

The Role of Local Elite in Public Service Innovation in Sleman Regency (Comparative Study of Wukirsari Village and Blue Lagoon Tourism Village)

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Abstract

This article intends to provide an overview of the role of local elites in public service innovation. Through a qualitative descriptive approach, this research discusses the dilemmas and success factors of the role of local elites in public service innovation. The objective of this research is the role of Rosyid Ma'ruf and Suhadi as initiators in innovating public services. This problem is interesting to study because there is a role played, where formal actors are able to manipulate community participation due to the formal carrying capacity of the environment while non-formal actors are only limited to practical awareness of the problems that arise at the time and also follow what the actors want. The results showed that public service innovation can be influenced by critical awareness as well as practical awareness of the role of local elites. The tendency of critical awareness arises from the consequences of the actor's understanding of the authority, problems, and existing solutions. That is, actors have the ability to mobilize and direct solutions that are comprehensive. Furthermore, the tendency of practical awareness arises from the consequences of the actor's understanding of the existing problem and solution. That is, the actor has the ability to move and direct the solution that is moving to the solution desired by the actor. The recommendation of this research is the importance of the ability of local elites to understand authority, problems, and solutions so that they can understand how the solution is done to achieve goals that are comprehensive, not only in accordance with what is desired by the elite.

Keywords

Public Service Innovation; Role of Local Elite; Government of Wukirsari Village; Blue Lagoon Tourism Village

INTRODUCTION

This article intends to provide an overview of the role of local elites in public service innovation. In

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understanding the process of innovation, researchers use a new-institutionalist perspective. New-institutionalist is a perspective in seeing an institution that places the relationship between individuals and institutions. Therefore, this research is then elaborated with structuration theory, where not only institutions influence agency behavior, but institutions are seen as dependent factors of agency existence. Therefore, it

can be seen how institutions can form individuals, and of course individuals can reshape existing institutions. That is, this study also looked at the role and position of the agency. Furthermore, the diagnosis in seeing the role and position of the agency using an awareness framework within the agency is unconscious motives, practical consciousness, and discursive consciousness.

Wukirsari Village Government is an area located in Cangkringan District in Sleman Regency. The last achievement was in the category of village initiatives and innovations in the nomination of the best national village in 2018, which won 2. Through the Population Data Utilization System Program (Sidampak), the village government of Wukirsari was able to innovate public services that made it easy for Wukirsari villagers to access and also get population administration services. The Population Data Utilization System (Sidampak) in Wukirsari Village is an innovation program for population administration services that began in 2012. Meanwhile, Sidampak innovation also initiated other uses, namely Sidampak as data processing, Sidampak as village asset administration, Sidampak as a data processing system of community satisfaction index (IKM), Sidampak as a population administration database information system, Sidampak as a marriage registration administration system (Sidanik).

Furthermore, the development of public service innovation not only occurred in Wukirsari Village, but also

occurred in the Blue Lagoon Tourism Village. Blue Lagoon Tourism Village is a village located in Ngemplak District in Sleman Regency. The last achievement was the champion of hope 1 for the developing category in the tourism village at the level of Sleman Regency. Blue Lagoon Tourism Village is a tourist village that grows from the use of springs that are used for bathing the surrounding community. At first, this tour was not widely known by the general public. Therefore, the identity of the Blue Lagoon is a substitute name for the name Tirta Budi, which was originally pinned on the tourist attraction. The initiation of identity change in the management of these attractions was formed in 2014. Blue Lagoon was later managed jointly by the community around the tourist attraction. At this time, many facilities have been built in these attractions. Some facilities such as various gazebos, changing rooms, bathrooms, parking lots, entrance counters, food stalls, mural ornaments, tire rental, information boards and directions. This shows that the Blue Lagoon attraction has a significant financial impact on the management of the attraction.

That is, it becomes interesting then to see the role of actors behind the creation of innovations in public services in the Government of Wukirsari Village and Blue Lagoon Tourism Village. Therefore, there is a role played by actors in influencing existing institutions. The Innovation Program for Population Data Utilization System (Sidampak) is an idea carried out by Rosyid Ma'ruf. Meanwhile, the

innovation at the Blue Lagoon Tourism Village was an initiation from Suhadi. In addition, it is also interesting to see how the dilemmas and success factors of the local elite in creating public service innovations. Thus, through a qualitative descriptive approach, this research then looks at the role of local elites in public service innovation in the Government of Wukirsari Village and Blue Lagoon Tourism Village.

RESEARCH METHOD

This research looks at the role and position of the agency, in this case the actors who influence the innovations in the Sidampak program in the Wukirsari Village Government and also the community empowerment innovation in the Blue Lagoon Tourism Village, using the 3 awareness frameworks namely unconscious motives, practical consciousness, and discursive consciousness. This is felt to be important because this research uses a new institutionalist perspective.

Existing research data is divided into two, namely primary data and secondary data. Primary data were obtained from direct interviews with informants and through observation. The data source is in the form of the words and actions of the person being observed or interviewed. Meanwhile, secondary data was obtained from a review of documents or archives relating to this study. That is, secondary data in the form of archives, personal documents and official documents. Thus, the main data sources in qualitative research are the words and actions of the informant, but do not

neglect the study data contained in the document.

Meanwhile, the research method used is descriptive qualitative research method. Descriptive qualitative method, namely as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. In addition, qualitative research methods also focus attention on human action, the process of action formation, social interaction and others.

The initial stages of the study were carried out by mapping the related problems, theories, and regulations. Therefore, this stage included internal discussions with the Government of Wukirsari Village and Blue Lagoon Tourism Village. Thus, the initial stages of this research can contribute to the next stage in the form of in-depth study of the focus and formulation of the problem in this research. In collecting data, this research collects data through the crossing of various data sources derived from literature studies, observations and interviews. Furthermore, data reduction is carried out on the data that has been obtained by summarizing the data, sorting out the main points and focusing on things that are related and also important to this research. Furthermore, the data analysis method used is interactive data analysis, namely analysis carried out in an interactive form on 3 (three) main components which are interrelated to each other, namely data reduction which is interpreted as the process of selecting the focus of attention on simplification, abstracting, and

transformation "rough" data arising from written records in the field; data presentation which is interpreted as a form of "presentation" which is interpreted as a collection of arranged information that gives the possibility of drawing conclusions and taking action; as well as drawing conclusions or diversification which is defined as the process of starting to take an interpretation action that is giving meaning to the data or information that has been presented (Miles & Huberman, 1994). This analysis process continues like a cycle. Researchers move between the three. This is intended to understand and get a deep, comprehensive, and detailed understanding so as to produce conclusions as a result of the researcher's understanding.

In qualitative research an important factor that must be considered is the validity of the data, to find out the validity of the data, this study uses a data triangulation model. Triangulation is a data validity checking technique that uses something else outside the data for checking or comparison purposes. In addition, there are also different types of triangulation as an examination technique that utilizes the use of sources, methods, investigators and theories. Triangulation with sources means comparing and checking back the degree of trust in information obtained through time and different tools in qualitative methods. While the method can be done with 2 mechanisms, namely checking the degree of trust in the findings of research several data collection techniques, as well as checking the degree of trust of some

data sources with the Triangulation method of investigators. Triangulation of investigators means using researchers or other observers for the purpose of checking the degree of trust in the data.

Triangulation of theory is also called a comparative explanation, in this case if the analysis has described patterns, relationships, and includes explanations that arise from the analysis, it is very important to look for themes or comparative explanations. Reporting the results of the study accompanied by an explanation as stated earlier clearly can increase the degree of trust gained. In this study, the type of triangulation used is source triangulation. Source triangulation is done by comparing the data observations of researchers with the results of interviews. Triangulation of data in this study was achieved by researchers' efforts to cross-check the information provided. In addition, the information obtained can be tested for accuracy with observational data and data from observations related to the topic of this research.

LITERATURE REVIEW

Research on the elite certainly has been widely studied by other researchers. In this article, researchers look at the role of local elites in public service innovation. Therefore, this study examines the elite formation process, obstacles and challenges, as well as the success factors of the elite. This study then illustrates the dynamics of the formal elite and the non-formal elite in innovating public services.

Giddens distinguishes 3 internal dimensions of actors, namely

unconscious motives, practical consciousness, and discursive consciousness (Ashaf, 2006). Unconscious motives are actors' awareness related to the basis of actions that have the potential to encourage actors, but not to the action itself. That is, actors who have unconscious motives do not have the basis for actions that are relevant to the action itself. Actions that are not relevant are actually not realized by the actor. Often, unconscious motives are external factors that originate outside the individual. Furthermore, practical consciousness is related to taken for granted knowledge, where the routine of life and social structure and become the basis for carrying out everyday life. Practical consciousness is related to the habits that exist in each individual without then thinking long term. That is, the awareness that is owned is formed over the repeat activities and conditions that exist around the actor. Often, practical consciousness is the result of a change in the structure of social reproduction. Furthermore, discursive consciousness is the capacity of actors who can reflect and provide detailed and explicit explanations for our actions. That capacity can then influence the actions taken. Discursive consciousness places more emphasis on reflection on existing events, which can think long term and can elaborate on the basic reasons why such actions can occur. That is, discursive consciousness is formed on the awareness that exists in the actors themselves to carry out social reproduction.

Basically, the elite emerges as a consequence of a hierarchical layer of relations between a small group that controls resources and other groups that do not have the capacity to control these resources. Therefore, the elite is formed when legitimacy is built trying to influence every political decision. Furthermore, the development of leadership and capacity building increases the expertise and capabilities which can empower people and stimulate change (Wahid et al., 2016). In addition, power occurs across multiple sites of visible and invisible struggle, in all shapes and sizes, from the intimate to the infrastructure, and across micro and macro scales (Sovacool, 2019).

On a macro scale, the relationship between elite and public service innovation is not far away from an empowerment movement. Empowerment can be to the elite itself, or to the community at large. The dynamics that emerge from the existence of the elite are changes in the political economy. Therefore, it has become evident that the access control of these elites has a significant degree that has been shaped by their capacity to operate across different scales and the ability of some groups to adapt to changes in the political economy (Geenen & Cuvelier, 2018). At least this needs to be done so that the elite can maintain their existence. In addition, the ongoing decentralization and regional autonomy shows that there is a social impact on the existence of the elite. A clear cautionary warning about decentralization embedded in my argument is that we are witnessing the

emergence of historically driven subnational inequalities in local representation and redistribution, all the more exacerbated in cases of low-equilibrium performance (Wilfahrt, 2018). The ineffectiveness of institutions in developing economies is due, to a large extent, to the weak enforcement mechanism, smoothed by institutional voids (Nakpodia & Adegbite, 2017). That institutions act as a check on the behavior of elites and influence how elites compete and emerge (Nakpodia & Adegbite, 2017).

In its development, there is space between the state and the elite which then tries to be rethought. For example, a higher proportion of elites on the board is associated with lower executive pay, this is moderated by institutional quality; that is, lower institutional quality is associated with more directors drawn from social elites and with higher pay, while the opposite is true in higher-institutional-quality environments (Hearn et al., 2016). This shows the near complete disengagement from the local state by some local communities described here has implications not only for democratic consolidation but more fundamentally for the ability of citizens to access basic social services (Wilfahrt, 2018). This normalization, romanticization, and depoliticization of poverty legitimizes social inequality and diverts attention away from the state and its responsibility for poverty reduction (Nisbett, 2017). Aside from the shift in responsibilities, relations between the state and the elite are also based on business interests. In this case, the utilization of public spaces as a part

of human security fulfillment is often defeated by business and political interests (Kurniaty, 2014). Therefore, decentralization risks give an unforeseen advantage to some communities, while potentially exacerbating inter-village inequality in others (Wilfahrt, 2018). Therefore, local communities are rarely empowered to envision, and create, better futures (Bourgeois et al., 2017). How rural elites' norms of diversity influence how 'difference' is placed and handled through processes of inclusion/exclusion vs. retention and receptiveness, with the rural as an enabling space for building local resilience (Søholt et al., 2018). This also makes power relations asymmetrical but (promisingly) unstable (Sovacool, 2019). Thus, on a macro scale, elite relations and public service innovation are still influenced by the ability of elite adaptation to political economic and socio-political conditions, and the existence of the elite is also influenced by the state as an institution that examines elite behavior and influences how elites compete and emerge.

Furthermore, the government should guide rural communities to establish more adaptive and rigorous multidimensional poverty frameworks in the community-based targeting of welfare programs (Han & Gao, 2019). In addition, governments should account for the roles and interests of local elites when developing community-based development projects (Liu et al., 2016). It is essential to build networks with government in order to encourage deliberative democracy and ensure

participation in the planning and implementation of policies (Wahid et al., 2016). In its development, rural elites are active in shaping their local communities by contributing to discourse, interacting in various arenas and making decisions regarding material considerations (Søholt et al., 2018). The "predominantly democratic" type of local elites is probably the closest to the population represented in terms of passive representation, for it may include persons of lower education, or people previously involved in directly advocating for the interests of some segments in the community (pupils, women, unemployed, workers, etc.) (Marin, 2015). That is, perhaps local policy actors have greater policy knowledge and awareness than members of the public (Mayer, 2019). Therefore, that policy elites are more influenced by rational considerations than is the general public, due to higher knowledge levels of the specific issues, as well as the policy process itself (Tumlison et al., 2018). Thus, these local leaders are usually quite familiar with the problems they are confronted with, being especially concerned with social issues (e.g. unemployment, social benefits, housing, etc.) (Marin, 2015).

On a micro scale, how and for what purpose the elites are mobilized, as well as strategies and opportunities for resistance (Sovacool, 2019) That is, the elite is seen as an individual who can then influence the surrounding socio-political conditions. In other words, our proxy for the strength and attitudes of the elite is a very robust explanatory factor of aid effectiveness (Angeles &

Neanidis, 2009). In addition, elites may inadvertently push partisans to dislike each other while only meaning to position themselves in ideological or issue space in ways that maximize their chance of electoral victory (Banda & Cluverius, 2018). Often, the link is mainly determined by party affiliation (Kammermann & Dermont, 2018). In the aspect of the process of forming an elite, there is a group of major players who often invest together and they seek out followers to join them at the same time (Gu, & Liu, 2019).

The opinion gap between elites and non-elites is the dependent variable (Park & Hawley, 2019). The consequence that arises from the existence of the elite is the limited participation. Therefore, the elite tries to control the available resources. This is done so that the elite can control related to the allocation and distribution of these resources. Of course, the control function is to re-expand the power of the elite. In addition, the elite has a tendency to exert influence over the choices of the community in assessing existing policies. This influence can be done through the spaces that exist in society, or by the formation of artificial spaces of participation deliberately created by the elite. As, such as community fora, referenda, and community participatory monitoring, have been devised to constrain elite capture and increase community involvement, these have experienced limited success (Beath et al., 2018).

Thus, there is a paradigm division that the elite can regulate and apply their power so that it is centrifugal. This

is in accordance with what is done by the elite, that the elite successfully mastered the distribution and allocation of resources by using their influence. This was created in order to maintain the power that is in them. In addition, it can be seen from the lack of openness of space and actors, where the power and conflict are centralized. This is related to the inequality of multiple layers of power and the deficit of democracy that is constantly being reproduced by techno-bureaucratic and authoritarian corporate logic (García-López, 2019). Of course, with the centralization of space and actors, a person with his ability can become an elite and maintain his power through legitimacy and power. Therefore, at the same time, that elite capture takes place is uncertain, but the process will continually be changed by social struggle and grassroots institutional innovation (García-López, 2019). Furthermore, there is another view that the elite can be consolidative. Through democracy, decentralization, autonomy, and the transformation of social structures in society, the consequence that arises is the synergy between the elite and the grassroots. Therefore, that grassroots as seed nodes achieved better performance than elites in terms of influence spread (Li, Wang, & Liu, 2019). This was then also seen in the innovations in Wukirsari Village and Blue Lagoon Tourism Village. The actor behind the creation of innovations in public services in the Government of Wukirsari Village and Blue Lagoon Tourism Village, namely Rosyid Ma'ruf and Suhadi. Therefore, there is a role played by actors in influencing existing

institutions. Innovation program The Population Data Collection System (Sidampak) Program is an idea carried out by Rosyid Ma'ruf. Meanwhile, the innovation at the Blue Lagoon Tourism Village was an initiation from Suhadi.

RESULTS AND DISCUSSION

Changes in public service innovation in the Wukirsari Village Government were influenced by the presence of Rosyid Ma'ruf as Head of Administrative and General Affairs of the Wukirsari Village Government. This shows that Rosyid Ma'ruf is an actor who then provides a change in the form of public service innovation in the Village Government of Wukirsari. In seeing the role and position of Rosyid Ma'ruf in the Sidampak Program, the awareness that arises is critical awareness. Awareness in the form of improving the quality of services and governance in Wukirsari Village. In addition, Rosyid Ma'ruf also realized that with the Sidampak Program it could increase community participation in Wukirsari Village.

Furthermore, the development of the management of Blue Lagoon attractions has had an impact on improving the quality of public services on these objects. Suhadi has become an actor who has succeeded in building and empowering communities around the Blue Lagoon tourist attraction. At this time, the tourist attraction is a place for activities with the community. However, the action taken by Suhadi was an awareness of the existing problems and solutions. Problems such as lack of optimal management, low

levels of employment for youth, lack of usefulness of attractions for the surrounding community, which are then given a solution in the form of improving the quality of management and services to visitors, opened access to the involvement of youth and surrounding communities in managing tourist objects illustrates that Suhadi's friendship over problems and solutions is good. However, the solutions that arise are only limited to the problems that arise at the time and also follow what is desired by the actor.

In an interview with the government of Wukirsari Village, the Sidampak Program was a program created by the Head of Administrative and General Affairs of the Wukirsari Village Government, namely Rosyid Ma'ruf. This change is based on input from the village community and the wishes of the head of administrative and general affairs in providing easy and fast services to the community. Therefore, the head of administrative and general affairs wants to create a system that can complete 18 administrative and public works. That is, at the stage of making the Sidampak program, the head of administrative and general affairs is greatly influenced by practical awareness in formulating community service innovations in the form of the Sidampak program.

In developing the Sidampak program development process, the attitude of the head of government and public affairs then began to build critical awareness that the Sidampak program could be developed into a monitoring mechanism for village government

officials related to the interests of population administration. Meanwhile, the existing data are further analyzed in more detail by the administration and general affairs of the Wukirsari village government related to the causes of population administration obstacles. Therefore, there is data on the level of population administration reporting which is often reported late. This is related to population data that is often associated with social conditions, namely Siri marriage. This can then be used as analytical material used by other parts of the village government.

Furthermore, the Sidampak program has improved the quality of public services in the Wukirsari Village Government. In terms of service policy, the Sidampak program has set service standards and includes the involvement of the Wukirsari Village community in providing input to stakeholders in the Wukirsari village government about the concept of service desired by the community. Furthermore, with the Sidampak program, it has been shown that service providers with competence are in accordance with the needs of the type of service and the readiness of service providers in providing services that are responsive to service time. In addition, there are data and information updates related to population administration services in Wukirsari Village. In addition, office facilities are also available for face-to-face consultations and information services for the villagers of Wukirsari related to population administration. This can also be used as a means of consultation and complaints.

Thus, community service innovations in the form of the Sidampak program can then influence the course of village governance. The influence is in the form of making the results of the data or analysis available in the Sidampak program be used as material for analysis of programs and activities of the village government. In addition, the effect of the Sidampak program innovation also affects the level of community participation. That is, the tendency that arises is a consequence of the actor's understanding of the authority, problems, and existing solutions, where the actor has the ability to mobilize and direct to a comprehensive solution. How does Rosyid Ma'ruf have an awareness that population administration activities can be transformed into an efficient and effective public service. These changes can be made because Rosyid Ma'ruf understands the authority and solutions to policy directions that can be used to overcome problems that arise. Furthermore, innovation in community service in the form of the Sidampak program can change the pattern of community activities in managing population administration. The data shows that there is an increase in the community in managing death certificates which have now reached 99%. This then became a driving force for the head of administration and general government of the village of Wukirsari in carrying out further innovations from the Sidampak program. At this time, changes to the Sidampak program have entered the fourth version. That is, the nature of

consciousness possessed by Rosyid Ma'ruf is critical awareness. Therefore, Rosyid Ma'ruf is aware that the Sidampak Program can provide great benefits to the village government and the village community, even though Rosyid Ma'ruf has an idea of the direction of further policy development.

In improving the quality of services and governance in the village of Wukirsari, the dynamic that emerges is the active role of the community in accessing service innovations, as well as synchronizing the data that existed in the village government at the beginning of the service innovation. This gave rise to a low level of participation in accessing services, which was 11%. However, this can be overcome by the existence of synergy in the Village Government of Wukirsari and the Cangkringan District Government. The synergy arose during an innovation competition at the Sleman Regency level. The synergy is in the form of updating existing data and developing the system. Meanwhile, Rosyid Ma'ruf as Head of Administration and General Affairs of the Wukirsari Village Government established communication with the Village Head, Village Secretary, and the Cangkringan District Government so that this innovation could be supported in terms of system development, service synchronization, and budgeting. In the development of the system, this innovation has entered the 4th stage of system development. The development of this system has been able to provide data related to social and economic conditions of the community, not just

population administration services. In addition, the development of this system can also be used as a synchronization of services across institutions, both vertically and horizontally in the existing supra government system. This makes it easy to access data and provide services available in Wukirsari Village. In terms of budget, innovation in improving service quality in the Administration and General Affairs Section of the Wukirsari Village Government has received a large additional budget allocation, from 12,500,000 in 2015 to 136,500,000 in 2019. With this innovation, the Wukirsari Village Government has become a reference for other village governments at the national level in developing innovation to improve service quality. Of course, this gives the benefit of political and bureaucratic image to the Wukirsari Village Government.

Related to the Blue Lagoon Tourism Village, Blue Lagoon tourism objects have advantages in aspects of local wisdom. Communities around tourist objects often hold traditional ceremonies related to the presence of springs. In addition, at the beginning of the management of the Blue Lagoon tourist attraction, the manager did not make an issue related to the legal aspect because judging by the existence of the legal aspect could marginalize a group of people who were not included in that aspect. Furthermore, the manager intentionally did not change the naming of Tirto Budi by entering the identity of the village or hamlet because it could limit access to community involvement,

so that in changing the naming of the tourist attraction was called Blue Lagoon.

The innovation that has been carried out in the Blue Lagoon tourism village is about establishing the Blue Lagoon tourism village to be a tourism village that emphasizes cultural and agricultural tourism. This feels important because there is a tourist image packaging offered at the Blue Lagoon attraction. It is realized by the manager of the Blue Lagoon tourism village that if the Blue Lagoon Tourism object only offers bathing objects, such as the condition when it was still called Tirto Budi, then the attraction is less attractive to visitors. In addition, with the concept of a cultural and agricultural tourism village, the Blue Lagoon tourism village can facilitate introducing and attracting visitors to the Blue Lagoon tourism village.

Furthermore, in an interview with the manager of the Blue Lagoon tourism village, the initiation and driver of the change in the Blue Lagoon tourist attraction was Suhadi. Suhadi has a passion for developing Blue Lagoon attractions to be more beneficial to the surrounding community. Meanwhile, Suhadi's success in developing public service innovations in Blue Lagoon attractions is to have awareness as someone who is part of the community, as well as having a goal of benefiting the surrounding community. This raises the consequence that what was decided by Suhadi was supported by the surrounding community. In addition, Suhadi was active in establishing communications with the Ngemplak

Village Government and the Sleman Regency Government. Furthermore, Suhadi also continued to support and maintain the existing local wisdom in the form of traditional ceremonies related to the existence of springs. Furthermore, Suhadi held various trainings for mothers' groups to have abilities that were useful for activities that attracted visitors, such as batik training activities and the provision of a mini library.

Suhadi explained that the mechanism for innovating in the Blue Lagoon tourist attraction was to mobilize youth. Initiation to mobilize youth is driven by a desire to advance economic conditions and also to open jobs for the surrounding community. Therefore, the utilization of the Blue Lagoon tourist attraction, which is still called Tirta Budi, has not been well managed. Therefore, various activities are carried out in an effort to improve the economic conditions of the surrounding community through the Blue Lagoon tourist attraction. First, by inviting several figures, both at the national, regional and local levels to come to the Blue Lagoon attractions. By using cultural and agricultural tourism packaging, various activities have been carried out such as the source of Blue Lagoon, which was attended by the Governor of the Special Region of Yogyakarta and the Regent of Sleman. Secondly, efforts were also made in terms of improvement and clarifying the direction of the location for visitors who want to come to these attractions through coordination with the local government and village government.

Coordination is carried out so that the improvement of the location direction indicators does not violate the existing rules. Third, the development of Blue Lagoon attractions is done by involving the community around the tourist attraction. Community involvement, especially youth, aims to help develop physical tourist objects. The involvement in the form of mutual assistance to build tourist attraction facilities. In addition, Suhadi also invited to maintain and clean the environment of the existing watersheds. Developments that can already be utilized in Blue Lagoon attractions are the construction of gazebos, changing rooms and bathrooms, ticket counters, parking lots, places to eat and lodging. This is a form of joint participation from the community around Blue Lagoon.

The development of Blue Lagoon tourism innovation is inseparable from the dynamics in the surrounding community. At the beginning of the synergy to realize the innovation, there was still community disobedience in maintaining the cleanliness of the tourist environment. In addition, the discourse also appeared to change the name in accordance with the name of the area. This certainly will limit the access of the surrounding community in managing Blue Lagoon tourist attractions. Therefore, the consequence that arises is the existence of a tourism awareness group that only then represents the area. However, the involvement of the management of Blue Lagoon tourist attractions so far has involved various community groups that have a focus on the environment, traditional events, and

agriculture. In its development, these two things have been conditioned for the good of the community around the Blue Lagoon tourist attractions. This then makes the preservation of the existing environment and the synergy of the village government with the manager of the Blue Lagoon tourist attractions.

Thus, the innovation of village-based public service tourism can provide benefits to the surrounding community. These benefits emerged as a consequence of the influence of Suhadi's figure in the form of initiating the concept of a cultural and agricultural tourism village. That is, Suhadi managed to become an elite in the Blue Lagoon tourism village because it was able to move and provide benefits to the surrounding community. Furthermore, the emerging trend is a consequence of the actor's understanding of the existing problems and solutions. How Suhadi has the awareness that Blue Lagoon attractions can be changed with new packaging through cultural and agricultural tourism. This is inseparable from the factor of Suhadi who is a native of the Blue Lagoon tourism village so he knows the potential and history of the village. That is, the awareness possessed by Suhadi is a practical awareness, that is if you look at the problems, potential and history, as well as the solutions that exist in the development of the Blue Lagoon tourism village. Awareness is more to overcome problems, but rather to problems that arise in existing routines.

CONCLUSION

Thus, changes in public service innovation in the Wukirsari Village Government were influenced by the presence of Rosyid Ma'ruf as Head of Administrative and General Affairs of the Wukirsari Village Government. This shows that Rosyid Ma'ruf is an institution that then provides a change in the form of public service innovation in the Village Government of Wukirsari. In seeing the role and position of Rosyid Ma'ruf in the Sidampak Program, the awareness that arises is critical awareness. Awareness in the form of improving the quality of services and governance in Wukirsari Village. In addition, Rosyid Ma'ruf also realized that with the Sidampak Program it could increase community participation in Wukirsari Village.

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