



# Strategy Of Village Owned Enterprise in The Covid-19 Pandemic (Case Study at Koronua Village, Sabulakoa District, Konawe Selatan Regency)

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## ABSTRACT

The main factor in the decline in business income of the village-owned enterprise when the establishment of BUMDes was not conducting a business feasibility analysis based on the village's potential (localization). Basically village-owned enterprise is based on community initiatives by looking at the potential of the village, but most villages establish BUMDes just to imitate other successful BUMDes. The purpose of the study was to obtain in-depth information about the strategy of village-owned enterprises in the COVID-19 pandemic by using a pattern of mutual cooperation, kinship, and mutual assistance in Koronua Village, Sablukoa District, South Konawe Regency. Using qualitative methods. The research was conducted from January 12 to February 20, 2022. This study analyzes the strategy of village-owned enterprises in the COVID-19 pandemic to survive a prolonged crisis. The strategy used with the pattern of gotong royong, kinship, and mutual care is the core strength of the people's economic pattern which tends to be traditional. This survival ability is only temporary, because the traditional pattern has the nature of surviving through a safe-seeking typology. This type of typology tends to be unproductive, so Village-Owned Enterprises (Bumdes) can only survive but cannot carry out faster and wider marketing expansion. The conclusion of the research is the discovery of strategies and innovations to strengthen Village Owned Enterprises as pillars of village communities in the context of village economic recovery. These strategies and innovations are in the form of actualization of mutual cooperation, kinship, and mutual care in the pattern of community economic development. It is recommended to apply practical economic activities and the practice of digitizing marketing in the community, so that economic growth moves to encourage post-pandemic revival.

**Keywords:** Strategy, Bumdes, Pandemic.

## I. INTRODUCTION

The COVID-19 pandemic has succeeded in destroying various business sectors globally, from large companies to small businesses. This is also felt by a village economic institution called the Village-Owned Enterprise (BUMDes). It is known that during this pandemic it was recorded that of the 51,000 BUMDes that stood, only 10,000 or 2% of BUMDes were still able to survive. As many as 40,000 BUMDes died because their businesses were hindered by the impact of COVID-19.

The main factor in the death of a BUMDes business is when the establishment of a BUMDes does not carry out a business feasibility analysis based on the potential of the village it has (localization). Basically, BUMDes is based on community initiatives by looking at the potential of the village, but most villages establish BUMDes only to imitate other successful BUMDes.<sup>2</sup>

If BUMDes stands by force to imitate other BUMDes business units, then BUMDes will quickly go out of business if something unexpected happens, such as the current COVID-19 incident. The COVID-19 pandemic has also hampered global trade activities due to the strengthening of export and import ban policies that have been in effect in almost all countries affected by COVID-19.

This causes resource scarcity in several sectors, especially in the food sector, where some of the commodities are obtained from activities through foreign imports. This is a momentum for BUMDes to provide similar commodities that cannot be entered due to applicable regulations. On the other hand, these commodities are basic needs that are needed by the community so that people have a tendency to depend on these commodities.

The higher the level of community dependence on a good product (goods/services), especially those produced by BUMDes, the higher the sustainability rate or sustainable BUMDes to continue to survive in the midst of a pandemic. BUMDes that have been established then stop in the middle of a pandemic caused by various factors

The lack of strategies used, and the lack of guidance from village officials are the main causes of BUMDes not working properly. This is reinforced by a pre-research interview conducted by the researcher with the Village Head, Konawe Selatan Regency Government said that the success of BUMDes is largely determined by the strategy taken by BUMDes managers or administrators, because as pioneers BUMDes often choose the wrong potential to be worked on and only imitate BUMDes. others that have been successful are then implemented in their villages without careful planning beforehand, without a strategy there is no innovation, these factors have caused many BUMDes to die.

Therefore, the researcher chose the title " *Village Owned Enterprise Strategy (Bumdes) in the Covid 19 Pandemic in Koronua Village, Sablukoa District, South Konawe Regency* ". This title examines survival strategies by means of mutual cooperation, kinship, and mutual care.

### 1.1 Formulation of the problem

The formulation of the problem is what is the strategy of village-owned enterprises (Bumdes) in the COVID-19 pandemic by using the pattern of mutual cooperation, kinship, and mutual assistance in Koronua Village, Sablukoa District, South Konawe Regency?

### 1.2 Research purposes

The purpose of the study was to obtain in-depth information about the strategy of village-owned enterprises (Bumdes) in the COVID-19 pandemic by using the pattern of mutual cooperation, kinship, and mutual assistance in Koronua Village, Sablukoa District, South Konawe Regency.

## II. RESEARCH METHOD

### 2.1 Types of research

This type of research is a qualitative study with a *phenomenological-interpretive approach* , to be able to photograph the strategies of village-owned enterprises ( Bumdes ) during the COVID-19 pandemic.

### 2.2 Research Location and Time

The research location is in Koronua Village, Sablukoa District, South Konawe Regency. The research was carried out from January 12 to February 20, 2022 .

### 2.3 Research Informants

Informants are farmer groups and village-owned enterprises (Bumdes). Then it is strengthened by searching information on key informants, namely: village heads and MSME actors (micro, small and medium enterprises).

## III. RESEARCH RESULT AND DISCUSSION

Supporting resources in this strategy can be in the form of natural resources owned, human resources, finance, and others. During a pandemic, the most realistic strategy to take is localization. Behind the scarcity of several food sources, there are parties who benefit the most because they are close to the resource.

These parties are BUMEs that have business units based on their potential. BUMDes in Koronua Village has the potential for rice fields with irrigation carrying capacity, fertile land for pepper, oil palm, various fruits such as rambutan, salak, pineapple and secondary crops such as tubers, corn, vegetables. In addition, it is supported by the work ethic of farmers from Bali and Bugis who have proven their success in managing agricultural products without relying on middlemen.

Dare to borrow money from the bank is not a wrong action if the money can be accounted for properly. This is also a realistic action, because the government lowers loan interest rates to stimulate small businesses in Indonesia that have died due to the impact of the pandemic.

The research concept is based on the pattern of mutual cooperation, kinship, and mutual assistance. Gotong royong has been known and has become a tradition for the Indonesian people since ancient times. In the mass work system for development activities, the community always uses mutual cooperation, both for the construction of public and private facilities.

### 3.1. Mutual cooperation

Gotong royong is the habit of collaborating and helping each other when there is a big job to be done by a family or community. This custom applies to everyone, even Balinese people are always associated with religious ceremonies. Bugis and Tolaki communities are linked between traditional and religious activities.

In in-depth interviews with farmer groups, information was obtained that:

"I have lived in this village for a long time, but there have not been any major problems. If Pak Desa asks us to do community service, no one refuses because we are aware that it is for the common good." (Pd, farmer group, January 2022). Furthermore, interviews with bumdes managers obtained the following information:

"So far, we have helped farmers to develop agricultural products such as secondary crops and pepper. They are not selfish, all of them want to work together with the bumdes." (Hs, Bumdes manager, January 2022).

In in-depth interviews with key informants, information was obtained that: "Bumdes owns a car transporting agricultural products, but they are left unproductive, because people are afraid to take care of government assistance. I'm afraid someone will protest." (A. village head, January 2022).

### 3.2. kinship

Family is the interaction relationship between family and society that is very thick as a nuclear family, so that when they are in a disaster they help and comfort each other, and when they are holding weddings, circumcisions and others, they attend each other's invitations. In in-depth interviews with farmer groups, information was obtained that:

"Once I went home to celebrate the holidays, but I got into an accident. Listening to that, friends of farmers and neighbors came to visit even though it took 48 hours. That's because we and the community are like close family." (Ab, farmer group, January 2022). Furthermore, interviews with bumdes managers obtained the following information:

"Bumdes often helps farmers find fertilizer even though they don't have the money." (Kl, Bumdes manager, January 2022). In in-depth interviews with key informants, information was obtained that:

"I told the public that if they wanted to use the bumdes assets, please. The important thing is to have maintenance costs and operational funds. No one complains as long as everything is complied with." (A. village head, January 2022).

### 3.3. Help each other

Mutual assistance is the provision of special support or support to families who are looking for work, continue their education, go on a pilgrimage or umrah, and others by giving attention or assistance to them according to their respective abilities, for example financial assistance, ole-ole (cakes, food, souvenirs), prayers for salvation, joy and others. In in-depth interviews with farmer groups, information was obtained that:

"I am Makassarese but also often attend Tolaki and Balinese events. We are sick one sick all. It's one breath and one blood." (Ab, farmer group, January 2022). Furthermore, interviews with bumdes managers obtained the following information:

"We once suggested to Pak Desa to open a credit unit to help the community. But I don't agree." (Kl, Bumdes manager, January 2022). In in-depth interviews with key informants, information was obtained that:

"I intentionally banned credit units in the bumdes to protect people's debt habits. The problem is that if there is convenience, people are often trapped in debt so that their energy levels are low." (A. village head, January 2022).

## 3.4 Discussion

### 3.4.1. Mutual cooperation

The system of cooperation is then ingrained and becomes the social character of the Indonesian nation. Until now, the values contained in gotong royong are still being instilled, especially in rural communities. Covid-19 vaccination process.

**Gotong royong** itself is a form of community group cooperation to achieve positive results without thinking about and prioritizing profits for one individual or group, but for mutual happiness. This **culture** has good moral values in people's lives.

The existence of the gotong royong tradition in the life of the Indonesian nation as a legacy of the past which has been transformed generationally (traditional heritage) is a local wisdom that needs to be developed in the lives of today's generations. The value of gotong royong can be used positively in life to mobilize social solidarity so that the Indonesian nation is able to face the challenges of changing times, globalization, and various things that threaten people's lives such as natural disasters, social and political conflicts.

Gotong royong is an institution to mobilize community solidarity and create social cohesion in the life of the Indonesian nation. The conservation of the cultural value of gotong royong in today's life will remain relevant, because with the spirit of gotong royong, community solidarity and national unity and integrity will be maintained.

Gotong royong is now nothing more than a product of primitive culture whose actuality is nothing more than a process of reconstructing the past. As a product of a noble culture, mutual cooperation should remain sustainable and become the choice of citizens in solving their daily problems, because it is the most effective and efficient solution in the midst of the pressing conditions of the times. The meaning of mutual cooperation rests on the foundation of humanist thought and is constructed on the notion of interconnectivity and the tradition of egalitarian communalism, namely "heavy is the same as being carried" and "light is the same as being carried". That is, this cultural product was born as an answer and at the same time as proof of how weak humans are, have limitations, so they need other parties outside themselves.

The emergence of sporadic gotong royong triggered by the momentum of bumdes activities that require residents' concentration, is like cool water that quenches the thirst for individualism, which has unilaterally abandoned the instinct of natural sensitivity to various crises that occur. Gotong royong in Koronua Village, where residents of various statuses and social stratifications flock to dig soil, cut down and clean tree roots and other activities. The mothers also

concentrated on preparing food for the workers. This is facilitated by the bumdes where every mass activity requires a relatively large amount of energy.

#### 3.4.2. kinship

Family is a static notion, but gotong-royong describes a business, a charity, a job, which is called an honorable member. In the process of building a culture, through their daily activities, humans create an urge to stabilize themselves in the realities of everyday life. Work activities make workers form self-stability, so that a person is able to build his world. The context of this world, of course, is culture.

Family relations are the creation of solidarity, this emotional energy uses the involvement of conscience. This study looks at workers who do their jobs with heart. People who do their work with heart are those who don't just come to work to work according to orders with an orientation not only to get paid, but as a responsibility.

#### 3.4.3. Help each other

Helping each other is one of the solutions to overcome business problems, perhaps due to a lack of communication within business actors so that it is difficult to accelerate from post-crisis downturns such as a pandemic. So it is rare to control or invite communication to business actors, the government, the banking sector to provide mutual support.

In the Bugis society, the culture of mutual assistance is embodied in the philosophy of life. *Rebba sipotokkong, mali siparappe, sirui menre tessurui nok, malillu sigunakanngge maingepi mupaja*. This means that they fall down on each other, drifting against each other, pulling each other up and not pressing each other down, forgetting to remind each other, later they will realize or be helped and then stop. This philosophy gives a message so that people always stand firm and stand firm in navigating life. Must help each other when faced with obstacles and remind each other to go to the right path.

Please help reflect the togetherness that grows in the community. Please help people who want to work together to help others or to build facilities that can be used together. With the assumption that humans are social beings who cannot live alone but the involvement of other humans in various aspects of life. Please help those in a society shape the mentality of the nation to be more characterized and give birth to many noble values that are beneficial for life.

## IV. CONCLUSIONS AND RECOMMENDATIONS

### 4.1 Conclusions

The conclusions of this study are:

1. The ability to survive is that traditional businesses have a tendency to avoid risk, the important thing is to be able to keep trying and provide food to the family, so that the ability of village-owned business institutions to produce goods and services without experiencing losses.
2. The gotong royong pattern is more oriented towards their respective ethnic and cultural backgrounds so that their work ethic is better, due to the emergence of healthy competition.
3. The pattern of kinship found in the management of bumdes is influenced by Balinese, Bugis, and Tolaki cultures so that community domination does not appear.
4. The pattern of helping each other provides a glue for the diversity of the community so that differences between communities increase the power of empathy, such as visiting each other when someone is sick or dead regardless of their ethnic, cultural, and religious background.

### 4.2 Suggestion

Research suggestions are as follows:

1. Applying practical economic activities and marketing digitalization practices in the community, so that economic growth moves to encourage post-pandemic revival.
2. Maintaining the diversity of their respective cultures by maintaining the wisdom of Indonesian culture, namely the pattern of mutual cooperation, kinship, and mutual assistance.
3. Building a cultural work ethic in managing village-owned enterprises in Koronua Village, Sablukoa District, South Konawe Regency.

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