

## Strategies For Increasing Social Welfare Based On Strength In Olilit Village Tanimbar Islands Regency

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### Abstract

*This study aims to identify, describe, and analyze the strength factors that can be controlled and used by the village government in improving welfare; village government strategies in improving welfare related to the use of strength; factors influence the village government's strategy in improving the public prosperity. The method used to solve the research problem was descriptive qualitative research method. Informants were determined by purposive sampling technique, namely the research sample taken not depending on the number of population but adjusted to the purpose. Methods of data collection were done by interview, observation, and documentation. The data analysis technique was carried out by means of data reduction, data display, and data verification. From the results of the study, it was found that the resources of the Olilit village which were considered to be the strength of the village for improving welfare included the physical environment, tri sakti, tourism potential, culture and tradition, as well as the position of the western village in the district city. The strategy of the Olilit village government in improving the social prosperity was realized through the consistent attitude of the village government in paying attention to the operations of existing government officials and organizations, setting night study hours for students, fostering the younger generation, and providing compensation to families who were classified as poor, widows, and disabled. In addition, there are several factors that influence the implementation of the strategy, such as budget, facilities, consumerist lifestyle, political perspective of local government, and discipline.*

**Keywords:** *strategy, government, improvement, welfare, strength.*

## I. INTRODUCTION

All forms of state obligations are directed at the implementation of the 5th preamble of Pancasila or the fourth paragraph of the preamble of the 1945 Constitution, namely "social justice..." Social welfare is a prosperous condition of a society which includes health, economic conditions, happiness and quality of life for the people (Kusnadi, 2011). 2009). Social welfare is a state of social welfare composed of three elements, namely: first, to what extent social problems are controlled; Second, the extent to which the needs are met, and Third, how high are the opportunities available for individuals, families, communities, and society to thrive (Soetomo, 2006).

Social welfare according to Watunglawar and Leba (2020) is not only related to the fulfillment of goods, services, legal certainty for balance and comfort, as well as individual interests, but also a welfare oriented towards general welfare and the common good (communal well-being & bonum commune). Prosperity requires positive improvements for the creation of new civilizations as synthesis and not repetition. The welfare movement is altruistic and not egoistic-individualistic. Welfare demands empowerment, maximizing performance, increasing work ethic as part of revealing identity and human nature as "homo vaber" or "animal rationale".

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Social justice (juridical perspective) or social welfare (economic perspective), which can also be understood as Thomas Aquinas (Simplesius & Sandur, 2019) as bonum commune (moral perspective) can be achieved according to Watunglawar and Leba (2020) if there is a collaboration of rights and obligations proportionally between father-mother-child or society-government-state. The implementation of state obligations to improve social welfare is always related to the use of regional resources. Utilization of regional resources is the basis of strategic management. Starting from formulation, implementation to strategy evaluation, it is always related to awareness of the public policy environment.

Therefore, it has become imperative for prospective leaders or public and private leaders to have managerial skills, think, and have a strategic point of view in recognizing, understanding, and utilizing resources (tangible and intangible) in the internal and external institutional environment. These abilities are related to the art and knowledge of formulating, implementing, and evaluating decisions to achieve goals (Watunglawar, 2021). Strategic thinking involves a broad thinking focus on the future direction of the organization based on anticipated environmental conditions (Leba & Watunglawar, 2020, pp. 1-8). Strategy affects well-being (David, 2016). The strategic perspective is very important to weight the process of strategy formulation, execution, and evaluation. Ignorance or lack of knowledge of resources will result in disorientation of development which in fact increases the distance traveled by the community to a prosperous state; or trigger communities close to extreme poverty.

Many studies have proven the importance of increasing welfare or reducing poverty levels. Wongdesmiwati (2009), among others, stated that economic growth will affect the level of poverty that will exist. The more impressive economic growth will have an impact on reducing the existing poverty level. By conducting research in Olilit village, Tanimbar Islands district, researchers focus formally on strategic efforts to improve community welfare based on strategic factors that become strengths in Olilit village. Researchers will identify village strengths, strategies related to utilization, and factors that influence village government strategies in improving community welfare.

## II. METHOD

The method used to solve the research problem was descriptive qualitative research method. Informants were determined by purposive sampling technique, namely the research sample taken did not depend on the number of population but was adjusted to the purpose. Methods of data collection were done by interview,

observation, and documentation. The data analysis technique was carried out by means of data reduction, data display, and data verification.

### III. RESULTS AND DISCUSSION

#### A. Identification of Village Strength Strategic Factors

The development perspective is always related to efforts to utilize resources. Resources can vary, both tangible and intangible. From the results of research conducted in Olilit village, it was found that various resources were included in the scope of power for the Olilit village community. This is intended to be so, because if these resources are managed and utilized properly, they will be able to increase people's income so that welfare can be enjoyed and felt together. The following description relates to the strength of the Olilit village community.

#### 1. Strength of Physical Environment

Olilit Village (Raya) which is geographically located in South Tanimbar District, West Southeast Maluku Regency has the following regional boundaries:

- North : bordered by Sifnana Village
- South : bordered by the sea;
- West : bordered by the Sea;
- East : bordered by the Sea

Olilit Raya Village has an area of 17.72 Km<sup>2</sup>, according to the 2018 Perbub. Land use patterns include; 10086 Ha of yard land, 40 Ha of garden/garden land, 232 Ha of grassland, 75645 Ha of buildings, 200 Ha of social facilities and 721 Ha of others. Olilit Raya village is located at an altitude of 420 meters above sea level with a slope of 180. This condition causes Olilit village to be quite steep and right on the beach/sea. The climatic characteristics of Olilit Raya village, which has a population of 5841 people, are the same as the Maluku region in general, namely there are 4-6 alkaline months and 6 dry months. However, currently the weather conditions are erratic so that it often interferes with agricultural and plantation businesses (Bahfiarti, 2015).

The village of Olilit (Raya) was mapped into two, namely West and East with the issuance of a Decree on May 30, 1946. The policy of the village government at that time had the intention of protecting the ownership of sea and land areas from other parties in the hope of maintaining one village government. This is still held from the time the decree was issued until now. Olilit Village from then until now has had one government with one Village Head.

#### 2. Tri Sakti

As the spirit of unity in the 3rd principle of Pancasila also underlies the struggle for the national movement, so does Olilit village with its village commitment known as Tri Sakti, which is "ngrimase" (the golden word) also animates the struggle of the Olilit community movement. Tri Sakti refers to:

- 1) *Ta dol lan lese, talda lan lese*
- 2) *Mfair len dim ampalweran na da mabuburoat na dol*
- 3) *Tal do o tmat monuk, tal da o tmat monuk*

The Trisakti contains the meaning of unity and togetherness in all endeavors and struggles both on land and at sea. We have to die, as long as we feel for each other. Troubles and joys, both on land and at sea, are experienced together. The Tri-Sakti is the spirit of the movement of all life's fairies and struggles towards the realization of common interests and goals, just as the struggle of the ancestors in uniting villages with their tribes (families) to become the Olilit inue (village) as it is today. The villages that were united on the basis of the spirit of unity, among others:

- a. Mpotian wain village (Soa Futwembun with family: Taborat, Kelyomnar, Awear, Oratmangun, Metantomwate, Ranmaru, Matkus, Romrome, and Phase; Soa Futunanembun with family: Luturmele, Ngilawayan, Rurume, Sikafir, Rangkoli, kadun; Soa Ivakdalam with family, Samponu, Laian, Melsasail, Malisngoran, Batlayeri, Lartutul, Snyomwain; Soa Waram Maselembun with family: Markindo, Sermanan, Fadirsyair, Kempirmase, Fenyapwain, Syeramwain, Ngilamele, Ranmelle, Buarlely, Saikmat)
- b. Tutun Resi Village (Consisting of Soa Futwembun with family: Sarbunan, Yempormase, Batsire, Somarwain, Tomyar)
- c. Kewaki Village (The clan consists of the Kewaki tribe with the eye of the Driti house)

- d. Lakateru Village (Maslamer-Lunganepat Families namely Watunglawar, Lunganepat; Rangkore; Batmomolin, according to the Decision of the Saumlaki District Court dated December 20, 2010, Number: 17/Pdt.G/2009/PN.SML)

### 3. Tourism Potential

Olilit Village has several tourism potential objects that can be used by the people to improve welfare (BPS-Kabupaten-Kegunungan-Tainimbar, 2020), including:

- Natural Attractions: Weluan Beach, fish pond/ Ibang Cave, Astubun Beach, Sife Beach, and Hidden Beach
- Historical Attractions: Monument to the First Baptism, Old Village, Maresendu Cannon, Selangur Cannon, Bati Umpu, Japanese Cave
- Spiritual Tour: Location of Christ the King, Finduar Tour, Statue of Fr. Matias Neyens
- Marine Tourism: Astubun Islands

### 4. Culture and Traditions

Olilit village has *Duan-Lolat* Culture. In simple terms, Duan means Lord who owns things like houses, villages, plantations, forests and islands. Therefore Duan's role was to protect what was his. In another sense, according to Wuritmur (2012) and Lerebulan (2011) Duan is soil and Lolat is rain. So, from this understanding it can be understood that the land as a habitat will be fertile if it is watered with rain. Thus, the relationship between the two cannot be separated, because they give meaning to each other.

*Duan-Lolat* is the highest customary law that was born, and lives in the Tanimbar Society, specifically in the village of Olilit in relation to the relationship of rights and obligations automatically from the giving family, and the family receiving blood children, in various aspects of life such as celebration of success, marriage, and death.

Besides *Duan-Lolat*, there is also the SASI Tradition which is the norm in managing natural resources or potentials in the village. The essence of the SASI tradition is the regulation of the harvest period for the natural resources in the village on the ulayat rights of each village. Local wisdom from SASI Culture indirectly supports the preservation of natural resources or potentials owned by the village, such as marine and fishery resources, plantation resources and others according to the potential that exists in each village.

### 5. The position of the Western Olilit Village is in the Regency City

The position of the Olilit village, especially the West is in the regency city area. This is one of the potentials of the villagers to be active economically. The Olilit society is in direct contact with the world of trade and services. Some of the villagers in Olilit work as port workers and fishermen.

### B. Strategy for Utilizing Strengths to Improve Social Prosperity

The strategic efforts carried out by the village government, including the village of Olilit, are always related to the fields of government, community development, community empowerment, and anticipating other unexpected needs. The researcher focuses on the strategic efforts of the Olilit village government which intersect with village resources which are strengths, so that they have the potential to prosper the community if they are realized, utilized, and managed for the welfare of the Olilit village community.

This perspective is certainly related to the funding obtained from the district government. The Olilit village society received a budget from the regency government of Rp.814,936,566.92. The amount of budget revenue is associated with the status of Olilit village as a developed village, when compared to other villages (Perbup No 02 of 2018 concerning Procedures for Distribution and Determination of Village Fund Details for Each Village of West Southeast Maluku Regency for Fiscal Year 2018), as shown in Table B1, below:

Table B.1  
Total Village Fund Receipt

	Village Name	Village Status	Affirmation Allocation	Population	Ratio of Poor Population	Allocation Formula	Disbursement Stage Details (I-20%, II-40%, III-40%)
I	Olilit	Develop	-	5841	139	814.936.566,92	I: 162.987.313,38 II: 325.974.626,77

	(Raya)						III: 325.974.626,77
2	Latdalam	Left behind	147.071.000	2486	533	1.063.347..748,78	I: 212.669.549,76 II: 425.339.099,51 III: 425.339.099,51
3	Lingat	Very Lagging	294.142.000	2208	678	1295.412.421,96	I: 295..082.484,39 II: 518.164.948,78 III: 518.164.948,78
4	Makatian	Very Lagging	294.142.00	1616	627	1.251.906.147,44	I: 250..381.229,49 II: 500.762.458,97 III: 500.762.458,97

Table B.1 shows a comparison of several villages in the Tanimbar Archipelago Regency in terms of population, poverty level and the amount of village funds received from the district. The table reveals the level of need, village status, population, and poor conditions that influence the amount of budget that each village gets. The amount of funds given to villages is expected to influence poverty reduction, or influence welfare levels, as Sunu & Utama (2019) and (Seran, 2017) have succeeded in proving the influence of village funds on poverty levels and community welfare.

Budget receipts gradually become the control of responsible use of the budget for governance, village development, community development, community empowerment, and other unexpected needs (PP 43 of 2014, chapter 1 article 1 number 8). The strategic direction of village development which is the focus of research is on how to use and manage village resources, which become the strength of the village in prospering Olilit people.

### 1. Implementation of Village Government

There are several efforts made by the government in paying attention to welfare, such as: financing the operations of the government and village government; operational financing of BPD, PKK, RT/RW; financing for supporting religious activities (providing assistance for the construction of church buildings as well as establishing village institutions such as PKK and Youth Organizations. In this field the village government has not explicitly and clearly carried out structuring, stipulating, and affirming land boundaries, or village boundaries. Village boundaries are important, so that some assets are maintained, not reduced due to land grabbing by other irresponsible parties with the excuse of 'eating together'. Determination and affirmation of village boundaries is important to avoid conflict and facilitate mapping of population distribution to designated areas to protect land assets, as the village government had done long ago for the western part of Olilit village in 1946.

### 2. Village Development

In this field, what stands out as routine is the management and development of posyandu through dental services for toddlers and examinations for pregnant women. In the sector of building facilities and infrastructure to support health such as clean water, it is necessary to build and manage the government and village communities properly and responsibly, because Olilit village has natural sources of clean water to ensure health, such as Air Wersai. This is important because there are frequent complaints from the public about the stagnation of water flow due to pipe leaks.

In the education sector, government policies to influence students' enthusiasm for learning can be seen through the implementation of evening study hours. This is not enough; it must be supported by facilities and reading gardens for students, including training centers for community learning activities. This is important because the eastern part of Olilit alone has one kindergarten, two elementary schools, one junior high school, and one vocational school, especially in the western part which is in direct contact with the district capital. The village government should focus more on increasing education resources.

The village government is lacking in supporting the development of productive economic enterprises. Olilit Village can be directed at developing a tourist village because it has natural tourism objects, spiritual

tourism, historical tourism, and marine tourism. This potential can be managed properly for the prosperity of the Olilit people. Regarding this orientation, the village government of Olilit must establish and develop a village-owned enterprise (BUMDES) that manages tourism objects. The village government must focus on supporting the development of tourism objects such as natural tourism in the fish pond/Ibang cave so that it can have an impact on improving people's welfare. This is important because nature tourism is rarely visited because it has not been built properly, including road access.

In addition to the development of productive economic businesses, the Olilit government has built the Olilit market which is adjacent to the Regency market. Regarding the market, the village government of Olilit must re-establish a BUMDES which is responsible for managing village stall, including the village barn to accommodate and buy residents' crops on land and sea when opening SASI. This is very good for making it easier for residents to earn.

Regarding strategic efforts to preserve the environment, the village government of Olilit has coordinated and fought for the construction of a tallit or embankment that holds waves during high tide.

### 3. Village Community Development.

Related to this field, the village government routinely provides guidance, especially for the younger generation to support order and peace in the Olilit society. The government cares about improving the skills of the younger generation, thus supporting the development of sports facilities. In the East Olilit there are two volleyball courts, while in the West there is one football field. To reach the level of proficiency, high skills require assistance and training from professionals.

### 4. Community Empowerment

The village government of Olilit routinely provides compensation to families who are classified as poor, widows, and disabled. Another effort that has been made is to increase the capacity and facilities of groups of ikat craftsmen and youth groups.

## C. Factors Influence of Olilit Village Government Strategy in Improving Community

### Welfare

1. **Budget.** The factor that influences the village government in strategic efforts to build the welfare of the village people is the budget factor. Many strategic programs can be designed if supported by an adequate budget.
2. **Facilities.** Facilities are a factor that also influences the government's strategic efforts to trigger people involvement in improving welfare, such as the construction of land roads and procurement of marine fleets to natural tourism objects such as fish ponds/Ibang caves and Asutubun marine tourism objects.
3. **Consumeristic Lifestyle.** The need for sustainable development for the community to have a business spirit. People's lifestyles are classified as consumptive and do not recognize austerity. This causes the government's strategic policy program to be used up without having a positive impact on survival in the future.
4. **Political perspective of local government.** Village governments need to coordinate and cooperate with local governments for the preparation of certain strategic plans and programs. This is also related to the good will of the local government. The coordination line for the planned use of the budget may have the opportunity to shift towards realization due to the influence of the good will of the local government.
5. **Discipline.** Discipline and cooperation from all citizens are needed. For example, a spirit of mutual cooperation is needed in terms of Social Service related to the opening of new burial sites. The discipline of village government apparatus and community members needs to be improved.

## IV. CONCLUSION

Olilit is a village that has a lot of potential that becomes a strength that can be utilized for the welfare of the village people. The resources that become the strength of the Olilit village are in the form of a large population and area when compared to other villages. The total population of Olilit village is 5841 people. If the population is used properly it can have a positive impact in many sectors, not only the economy but also

politics for the development of the welfare of rural people. In addition, the Olilit people has a unity value that has been ingrained since the ancestors who brought Olilit village to the unity of the villages, namely *Tri Sakti*: “*Tal doll an lese, talda lan lese; mfair len dim ampalweran na da mabubuorat na dol; tal do o tmat monuk, tal da o tmat monuk*”. In addition, Olilit has various tourism potentials from nature tourism, historical tourism, spiritual tourism, and marine tourism. Olilit has a *duan lolat* culture that directs the people to be responsible for each other's rights and obligations, and the *sasi* tradition that can help increase village people income. In addition, the position of the western village in the city, with the development of a village market, is very well utilized for the smooth running of the business world.

Many strategic efforts have been made by the Olilit village government to support the welfare of the Olilit residents in the fields of coaching, empowerment, providing assistance, government and organizational welfare. The village government must protect village boundaries to anticipate conflicts between villages, form BUMDES which is engaged in sales, and managing of tourism objects, both natural tourism, historical tourism, spiritual tourism, and marine tourism. Influence factors that need to be considered for the smooth implementation of the strategy include budget, facilities, consumerist lifestyle, political perspective of local government and discipline.

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