collection phase, interviews, is based on literature studies and secondary data. Data analysis involves several steps, including data collection, data condensation (which includes selection, reduction, simplicity, summary, and transformation), data display, and data verification.

RESULT AND DISCUSSION

Dispute Resolution through Non-Litigation

Dispute resolution can be conducted either through litigation or non-litigation methods. Litigation is a dispute resolution method that involves resolving disputes through the courts. Non-litigation resolution refers to a method of resolving disputes that takes place outside of the judicial system, commonly known as alternative dispute resolution.

There are other methods for resolving conflicts that do not involve liquidation, and one such method is mediation. The regulation governing mediation provisions in the Republic of Indonesia is Supreme Court Regulation Number 1 of 2016, which replaces Supreme Court Regulation

Number 1 of 2008. Prior to resolving disputes, it is important to initiate the mediation procedure. Failure to engage in the mediation process would constitute a violation of the provisions outlined in Article 130 HIR and/or Article 154 RBG, rendering the decision null and void. As stated in PERMA No. 1/2016, mediation is a method of resolving conflicts by engaging in a negotiation process with the help of a mediator in order to reach an agreement between the involved parties.

The Convergence of Governmental Functions and Informality to Resolve Non-Litigious Cases

The rationale behind the establishment of a nationwide program that promotes conflict resolution by village leaders is as follows: The application data for the Legal Aid Database Information System (Sidbankum) Over the past three years, the number of litigation legal aid cases has averaged around 12,000, with an average absorption rate of 98.70% of the APBN budget. Nevertheless, criminal cases make up the majority, accounting for 70% of the cases handled by legal aid organisations, while civil matters make up the remaining 30%. The cases addressed typically involve small disputes among inhabitants in the rural community. Additionally, the data from the Correctional Database System (SDP), which currently

shows an overcapacity rate of 109%, demonstrates how this indirectly affects the excessive number of convicts in correctional institutions.

Legal aid services or paralegal programs are a key focus of the government's agenda for 2023, as outlined in Law Number 16 of 2011 on Legal Aid. The objective is to reduce the number of citizens who resort to non-litigation methods for resolving their legal issues by providing them with access to professional assistance. Numerous studies and publications have supported this initiative (Arobiah et al. 2020; Harianto 2010; Isti'anah & Fitriyanti 2022; Kusumah 1991; Kompas 2015; Nusantara 2016; Phahlevy et al. 2021; Prabowo & Munib. 2019; Sarjono 2020; Sihombing 2019; Utami & Nugroho 2023; Warjiyati, S. Non-litigation channels encompass proactive measures like Legal Counseling and Community Empowerment, as well as repressive measures in the form of dispute settlement through mediation, bargaining, and other conflict resolutions that are typically addressed outside of court.

According to this, non-litigation conflict resolution can serve as the main form of legal assistance, requiring that the first step in resolving any issue must be through non-litigation channels. According

to the Legal Needs Survey conducted by the Indonesia Judicial Research Society (IIRS) in partnership with the National Legal Development Agency in 2019, 60% of rural communities commonly select traditional leaders, religious leaders, or community leaders to address non-family issues. The village head, responsible for government regulatory tasks, works in conjunction with informal leaders such as traditional, religious, or communal leaders inside the village community. They are regarded as capable of resolving any issues that arise.

The Convergence of Regulatory Functions within Government and Informal Institutions to Address Community Problems.

Government positions, community leaders and resolution of social conflicts in Cipancur Hamlet, Kalapadua Village, Lemahsugih District and Wanajaya Village, Kasokondal District, Majalengka Regency.

A social struggle arose in Cipancur Hamlet between the Cipancur Hamlet leader and the Kalapadua Village leader. This occurred as a result of the compelled termination of one of the local leaders, specifically the Chief of Dusun Cipancur local. The rationale behind the compelled termination has been scrutinised by numerous inhabitants, and as per

circulating accounts, the conflict sprang from personal animosities and misinterpretations between the Head of Kalapadua Village and the Head of Cipancur Hamlet.

Based on testimonies from multiple people in Cipancur Hamlet, the dispute between the Village Head and the Village Head originated from the Kalapadua Village Head Election (PILKADES) in 2019. The Cipancur Hamlet Village Head was mandated to maintain direct communication with the former Village Head, as the Village Head was a member of the PILKADES committee. The former Head of Kalapadua Village sought re-election as the Head of Kalapadua Village. Nevertheless, due to the overwhelming votes, he was unable to serve out his term in office.

According to information from a Kalapadua Village official, the current leader of Kalapadua Village believed that the previous leader of Kalapadua Village still had the support of the current leader of Cipancur Hamlet because of their close bond. However, this is due to the vested interests associated with the government of Kalapadua Village. One of the factors contributing to the tension between the Head of Kalapadua Village and the Head of Cipancur Hamlet is this.

The dispute between the Head of Kalapadua Village and the Village Head of

Cipancur Hamlet had detrimental consequences for the residents of Cipancur Hamlet. This conflict led to the loss of a leader who was responsible for the well-being and advancement of the hamlet, and it also caused instability within the local government. Nevertheless, the conflict not only yields negative consequences, but also fosters positive outcomes, such as promoting social transformation in a more favourable direction. It raises awareness within the community about the significance of bureaucracy, as well as enhances integrity and internal solidarity among the residents of Cipancur Hamlet when dealing with and resolving conflicts.

According to the viewpoints expressed by several inhabitants of Cipancur Hamlet, it was additionally said that the Chief of Kalapadua Village desired the allegiance of all village authorities to be in favour of the Village Head. Due to multiple reasons, the Head of Kalapadua Village unilaterally requested the resignation of the Village Head of Cipancur Hamlet without seeking approval from the sub-district authority. The Hamlet Chief of Cipancur received a directive from the Village Chief of Kalapadua requesting his signature on a resignation statement that the Village Chief had prepared. The directive was accompanied by a warning that failure to quit would result in the withholding of labour incentives.

Upon learning about this issue, the residents and community leaders of RT 015 Cipancur Hamlet took immediate action and did not stay mute. They promptly initiated voluntary measures, including by conducting a poll and canvassing Cipancur Hamlet to gather signatures from inhabitants who endorsed the Village Head. Following the voting process, a total of 136 votes were gathered for the position of Cipancur Hamlet Village Head, with 120 votes in favour and 16 votes against. Subsequently, the vote results were presented to the Head of Kalapadua Village as evidence of the dissent among the residents of Cipancur Hamlet against the removal of the Head of Cipancur Hamlet from his position. Nevertheless, the leader of Kalapadua Village remains adamant in demanding the resignation of the leader of Cipancur Hamlet, disregarding the collected votes.

The Head of Cipancur Hamlet corroborated this assertion, stating that the Head of Kalapadua Village coerced him into stepping down from his role by withholding work-related rewards. In addition to conducting sound comparisons, the community leaders engaged in debates with the conflicting parties. During this deliberation process, the community leaders offered answers, guidance, and counsel to the village head. As a result, the village head ultimately made the decision to

leave. In addition to the support from community leaders, the village head has personal motivations for his resignation, including economic concerns.

In line with testimonies from Cipancur Hamlet inhabitants, the decision to demote the Head of Cipancur Hamlet appeared coerced and might be deemed unofficial due to its non-compliance with the relevant governmental statutes, which state: (1) The Village Head terminates Village officials after conferring with the sub-district head. (2) Village authorities cease their duties as a result of death, personal request, or dismissal. (3) Village officials are fired in accordance with paragraph (2) letter C due to the following reasons: they have reached the age of 60, no longer fulfil the qualifications for becoming Village officials, and have violated the restrictions against holding such positions.

The collaboration between government regulatory functions and community leaders plays a crucial role in resolving the conflict between the Head of Kalapadua Village and the Head of Cipancur Hamlet. This conflict revolves around the issue of incentives and actions taken to demote the Head of the Village, which are not in compliance with government regulations. The disagreement regarding the position of community leaders in Cipancur Hamlet, Kalapadua Village, Lemahsugih District, Majalengka

Regency was settled by deliberation between both groups.

Government positions, community figures and handling conflict between citizens between the Balinese and Lampung ethnic communities, South Lampung Regency, Lampung Province

The 2012 Lampung riots were a sequence of violent disturbances that took place in South Lampung between the dates of 27 and 29 October 2012. The riots originated from the government's transmigration programme, specifically when Bali inhabitants migrated to Lampung and were resettled in South Lampung. The Balinese people subsequently established the settlements of Balinuraga, Baliagung, and Balinapal in South Lampung. The conflict ensued subsequent to the fall of two girls from Agom Village, South Lampung, who were subsequently assisted by people from Balinuraga. A miscommunication arises between the two individuals while providing assistance. The residents of Balinuraga Village are deemed to be assisting the victim while perpetrating acts of harassment. Consequently, conflicts arose between the inhabitants of Agom Village and Balinuraga Village. Several hundred dwellings and dozens of motorised vehicles were significantly destroyed as a result of this tragedy.

About 50 individuals from Agom Village, armed with sharp weapons,

approached the residents of Balinuraga. The clash took place in the evening of Saturday, 27 October 2012. A group of over 500 individuals from Agom Village launched an assault on the Balinese community residing in Balinuraga Village. Due to the attack, a pharmaceutical and grocery kiosk were completely demolished. The confrontation persisted on October 28, 2012, at 01:00 WIB, when a gathering of about 200 Lampung inhabitants vandalised and set fire to Wayan Diase's residence. At 09.30, a confrontation took place between the Lampung tribe and the Balinese tribe at Sidorejo Village. Consequently, three individuals, namely Yahya, Marhadan, and Alwi, lost their lives. Additionally, four other individuals sustained injuries inflicted by cutting instruments and pneumatic firearms. The most recent confrontation took place on October 29, 2012, at 14:00 WIB, during which the Agom Village mob successfully breached Balinuraga Village by covertly traversing gardens and rice fields. Subsequently, the Lampung tribe launched a prompt assault. The residences of Agom Village were set ablaze.

Community leaders from both tribes participated in a meeting that village heads, sub-district heads, government officials, and police officers convened. They constitute a collective of individuals who hold positions of authority and exert significant influence over the overall

balance and well-being of their society. The involvement of community leaders in resolving conflicts among residents is evident in their ability to mitigate conflict occurrences. Which can be seen from: a) Community leaders establish agreements with residents to prevent them from being influenced by provocations from irresponsible individuals, thereby preventing conflicts from escalating. b) Community leaders mitigate future problems by establishing agreements with residents. As an illustration, the Balinese individuals adhere to the practice of staying within their village boundaries after 9 o'clock in the evening and during significant Muslim festivities. c) By serving as exemplars for the public, community leaders can positively influence the behaviour of their constituents. d) Community figures serve as intermediaries in the process of resolving disagreements. Multiple levels of mediation are necessary in order to reconcile disputes. During the mediation stage, the presence of a mediator, who acts as a companion and advisor, is essential in facilitating the mediation process. e) Serving as a platform for the community's ambitions, as community leaders are regarded as those capable of receiving and addressing community grievances. Research findings support the conclusion that community leaders play a crucial role in resolving conflicts among

members. In accordance with the pertinent rules set forth by the village, the government, and the community's environmental agreement, the community leaders in Agom Village have successfully carried out their duties.

Position of Government, Traditional Leaders and Resolution of Communal Land Disputes In Long Temuyat Village, Kayan Hulu District, Malinau Regency, North Kalimantan Province

The issue of customary land disputes in Malinau Regency arose as a result of the central government's implementation of a transmigration programme, which involved relocating residents from areas outside Malinau Regency, particularly from Java, to designated transmigration sites in Malinau Regency. One such site was Long Temuyat Village, located in the Kayan Hulu District of Malinau Regency. The land dispute in Long Temuyat community was a conflict concerning the acquisition of property for the resettlement of transmigrants in the community. The problems in this dispute arose due to the community's attempts to engage in transactions involving customary land that were not in compliance with customary regulations. Additionally, issues arose regarding the distribution of family inheritance related to customary land, which did not adhere to the established

distribution rules and were not executed in a timely manner. In Long Temuyat Village, customary land inheritance rights involve the distribution of land from parents to their children in the event of the parents' death and the marriage of one of the children. Within the framework of customary land ownership in Long Temuyat Village, customary land refers to "land that is currently held collectively and customary land that has already been divided and is predominantly controlled by individuals" (Long Temuyat Village Office, 2018).

In Long Temuyat Village, there were cases of disagreements about customary land ownership. These issues arose due to the absence of legal recognition of customary land. Out of the 74 households residing there, 42 families did not possess customary land certificates. Two dispute instances occurred on 19 July 2017 and 8 July 2018, in which the issue revolved around a disparity between the size of the land currently owned and the size stated on the community's certificate. These issues arise due to the widespread lack of comprehension among individuals regarding customary law, the ambiguity surrounding customary land, the absence of recognition for customary land, the unwillingness of both parties involved in a conflict to engage in dialogue, and the reluctance of witnesses to testify in the disagreement.

The primary cause of this issue stems from transactional activities involving ulayat land. According to the regulations governing ulayat land, both buying and selling of such land are strictly prohibited. Additionally, engaging in disputes over ulayat land is also deemed impermissible, as the land division has already been conducted in accordance with the ulayat land distribution regulations. Within the framework of this contentious issue, it is important to undertake endeavours to reach a resolution.

Communities that maintain their customs in the process of resolving disputes typically employ a familial approach or utilise a consensus deliberation model facilitated by local traditional leaders. Indigenous groups frequently utilise alternative dispute resolution methods, such as non-litigation settlement channels, instead of resorting to the courts. Indigenous peoples view this practice as an efficacious approach to preemptively mitigate future disputes between contending parties, even in cases where a judicial ruling has been issued. It is widely recognised that indigenous tribes uphold the belief that customary law takes precedence over formal legal systems. As a result, indigenous communities might

consider formal court decisions to be invalid, which could result in conflicts.

Communities in places that uphold customary land rights, such as Long Temuyat Village, frequently encounter issues pertaining to customary land. These problems manifest as arguments among inhabitants regarding their rights to the property. The government's collaboration with traditional leaders plays a crucial role in resolving customary land conflicts, as traditional leaders serve as motivators, mediators, and facilitators. The role of a motivator is to facilitate comprehension between the two parties involved in the argument. The role of a mediator involves acting as an impartial intermediary in a conflict. The facilitator assumes the responsibility of overseeing and guiding traditional dispute resolution ceremonies.

Government, Kiai¹ and Resolving Family Conflicts in Margoyoso District, Pati Regency

The village leader, in collaboration with the kiai, plays a crucial role in mitigating family disputes within the Margoyoso District community in Pati Regency. Firstly, the kiai's role involves offering effective resolutions to issues faced by married couples. Secondly, the kiai strives to mediate conflicts between husbands and

¹ Appellation or title for a revered Islamic thinker and educator.

wives. Lastly, the kiai acts as a reliable guardian, making efforts to resolve family conflicts. Islam grants individuals the freedom to engage in resolution processes in order to achieve a mutually acceptable agreement and establish peace among those involved in a conflict. This practice is implemented as *Islah-shulh*, which is a fundamental aspect of Islamic doctrine aimed at amicably resolving disputes or conflicts. Nevertheless, statutory law differs from other forms of law by establishing its own set of regulations for incorporating mediation into the judicial system. As per Perma No. 1 of 2016, Article 13 stipulates that obtaining a certificate is a prerequisite for serving as a mediator in the mediation procedure. Regarding the endeavour to address family disputes by appointing a kiai as a hakam, this is permissible. Nevertheless, the kiai's function as a mediator or hakam is limited to resolving conflicts that have not been brought to court and require the agreement of the parties involved. Unless the kiai possesses a qualification as a mediator.

INTERPRETING THE COLLABORATION BETWEEN GOVERNMENT REGULATION FUNCTIONS AND INFORMAL INSTITUTIONS AT THE VILLAGE LEVEL BASED ON HELMKE AND

LEVITSKY'S TYPOLOGY OF INFORMAL INSTITUTIONS

The categorization of informal institutions, as outlined by Helmke & Levitsky (2004: 727–730), encompasses four distinct types: complimentary institutions, substitutive institutions, accommodating institutions, and competing institutions. This typology is constructed by examining the manner in which formal institutions interact with informal institutions, taking into account whether the consequences are different or similar, and whether the ensuing interaction between formal and informal institutions leads to efficient or inefficient formal institutions. Complementary institutions arise when the results are aligned and successful formal institutions are established. Accommodating institutions arise when the results are divergent and effective formal institutions are established. Substitute institutions arise when the results are aligned but the formal institutions are ineffective, leading to informal institutions taking over their role. Competing institutions arise when the results are divergent and the formal institutions are ineffective.

The collaboration between government regulatory functions and informal institutions at the village level in Indonesia can be seen as an example of an informal institutional type known as

complementary institutions. This collaboration leads to the formation of effective formal institutions with convergent outcomes. Paralegals, as informal institutions, exist at the village level and serve to complement the regulatory activities of official organisations at the same level. The second partnership had a significant influence on addressing societal problems.

CONCLUSION

The aforementioned empirical study demonstrates how informal institutions and the regulatory role that government officials play in society work together to address societal problems. Hence, there exists a conceptual correlation between informality and governance studies based on empirical evidence about the role of informal arrangements and institutions. This essay aims to enhance the development of governance studies by acknowledging the prevalent issue of high informality in Indonesia. In order to establish a new theory in governance studies, it is necessary to explore the relationship between governance studies and the concept of informality, resulting in the emergence of government informality. Government informality refers to the collaboration between government regulatory responsibilities performed by government officials and informal

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