

## Essential dimensions of development in villages

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**ABSTRACT** The village is part of the government structure in the Republic of Indonesia (NKRI). Continue to receive attention in the dynamics of nation-building. Therefore, building a village means building the future because the majority of Indonesia's population lives in villages. So from that, the most important thing to do is the orientation of the stakeholders in the village and all stakeholders must have one orientation. From 2015 to 2019, village funds that have been launched have reached 257 trillion rupiah, and from 2019 to 2025. The government is determined to allocate up to 400 trillion rupiah to all villages in Indonesia. Therefore, now the village has become an "altar" of development as well as an economic power. This is in line with the development program outlined by President Joko Widodo's administration, namely Indonesia-centric development. This means that development is equitable / sustainable (sustainable). That is an important dimension of development in the village which is currently taking place very dynamically with all aspects of its development. The village is an integral part of national development based on Pancasila and the state constitution as the ideals of the founding fathers of the nation.

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### 1. INTRODUCTION

Development in villages is an integral part of national development based on Pancasila and the 1945 Constitution of the Republic of Indonesia, implemented to realize equitable development throughout Indonesia, which is not only centralized (concentrated) in cities but also in remote villages where the majority of the population lives in the interior. The dynamics of development infrastructure have recently moved to villages as a manifestation of the realization of a prosperous, socially just, and equitable society. Indeed, it is not limited to material development but also spiritual growth. The reality of the conditions that exist in the village, in the research conducted, found various existing advances, both in the education sector, representative school infrastructure, health facilities where people seek treatment (Posyandu and Puskesmas), as well as people's activities equipped with information technology with a digitization system (Industry 4.0). That is the development of development progress found from the research conducted. The writing of this journal also aims to determine the implementation of Law Number 6 of 2014 concerning Villages.

Currently, the arrangement of development and people's lives to reduce gap, inequality and underdevelopment is being carried out (efforts) with various political will of the central government, both the rule of law (regulation) and the disbursement of funds from the central government (APBN) to encourage the acceleration of accelerated development and economic growth in rural areas. The existence of villages not only "strengthens the existence" of the unitary State of the Republic of Indonesia (NKRI), but villages

are also one of the pillars of the national resilience strategy. As we know, the village, with all its government attributes, is an arena that faces the people directly. The village government is the centre of local political power. Thus, realizing the founding fathers' ideals becomes very strategic and essential. This can be achieved if the "important aspects" of people's lives in the village can be fulfilled to realize a prosperous and socially just life. According to the various dynamics of development, the village has become a new altar in the excitement of national development. Thus, a new desire arose to place the village as the development axis. In this context, the village becomes the fulcrum of development nationally and/or the locus of development.

A fundamental question is where the direction of village development should be moved. Social justice always comes to the fore in various critical and contextual issues and gives its meaning. The acceleration of the movement of people, goods and ideas throughout the earth, affects the pendulum of social justice applications at one point and the imposition of social injustice at another. This condition positions the village as a challenge. It requires all of us to share responsibility in mapping and promoting/applying social justice on the earth we stand on, namely a village in Indonesia.

Therefore, the sacred mission of village development should depart from this point (social justice), thus making it an "inhale" for caring for the conditions of togetherness of life in the village. On August 28, 1959, Soekarno delivered the Presidential Mandate on the Development of the Planned Universe to Depernas (*Dewan Perantjang Na-*

sional). The goal and purpose of universal development is to build a just and prosperous society, according to the review of the essence of Pancasila.

Based on the mandate of the nation's founders, national and State life must become the main agenda that must be answered. Has social justice, as part of the precepts of Pancasila, been implemented in every sector of life? Indeed, it cannot be denied that the progress achieved so far has also been felt by people living in remote villages. The achievement of progress is the noble value of Pancasila and must be manifested in daily actions (Latif, 2019).

That fundamental assumption shows how important it is to maintain and realize social justice in the context of village development. Therefore, the spirit of development must be placed as essential in enforcing aspects of justice to its roots, which then grow into solid stems and branches in every line of national development. After all, the existence of villages is a pillar of the national resilience of the Republic of Indonesia.

Thus, the village becomes the base of hope because of two considerations. First is a concept that shows the desire of the founding fathers to meet the basic needs of all citizens, including the people in the village. Second, the village's contact with modernization (development) is close to that. The experiment of forming a new cluster of development with the country's fundamental values is still easy to carry out as a source of fundamental values of Indonesia (Manan, 2019). In fact, in the ideas and political and legal realities in Indonesia. Pancasila cannot be replaced as a state basis and ideology that can accommodate, concoct, and produce solutions with high wisdom and tolerance for various streams and interests in a plural Indonesian society (Mahfud, 2013).

More than that, development is also a deepening of religious rituals themselves. The most concrete reflections of development are always related to people and relationships between people. So, the meaning of human relations in developers can reduce humanity. In the village, social, cultural, and economic relations always consider brotherhood a marker of attitude. In a sense, brotherhood is the core of humanity so that development relations do not become isolated between classes and become the basis of struggle. Therefore, social justice is the "goal" or final achievement of development, so it must be a lever of human values and not even erode them (Hidayat, 2010)

A misguided development strategy that often comes at the expense of the people is growth resulting in marginalization. On the contrary, one economic actor grows; the other dies or stagnates. Development is not embracing but separating. That is the description of what happened all along. The unity agenda became far roasted from the fire. In the village, the vocabulary of mutual aid resonates until now, even though it has begun to be eroded by the increasingly violent system of individual competition. At least, it must be admitted that "gotong-royong" is still the language of human relations in the village.

Therefore, a village development strategy is needed so that social justice can be realized, which is the responsibility of the State. These essential aspects become social values embedded in society that must be saved because this social capital is the source of the nation's eternity.

This is also emphasized in the constitution (Article 33 of the 1945 Constitution), which reads, "The economy is structured as a joint effort based on the principle of kin-

ship", as expressed by Mohammad Hatta. For Hatta, this is the true meaning of social justice in the economic field. Therefore, the economy's principles, rules, direction and direction must be addressed as much as possible to all Indonesian people, including those living in remote, periphery, and isolated areas (Tjakrawerdaja, 2017).

The above shows that social justice has a profound meaning: welfare that does not lose spirituality, humans are not considered mere production factors, strengthening social relations and distribution, and the embodiment of consensus (sovereignty).

Despite increased well-being, the feeling of a drier life does not reflect the existence of spirituality and humanity. So, of course, social justice becomes unattainable. Therefore, the peak of development, interpreted as just and prosperous, as stated by the country's founder above, is an aggregation of fairy life practices towards creating social justice for all Indonesian people.

For this reason, the embers of social justice must ignite the development and empowerment of villagers. The Ministry of Villages, Development of Disadvantaged Regions, and Transmigration, which was mandated to carry this mission, laid the country's foundation as a teaching that must stand upright. Three pillars of village development conceptualized by the Directorate General of PPM (Pembangunan dan Pemberdayaan Masyarakat Desa), namely the Village Cultural Circle (Karya Desa), the Village Wira Community Net (Jamu Desa), and the Village Economic Granary (Bumi Desa), were devoted to providing a trace of the country's foundation.

On that basis, contextual issues always arise around development in the village as an actual problem, primarily related to the issue of inequality and development backwardness, whose triggers involve many things. One of them is the legal aspect. There is an impression that various legal studies/research on the protection of rural communities feel utopias, even the economic policies pursued by the past regime so, ignored the interests of rural people.

Various things related to the prosperity/welfare of the village faintly sounded in the distance, to then disappear in the hustle and bustle of unequal economic development "machines". The frenzy of reform improved most of Indonesia's population, domiciled in villages. Thus, on April 24, 2014, Law Number 6 of 2014 concerning Villages was promulgated and began to be enforced until now (Abustan, 2020).

## 2. METHOD

### 2.1 Research Methods

In connection with what has been described in the preliminary description and associated with existing theories, this research method uses the Normative Juridical method, which refers to legal norms contained in laws and regulations and legal norms in society. In addition, this study also first uses/conducts substantial efforts as follows:

#### 2.1.1 Type of Research

This research is included in the type of empirical research, namely research on law in its implementation; research in this case, when related to the theme/concept, is normative in the process, principles, and procedures used. However, this research is only partially normative, considering

the cases discussed in this study occur in the actual scope (factual).

### 2.1.2 Nature of research

This research is a descriptive analysis using applicable laws and regulations and is associated with legal theories. In the practice of its implementation related to the problem to be researched or the object of research, through this method, it will also elaborate and describe the facts that occur as a reflection of the implementation of laws and regulations and legal principles associated with legal theories and implementation practices.

### 2.1.3 Data Source

Primary data, namely data obtained directly from the source at the Pasirjambu Village Office, Bandung Regency, West Java and Cabbeng Village Office, Dua Boccoe District, Bone Regency, South Sulawesi. Secondary Data, namely data obtained directly from official documents and books related to the problems discussed in this study, which are divided into:

#### a. Primary Legal Materials

Namely binding legal materials such as Amendments to the Constitution of the Republic of Indonesia 1945, Law on Villages, Laws on Human Rights, Laws on Education, Laws on Health and Laws on Child Protection.

#### b. Secondary Legal Material

Namely, those that provide explanations of primary legal materials such as literature, magazines, newspapers (headers and opinions), and law journals, both nationally and internationally accredited, that correlate with the topics to be discussed in this study.

#### c. Tertiary Law Materials

Namely, legal materials that guide primary legal materials and squander, such as dictionaries: Law, social, economic, cultural, and democratic which are considered correlated (related) with the problem to be discussed.

## 2.2 Problem Statement

Starting from the title above, the scope of the problem formulation that will be raised in the scope of this research is as follows:

- a. What essential aspects must be considered in implementing the acceleration of development in the village to realize welfare and social justice?
- b. To what extent is the effectiveness and urgency of Law Number 6 of 2014 concerning Villages in advancing education and public health in the village?

This is important, considering that sometimes existing laws are only good at the level on paper but, in reality, cannot be implemented in real terms on the ground. Such conditions deserve attention (researched) because too many regulations are only beautiful at the theoretical level but lose meaning in practice.

## 3. RESULT & DISCUSSION

### 3.1 Education Aspect in Village

National education organized, according to Article 31 Paragraph (3) of the NRI Constitution, is nothing but education that increases faith, piety, and noble morals to educate the nation's life. This means the intelligence of Indonesian people must first have faith and piety, and noble morals so that the goal to develop/apply science and technology is balanced with the appreciation, understanding, and practice of faith and piety to God Almighty.

Underlining the affirmation of the constitution, as the most important manifestation of human life guaranteed by the constitution is the issue of education. Therefore, talking about the population is about more than just the number. There is no meaning to an abundant population. However, more than half of them have a low level of education and attend school with a substandard duration.

The importance of education trumps the factor of natural wealth. Because of natural wealth, it is undeniable that the opposite can also be a curse. We commonly know that because of natural wealth, such as coal and petroleum, a country depends on its economy by selling raw materials. Then later, the country should have improved the education level of its citizens. This can be proven when more than half of the workforce only has a junior high school diploma. As a result, their productivity could be higher, and innovation could be better, so the consequence is, of course, the country eventually becomes a market for imported products.

For this reason, in order to overcome this problem, namely the low level of education of our workforce in Indonesia. Thus, early childhood education or abbreviated as PAUD, is a crucial thing to be realized in Indonesia. Therefore, it is time for Indonesia to pay serious attention to ending discrimination against PAUD teachers.

Indonesia is fortunate to have a Minister of Education, Culture, Research, and Technology in this context. He paid serious attention to PAUD in the revision of Law Number 20 of 2003 concerning the National Education System. The revision has been included in the national legislation program since December 17, 2019. Therefore, it is very appropriate for Minister Nadiem's policy to revise the National Education System Law in one breath with the revision of the Teachers and Lecturers Law and Law Number 12 of 2012 concerning Higher Education. (Media Indonesia, 2022).

Fundamental changes in the education sector are taking place, exceptionally substantial, given that in the previous arrangement, education for citizens was facultative, as well as the role of the State in its implementation. So, after changes to the 1945 Constitution, education became imperative to citizens and the government as the provider of education (Usman, 2019).

Although there has been a fundamental change, it still raises concerns about education management in various lines, so it is considered to experience disorientation that is urgent as soon as possible to be corrected to the right track (on the right track). For example, why with a vast education budget – at least 20 per cent of the state budget and regional budget, is our education considered the lowest in the world? Why is a teacher certification program that costs hundreds of trillions, but the results are the same as without the certificate program.

The portrait of education in Indonesia, historically traceable and/or traced as indisputable facts, such as traces of revival or resistance to discriminatory treatment, on May 20, 1908, found its culmination with the birth of the Boedi Oetomo generation, which affirmed that education was a public sphere and as a tool of struggle.

The above contains the spirit of struggle against ignorance and backwardness since the generation of Boedi Oetomo has been contained in its articles of association which affirm the need for educational efforts in the broadest sense to uphold the ideals of humanity.

Indeed, the issue of education is not only about the budget. As we know, the issue of coordination between state institutions is also an essential part of the success of education management. Therefore, the education issue is not only the domain of the education ministry and the central government but also the domain of several other ministries.

The first issue concerns the mechanisms and work systems among state/government institutions related to managing education budgets and outputs to achieve synergy and sustainable work. Second, it correlates with the development of a national education system. The development of this system is not only related to improving the intelligence and intellect of the nation's children but also to increase faith and devotion as well as noble morals as a distinctive character of the nation, as stated in Article 31, paragraph (3) of the 1945 Constitution. It has yet to reach its ideal format for these two main issues. This condition, of course, is a challenge for all of us to continue to improve and improve existing shortcomings.

Regarding the problems surrounding our education, it is interesting to listen to the opinion of Nelson Mandela, who once said that education is the most powerful weapon to change the face of the world. Singapore, although it needs more natural resources and its area is smaller than Samosir Island in the middle of Lake Toba, does not even have a source of drinking water. However, it became the most prosperous and developed country in the world because this country has managed its education well.

So did South Korea (South Korea). In the early 1970s, South Korea's per capita income was below \$ 100, while the Philippines was \$ 700. Currently, South Korea's per capita income is already 28,900 US dollars. Korea's success in advancing education has taken it from seven times poorer to seven times more prosperous than the Philippines in a relatively short period of time<sup>12</sup>. (Abbas, 2019).

Even more concerning, national education has no visible impact on improving the nation's human resources quality. The UNDP report explains: that Indonesia's Human Development Index ranks 103rd. Moreover, the trend continues to move downward to 109. In contrast, Singapore climbed from 34th to 24th. Even the State of Vietnam climbed from 121st to 108th, surpassing Indonesia's position.

Therefore, national education fails to act as a glue for the social cohesion of society. Our homeland, known for its natural beauty of equatorial emeralds, is also known for its rich cultural heritage values. However, over the past decade, it has often been decorated with social unrest, anarchism, and various other cruel acts related to the students' struggle for democracy. Finally, social conflicts often occur in various regions; even recently, the campus world seems to continue to be turbulent, with demonstrations that often end brutally.

The problem of education and human democracy has long been an important study of the Department of Out-of-School Education in the framework of lifelong learning for sustainable development. UNESCO has its own body, the Institute of Lifelong Learning based in Hamburg, Germany, which examines these aspects in the framework of sustainable development.

In that framework, the rise of the Indonesian nation, which has been in a continuous process with all the dynamics of the ups and downs of its long history of struggle, needs to be studied from these two essential dimensions, education and democracy.

### 3.2 Public Health Aspects

Indeed, the constitution's mandate has affirmed that everyone has the right and must get health optimally. Of course, including the people who live in the countryside. Improving health must be continuously pursued to fulfil a healthy life. Whether sick or not, every human child needs health care. They want to stay physically and spiritually healthy. Some people want a higher degree of health. Thus, the health factor is one of the sectors that must improve quality to realize superior human resources. The government should make health regulations (Perda) that can bind and make people adopt a healthy lifestyle.

Therefore, improving the health sector must involve various parties. The environmental and social sectors, where the availability of clean water, hygiene facilities, housing and healthy environments, as well as public awareness, are essential health factors. It is impossible to stand alone to solve these health problems. So, it is essential in the building to provide social justice to all Indonesian people, including those living in rural areas.

Referring to the opinion of scientists from Harvard University in his book "Capitalism, Democracy, and Welfare" stated: that human resources (HR) are the source of national strength, and human resources are one of the essential things that affect a country 7. (Human capital rivals).

In Indonesia, health insurance is mandated in the 1945 NRI Constitution, especially Article 28 H paragraph (1), paragraph (2), and paragraph (3), as well as Article 34 paragraph (1), paragraph (2), and paragraph (3). Efforts to realize public health insurance in the formulation of the 1945 Constitution can be examined through the minutes of the formation of the 1945 Constitution. Thus, if the people's health is maintained as well as possible, there will be no poor and abandoned children inherited from the former colonial government.

Awareness of the realization of social welfare development and the realization of public health insurance following the objectives of the founding of the State stated in the preamble to the 1945 Constitution began to grow again after the reform took place. The emergence of collective awareness that the norms of the old 1045 Constitution are no longer sufficient to guarantee protection for improving public welfare. So that when the reform took place, demands for changes to the 1945 Constitution were no longer inevitable. One of the amendments to the 1945 Constitution, to provide protection guarantees for health insurance in particular and social security in general, is the birth of Article 28 H after the second amendment to the 1945 Constitution.

The dynamics of Indonesia's nation-building have fostered challenges, evidenced by the establishment of the So-



cial Security Organizing Agency Law (BPJS Law). The establishment of social security administration bodies provides opportunities for all people everywhere, whatever their activities and occupations, regardless of social status, rich or poor; except for those who are serving sentences in prisons, they will get health care insurance, old age and pension insurance, work accident insurance, and death insurance, anywhere and anytime in all corners of the country including remote settlements (villages).

Thus, every Indonesian citizen will feel the benefits of health care and health service benefits for illnesses suffered, mild or severe, require long or short treatment time according to Indonesian health service standards diagnosis-related group (Ina DRG) which groups types of diseases with standard costs set by the government. That is the dynamic development of health globalization in Indonesia. (Taruna, 2016).

This development will automatically impact the development of health services in the village. The future challenges in the health sector are the emergence of various new diseases due to mutations of various types of viruses and bacteria, as well as the impact of changes in environmental conditions and lifestyles of humankind. There is now a growing epidemic of infectious diseases that cross national borders. Different diseases, such as HIV/AIDS, cholera, and SARS. The range of threats is not only at the place of origin of the disease but also spreads to become endemic, even in a very dangerous pandemic as experienced now the corona outbreak Covid-19 pandemic.

Finally, various shifts in existing conditions also occur in the regions that require particular government strategies to protect, protect, and provide services to the community in the health sector comprehensively. So, to respond to such realities, local governments up to the village government level must inevitably have various tips and breakthroughs. Some tips as an effort that can be instilled in the community are: (1) about the importance of seeking treatment or going to the hospital if sick, (2) the need for the community (patients) to convey openly (honestly) what their complaints are, (3) the need to be instilled in the community always to live clean and maintain health.

### 3.3 Gender Equality and Child Protection

Rural and rural women are an ecosystem inseparable from the nature of rural community life, including women having a close relationship with the employment sector outside. Because of the current conditions, women are also required to contribute (contribute) income (added value) to the smooth running of the family economy.

Thus, the presence of development by improving the quality of women's and children's resources is expected to be a new epicentre for development based on fulfilling women's rights. Moreover, in the reality of government in the village, many female figures have become village heads in all regions in Indonesia. Although it is realized that although Indonesian women have access to bureaucracy (level of public service participation), more is needed to continue with the high participation of women in economic activities. Despite gender participation in education, gender equality has not been fully achieved. Although it is realized that although Indonesian women have access to bureaucracy (level of public service participation), more is needed to continue with the high participation of women

in economic activities. Despite gender participation in education, gender equality has not been fully achieved.

Several factors contribute to the low gender equality in the village, including the age of marriage that is too early and the unbalanced distribution of parenting responsibilities. The International Women's Day IWD report also mentions structural factors such as many women working in the informal sector and low productivity economic activities. All of which makes gender equality important. Gender equality in education can be achieved through three things, namely the right to education, the right to the education process in an environment that supports gender equality (right within education), and the right to educational outcomes that support the achievement of social justice (rights through education) (EFAGMR 2003/2004).

In addition, the right to education may now have begun to be achieved with women's high participation in education. However, many still need to be addressed rights in the educational process. There are still many textbooks that have not provided examples and models that support gender equality. One study conducted in Indonesia and other Muslim countries found that although the portrayal of women and men is balanced in number, the depiction is still common. For example, in textbooks, female characters are more often depicted and placed in domestic work, while male characters are in professional work.

This indicates that in the educational process, gender stereotypes give rise to gender biases that operate through normative standards that encourage rejection and social sanctions. Gender stereotypes related to men's and women's professions in textbooks give rise to gender bias and norms regarding professional selection. For example, women who choose "masculine professions" can get social sanctions and rejection from their environment. For this reason, we still have to fix norms related to the role of women in terms of profession, society, and the domestic sphere, including childcare. Moreover, it is also necessary to change more women-friendly policies related to their roles and needs. For example, policies that make it easier for women to return to work after a break in childcare.

In the context of schools, it also always helps female teachers to get care services for their children. So, in the end, school administrators need flexibility and willingness to see the role of women in the domestic realm, not as rivals, and this domestic role is also not permanently attached to women. Thus, gender-biased norms slowly began to be changed, and gender equality began to be realized in people's lives.

Now, women-friendly and childcaring villages, in the long term, can also be a tool in solving issues surrounding women and children. Therefore, women's empowerment and child protection must be the government's priority programs. This was affirmed by President Joko Widodo, who mandated the Minister of PPPA to implement five priority programs related to women's empowerment and child protection 9 (Kompas, Humaniora, Wednesday, June 9, 2021). Understanding women's history has always been something interesting, so it is not surprising that it has become academic consumption. Thus, women's study centres emerged on campuses; gender courses were offered, and seminars and "research" were encouraged. However, those "martinis" remained untouched. Not because they are fringe, abstract, and nebulous groups but because aca-

democratic intelligence and theoretical devices cannot touch them.

Kartini's voice is still heard by anyone seeking the truth. The State can open the truth to "set the record straight" and interpret the "Kartini-Kartini" who are starting to get caught up and trapped in the name of industrialization and modernization. The momentum of April 21 is the anniversary of the birth of Raden Ajeng Kartini, one of the symbols of women's emancipation who fights for the cessation of child marriage. As we all know, the Covid-19 pandemic has increased the rate of child marriage. The government in the region (village) must agree and commit by showing a firm attitude not to permit to carry out marriages. The Covid-19 pandemic is suspected to have caused a high rate of child marriage, especially among girls.

Economic hardship is one of the common reasons. Even before the pandemic, parents were marrying off their children. The impact of the pandemic exacerbated that condition. By marrying children immediately, parents feel relieved of the responsibility of supporting one family member. In 2018 Indonesia was included in the ten countries with the highest number of absolute child marriages worldwide.

Marrying off children, especially girls, in some of our societies is considered to protect children from sex outside marriage. Entering the second year of the coronavirus outbreak, there are almost no face-to-face school activities; some children do not have enough activity to divert their biological needs to more valuable things, which they usually get through the learning process at school. Some residents still consider it taboo for girls to marry over the age of 18. This view puts pressure on girls and parents, despite the risk of divorce.

The detrimental effects of child marriage are often raised. The risk of maternal death gives birth to children, as well as cervical cancer. Most babies born are stunted. Women too young to have children are also not ready to care for children when they want to play with their friends for a long time.

Moreover, girls who marry early are vulnerable to violence from their partners and parents. Both women and men are usually unable to continue their education, so their potential is not maximized because they are not developed. It is not just children who lose the opportunity to have a better and prosperous life. However, the State and society also lose the human resources needed to improve people's welfare.

Therefore, we support the prevention of marriage as an essential aspect of the community's welfare, so the movement of community leaders and regional heads must be responded to / supported. Because however, in addition to improving community welfare so that poverty does not become a cause of child marriage, cultural and social approaches must be taken. Any religion teaches children are human beings and, therefore, children's human rights must be upheld, including protecting children from young marriage (Redaksi Tajuk Rencana Kompas, 2021).

### 3.4 Aspects of Digital Transformation

The Ministry of Communication and Information Technology (Kominfo) continues to build infrastructure. This is an effort to achieve digital transformation. BAKTI Kom info, as the executing agency under the command of the Ministry of Communication and Information, held various infras-

tructures, including large projects for developing telecommunications infrastructure, which included the completion of network deployment in villages/villages that have yet to be reached. All of this is an effort by the government to close the digital divide, especially for those most marginalized in remote areas or those in remote rural areas.

This is a form of seriousness and/or commitment of the government to connect (connected) without exception, namely providing equitable and inclusive services for all Indonesian people. To create an acceleration of development in the village and to realize a prosperous life as a manifestation of a life of social justice.

Therefore, through accelerating expansion and equitable distribution of telecommunications infrastructure development, the need for internet access in all villages / urban villages in Indonesia becomes one of the essential aspects of development in realizing prosperity in the village. Especially in the era of the Covid-19 pandemic, more community activities are carried out through online media as a logical consequence of preventing the transmission of the corona outbreak, which has claimed many victims. So, avoiding crowds by utilizing social distancing is an option.

The reality of this life can be seen by the internet distribution in the regions so that students can take advantage of the internet network to study online in the village. This is a manifestation of the current conditions, where technology equipped with digital life has become essential for people in the area (village).

The basic assumptions mentioned above show how technology that penetrates villages in this era of globalization sometimes becomes a cliché word. However, globalization gives its meaning to welfare and social justice issues. The acceleration of the movement of people, goods and ideas to all corners of the village affects the pendulum of the application of people's welfare towards a point of social justice.

This condition positions globalization as a challenge and requires all of us to share the responsibility of promoting and applying social justice we stand on 7. One of the global efforts, in order to ensure the encouragement of the pendulum to the point of grounding the value of people's welfare as a reflection of the realization of social justice, is with the alacrity and quick response of local governments by preparing communication facilities in villages, through a digitalization system. It can be seen that villages facilitate villages with free Wifi. So that people can be online with outside life to absorb various information that develops in this part of the world.

Departing from this digital transformation point, it is expected to be able to break the chain of poverty to lead to the point of social justice. However, it is undeniable that poverty has been one of the main problems on this earth since a long time ago. However, it should also be understood that poverty is not just a number or a material measure. The meaning of poverty is different in every culture and nation. Scientists in various fields conduct research to devise how poverty should be in the -portrait and understood. The method of measuring poverty levels further influences the perspective of policymaking to respond to and subsequently minimize it. Sen's Mart offers a different perspective on poverty analysis. According to him, poverty is closely related to a person's freedom to access what is needed to continue his life.

Limited freedom of access impacts depriving a person of basic capabilities to survive. In other words, the practices of injustice, analysis and social discrimination that often occur—consciously and unconsciously—become an important starting point in understanding the never-breaking chain of poverty. As long as injustice is still present, the traces of poverty will not disappear.

#### 4. CONCLUSION

- a. In practice, de facto efforts to build the welfare of the people in the village are continuously carried out. An essential aspect of concluding is the alignment of development policies widely extended to data (villages). And regulatory protection through legal instruments, Law No. 6 of 2014 concerning Villages.
- b. Equality of education in the village must be carried out by emphasizing education to increase faith, piety, and noble morals to educate people's lives. This means that the intelligence of Indonesian people must first have faith and piety, and noble morals so that the goal is to develop/apply the knowledge that can be achieved in the lowest layers of people's lives. Therefore, quality education must be provided to the residents of the village.
- c. In fact, the constitution's mandate has affirmed that everyone has the right and obligation to get health optimally. Of course, including the people who live in the countryside. That is why improving the degree of public health must be continuously pursued to fulfil a healthy life.
- d. To promote the right to educational outcomes that support the achievement of justice in the village. We still have to fix norms related to women's roles in terms of profession, societal roles, and domestic sphere, including childcare.
- e. The government's commitment to encouraging development in villages is highly expected as a manifestation of community life towards a prosperous and socially just life order. Nevertheless, of course, the prerequisite must meet and implement essential aspects of people's lives because that is the "Goal" of the life of the nation and State.

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