Critical Discourse Analysis of Technology-Based Village Government System in Bengkalis Riau

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ABSTRACT

This study aims to comprehend on how the discourse of e-government system in villages of Bengkalis Regency, Riau Province, by using the method of Foucauldian discourse analysis. Thus, discourse of this paper is the implementation of e-governance system forming the relation between power and society through the process of definition, isolation and justification. In the e-government system’s operation in Bengkalis, there are two remarkable interpretation as follows: firstly, for villages that adopted the e-government system, those involve in the interpretation of dominant discourse which define and justify the discourse of e-government system; and secondly, for villages that have still been in loyal of the local wisdom – “committing to the government system and society life order based on traditional, well known as self-governing community” -, those include in the interpretation of the marginalized discourse that means in the wider discursive context it is the discursive implementation of e-government system. As a logical conclusion, the existing discourse has expressed the state power represented by the effort of e-government system’s employment in which there are the major interpretation of village government categorized in the dominant discourse and the marginalized discourse.

Keywords: electronic-based government system; information technology; village government

ABSTRAK

Tulisan ini bertujuan untuk melihat bagaimana wacana sistem pemerintahan desa berbasis teknologi diterapkan di Bengkalis dengan menggunakan metode analisis wacana foucauldian. Wacana dalam makalah ini adalah implementasi dari sistem pemerintahan berbasis teknologi, yang menghasilkan bentuk hubungan kekuasaan dalam masyarakat melalui proses mendefinisikan, mengisolasi, membenarkan. Dalam penerapan sistem pemerintahan berbasis teknologi di Bengkalis ada dua jenis interpretasi, pertama desa - desa yang menjadi TBGS sebagai suatu keharusan yang wajib diterapkan dalam pemerintahan desanya, desa - desa ini masuk dalam kelompok wacana dominan yang mendefinisikan serta membenarkan wacana penerapan sistem pemerintahan desa berbasis elektronik ini. Kedua desa - desa yang masih pemerintahan desa berbasis elektronik. Kesimpulan yang dapat diambil dalam tulisan ini adalah wacan wacana yang ada mengkategorisasikan kekuasaan negara yang diwakili dalam upayanya untuk menerapkan sistem pemerintahan pedesaan berbasis teknologi, yang dalam penerapannya terdapat dua interpretasi utama dari pemerintah desa yang dikategorisasikan dalam wacana dominan dan wacana terpinggirkan.

Kata Kunci: pemerintah desa; pemerintahan berbasis elektronik; teknologi informasi
INTRODUCTION

Technologies are often seen as the physical manifestation of natural scientific truths. If the operation of the technologies is understood as a requirement of certain structure of social relations, the conclusion must be that the existing structure is the only option available for society (Hrynyshyn, 2002). The source of the historical change can be identified as the technology itself since its introduction can be represented as inevitable as it merely manifests objectively the existing powers in nature. This line of thought, known as “technological determinism,” is one of the most important forms of the ideology behind the contemporary neoliberal discourse, constituting a new form of reification: the tendency to make social relations and the products of human decisions look natural (Hrynyshyn, 2002).

In official discourse, as well as in popular discussions, this position is becoming the common sense of our times. Society must keep up, we are told, in the information age, because if we do not adapt to the new reality with its new technologies, we will be left behind and will suffer for it (Johnston & Council, 1995). Asking whether or not it is desirable to adopt these new technologies has become simply unthinkable.

Technological determinism appears to rest on two different assumptions (Marx, 1994). The first is the claim that the development of technology is an autonomous force, which is independent of human control and proceeds according to its own logic. The second is that the social implications of a technology are a result of its technical characteristics, and can be understood by investigating the way the technology works. When combined, these two claims imply that the structure of social order is a response to the technological development that occurs in that society (Feenberg, 2008).

“Technological determination” has also entered the formal domain like the government. One of the discourses is the discourse on the implementation of the Technology-Based Government System (TBGS), starting from the central government to the government in the village area. Technology in village government is part of the implementation of village law in Indonesia. In the third section of village Law Number 6 of 2014 explaining the village development information system and village area development, it is clearly stated that the village has the right to obtain access to information through an information system developed by the regency or city government. Through this discourse on village information technology systems, it is not only a tool to monitor development, but also as a village library that contains data for village development planning, and village areas, of course.

In Indonesia, many villages have used this information technology to achieve TBGS. How much information technology is applied in village area? First, what is done by many villages to use the information technology is by creating an official village website using the “desa.id” domain. Regarding this official village website, the benefit is providing information to the public about village activities and potential. Second, the use of village technology is also done by creating a system or application that is useful as a database that contains...
data on population, territory, potential and other data held by village. Third, in addition to the village information technology governance database, this also supports the use of technology governance that is useful for transforming conventional supporting governance into the online one.

However, the village still has major limitations to the use of information technology to realize TBGS. The main limitation lies in independent information technology resources. Indeed, many villages use third parties to help villages to realize TBGS. In this paper, the author tries to look at the two major providers of Village information system creation services, namely Open Village Information Systems (OPENSID) and SIDEKA. From the number of village information system service providers, data about the number of villages in Indonesia that have utilized information technology in their governance is shown in the following figure:

![Figure 1. SIDEKA System User Distribution in Indonesia](image)

Based on the official SIDEKA website, the number of users of this village governance platform has reached 6536 villages across Indonesia. Whereas for OPENSID, the number of users is as much as a total of 6092 villages, with the distribution of 3513 villages and villages online using 4175 villages offline. From these data, it can be described that more than 12,000 villages have been utilizing village information systems out of a total of 74,957 villages in Indonesia.

It is interesting when talking about the context of village governance comprehensively, wherein the implementation of the village government system in Indonesia, there are still many villages which in the implementation of their governance try to maintain the existence of the village as an area that has genuine autonomy which is a form of uniqueness from the village. On the other hand, the state also recognizes the existence of village as an entity that is not separated from the Unitary State of the Republic of Indonesia, such as the villages in Bengkalis Regency, Riau Province. In Bengkalis Regency there are still villages with local wisdom that have a strong social life to certain tribes, such as in Pinggir Sub-District which has 15 villages with a majority of the indigenous Sakai tribes. The Sakai tribe itself has a culture that tends to avoid the moderate sphere in its life. On the banks of the Bengkalis regency precisely on the island of Rupat, 9 villages also have local wisdom that is known to be to be strong with traditional life. They are known as "native tribes/tribes of akits" who became the majority of the people in these villages.
With regard to the application of technology-based government systems in village communities, several studies have been carried out by previous researchers such as the implementation of village population information systems, technology government empowerment, and the potential of technology-based village, web-based village information systems, and the effectiveness of policies on implementing village and urban information system applications. These studies as previously explained only focus on looking at TBGS at the technical level of implementation. There has been no research focused on looking at the impact of implementing this policy on village communities.

Previous studies have discussed the application of technology-based government systems as in an article (Raihan et al., 2017) wherein this article the villages try to use an TBGS by name of SIDEKA apps. The main points are in the realm of the effectiveness of the existence of the application of information systems in villages and villages that runs effectively but is still constrained in the operational budget and application development. Further research conducted by several authors as discussed in the articles ((Andoyo & Sujarwadi, 2017); (Noviyanto, Setiadi, & Wahyuningsih, 2014)) focused more on the discussion of the application of the government system in the realm of benefits of the existence of the system for the village government and the village community, through the existence of a village website that can provide information about village-related information. There are also villages that implement TBGS by making an application of the village population system called Sikades. Meanwhile, another article (Hartono & Mulyanto, 2010) explained the application of technology governance in the village to further discuss the implementation and development of the system from a technical perspective. This paper also explained the stages of planning, analysis, design, and implementation of the system. The TBGS implemented in this article is a website-based village information application.

To complete the study of literature, the author also tried to look at the studies related to the application of TBGS in villages that focus on the impact of the policy. For instance, an article (Bhattacharyya, 2008) explains the facts in the application of information and communication technology (ICT), wherein the government provides several things such as (a) Improving the accountability; (b) Making it easy to make decisions through the free flow of information; (c) increasing efficient delivery of public goods and services; and (d) encouraging people's participation. Then in the article (Bhattacharyya, 2008) also was explained that the impact of implementing e-government in government included reforms in public management through increased service delivery to citizens, the creation of economic activities, and safeguarding democracy. Also, the interesting thing in this paper is that e-Government requires not only digital citizens (e-citizens) or digital society but also about the village communities as the real people in Bengkalis, where they live with their own system with their own local wisdom.
As a principle of traditional society, of course, the use of technological systems in governance and society is something strange to them. The state with "power" that it has also sought to implement the village based on this technology. From the political perspective, the state's efforts in implementing TBGS can be seen as a discourse on "the power of knowledge" that is trying to be developed in village government. While there are still many villages that have a self-governing community as a characteristic of the village. Therefore, this paper tries to answer the basic questions related to the discourse of implementing this technology-based government system. First, how is the discourse on the application of this technology-based village government system? Second, how are the self-governing communities that the village have as marginalized discourse? To answer these questions, this paper tries to express using Critical Discourse Analysis by using the conception of the discourse of knowledge described by Foucault.

**METHOD**

The discourse on the application of a technology-based village government system in Bengkalis Regency is seen as the state's construction of knowledge that must be understood by the community, in the case of the village government. In this paper, to look at the discourse on the application of a technology-based village government system in Bengkalis Regency, critical discourse analysis that uses the elaboration of Foucaultian discourse analysis adopted by Eriyan is used (Eriyanto, 2001).

In Foucault's view, discourse causes a narrowing of one's area of concept, eliminating the wide range of phenomena that are determined as real or valuable, and then build a set of discursive practices. The statement underlines the tendency for discourse domination to be present in sociocultural. There are two kinds of consequences of the dominant discourse (Eriyanto, 2001). First, dominant discourse provides direction on how an object must be read and understood, so that the extent to which the object must be defined will form a discursive pattern. Second, the discursive structure of an object does not mean truth. The power to choose and support discourse makes certain discourses dominant, whereas other discourses will be marginalized or submerged (Eriyanto, 2001). For Foucault, discourse is controlled, selected, and managed. So that by using Foucault's perspective, he can dissect the concept of power in the application of technology-based village government systems in Bengkalis Regency, Riau Province.

There are several stages in analyzing discourse using Foucault's perspective. First, to find out how the power of knowledge of "technology-based village government systems" was built, it is necessary to know how the dissipated structure of the power of knowledge is formed, this is done by mapping existing dissipating structures by analyzing them as dominant discourses.

Second, after understanding how the power of knowledge of the technology-based village government system as a dominant discourse is formed, it is then necessary to know the marginalized discourse which is a form of interpretation of the dominant discourse structure that is formed. In understanding knowledge as a
power we need to understand Michel Foucault's view which is quite relevant to discuss power-knowledge. According to him, knowledge has been institutionalized as power. Knowledge has the power to force someone to say certain things, in his study of insanity, for example, Foucault seeks to capture the disposition of knowledge on the meaning of normality as opposed to abnormality or madness.

Stabilization of knowledge so that it becomes distinctive involves the ongoing operation of power which is inseparable from how scientific knowledge relates to lay knowledge. Consolidation takes place at the level of discourse. As an episteme, relation to scientific knowledge no longer stands as a way of looking at the distinction and separation between the right from the wrong, but the separation in the practical domain between what might be impossible or thought out by the basis of scientific knowledge. Through episteme, the strategy for operating power in knowledge can be known (Mudhoffir, 2014).

In the Foucault concept, discourse contains an understanding of the power behind these statements. This notion believes that power relations in people influence and shape how we communicate with each other and how knowledge is created. Discourse is believed to be a tool that forms power relations in society through processes of defining, isolating, justifying. Power in discourse determines what can be said, which is not for a particular field, at a certain period time. The following is illustrated how the framework in this paper:

Figure 2. Framework
RESULTS AND DISCUSSIONS

The technology-based government system (TBGS) is a policy made by the state as a form of adjustment to the globalization and demands of the changing times. So, the government thinks to make a policy that can be implemented effectively at all levels of government. The village government is inseparable from the efforts of the state to try to construct related knowledge as a system of village governance based on this technology. Several things are done in constructing a discourse on a technology-based government system in the village government.

First, the existence of the state as the owner of power, so that the state could construct knowledge that can be disseminated to the community as a truth that must be done. In the discourse of the TBGS of the country through the village government, the existence of the village information technology is a singularity and security of a village. The government through the Ministry of Communication and Information gives DesTIKa desa.id awards to village that can use information and communication technology to speak out.

Second, the state also encourages the existence of a technology-based government system as a manifestation of ease in implementing governance including in the village. The convenience obtained in this technology-based government system is a basis for strengthening the position of the TBGS as knowledge must be trusted and implemented by the village government.

Third, the existence of service providers who can provide village information needs comprehensively is also a strong basis for how the TBGS discourse can bring fresh winds in the problems of village governance in Indonesia. In the following section, we will explain how TBGS is the dominant discourse in technology implementation in village government.

A. Technology-Based Village Government Systems as Dominant Discourse

The implementation of a technology-based village government system as a discourse can be seen from how the state puts a great effort into this idea. The state confirmed the discourse of the application of a technology-based government system by making it the basis of the truth that must be carried out. Then, the state transferred it to the village information system as practices that were protected and inseparable from the implementation of Law Number 6 of 2014 on Village. In article 86, the third part specifically explains the village development information system and village area development.

1. Village have the right to access information through the village information system developed by the Regency / City Government.
2. The Government and Regional Government must develop village information systems and the development of village areas.
3. The village information system as referred to in paragraph (2) includes hardware and software facilities,
networks, and human resources.

4. Village information system as referred to in paragraph (2) includes village data, village development data, village areas, and other information relating to village development and village area development.

5. The village information system as referred to in paragraph (2) is managed by the village government and can be accessed by the village community and all stakeholders.

6. Regency/City Governments provide information on regency/city development planning for village.

Through this regulation, the village government sees the TBGS as a necessity that they must or not have to carry out. The discourse of TBGS is constructed as a form of excellence and progress that the village government has. TBGS provided by service providers such as Open SID and SIDEKA systems have features that can facilitate the government of village government, such as online population services, population databases, regional databases, and financial databases that are usable and of attractive features. In the discourse on the TBGS application, the village government in Bengkalis has also implemented TBGS at the most common to the most specific level.

In Bengkalis Regency, out of 136 villages, almost 80% of them have an official village government website with desa.id domains. Then, of these majority, there were several villages that used Open SID, such as Kelapapati Village, Pedekik Village, and Muntai Barat Village. Meanwhile, the one using SIDEKA in Bengkalis Regency was Wonomosari Village. Villages that do not have an official website in Bengkalis Regency are those that are in the interior of Bengkalis and the coastal Bengkalis. These villages are the places of residence of the tribe of Sakai and the tribe of Akits or indigenous tribes.

In a system created by SIDEKA, there are several features offered such as population data management features, financial data, and poverty data. Filtering, sorting, and searching the data can be done with just a few clicks. The next feature owned by SIDEKA is a feature that can serve the needs of the village community in making an optimal statement. Letters that can be easily made with Sideka include a certificate of domicile, certificate of ownership of land, certificate of incapacity, and so on. Meanwhile, in the open SID system, it is not much different from SIDEKA. At open SID it contains the administration module. The Administration module contains features to facilitate village office tasks such as managing village data, printing letters and reports; and to manage the information displayed on the village website. More complete features provided by Open SID include village information features, administrative area data, family and population data, migrant population data, household data, group data, statistical data, letter printing features, analysis features, etc.

If the village government implements it in the system of governance, it makes the village have many benefits to be obtained in this system. The existence of features and benefits provided by government technology makes the technology in government as having a high selling value. There are several things that make this technology of village governance becomes the dominant discourse and is applied in village areas.
First, the existence of a technical information system provides benefits so that many village governments consider technology in village government as a necessity. Secondly, knowledge formed by the state in the form of rules that makes the village government participate in implementing the technology in the government system. Third, the existence of third parties or external resources that can help villages in developing technology in their government systems makes this policy implemented.

B. Self Governing Community as a Marginalized Discourse

In discussing the discourse on the application of technology-based village governance systems there are things that people often ignore. Without realizing the dominant discourse that was tried to be constructed by this state became a new knowledge in the village government which then had to be carried out. The conception of village government as the owner of autonomy is actually often overlooked by the ideas that the state tries to construct, including also in the discourse of the system of village governance based on this technology. The state considers the village government unable to take care of itself, which then needs to be given knowledge in managing its government affairs.

The consequence of the recognition of genuine autonomy is that the village has the right to regulate and manage its own household based on the origins and local customs (self-governing community), and is not an authority that is handed over by the superior government to the village. The village is a self community which is a self-regulating community. With the understanding that the village has the authority to manage and regulate the interests of its community in accordance with local conditions and socio-culture, the position of the village which has genuine autonomy is so strategic that it requires balanced attention to the implementation of regional autonomy.

In the village government structure in Bengkalis Regency, the people who are in the social structure are still 'backward' into villages that are in the marginalized discourse. They are in a discourse that does not become a knowledge that is understood and carried out by others. The discourse that they hold is more on the effort to implement "the real autonomy" as a manifestation of the original autonomy of the village.

One of the instances is the Sakai tribal community that inhabits 15 villages in Bengkalis Regency. The Sakai community in the past had a government system called Perbatinan which is led by the Batin. “Perbatinan” is a group of people who control a certain area. Sakai people occupy 13 tributaries, their settlements are called inner ones which are then called villages in the Republic of Indonesia government. This Perbatinan consists of Perbatinan Five and Perbatinan Eight. Referred to as Perbatinan Five of their respective perbatinan have land of “Perbatinan Eight” is a group of Sakai people who were given the right to clear the forest by Raja Siak Sri Indrapura covering the area of (1) Petani; (2) Sebanga; (3) Air Jamban; (4) Pinggir; (5) Semunai; (6) Sam-Sam; (7) Kandis; (8) Balai Makam.

In addition to villages with a majority of Sakai tribes, Bengkalis also has a village with the majority that is still maintaining its local wisdom, namely the tribe of Akits or tribes of the indigenous people. They are also commonly referred to by some as a sea tribe because their lives are much related to marine life.
Their activities are generally related to rivers, straits and the sea, such as fishing. In addition, for living, they would go catching the fish, utilizing mangrove wood found in rivers, straits or on the seafront. The wood is usually used as firewood, and today many are also processed into charcoal wood. The tribe of Akit people also have special characteristics in carrying out their social life. The mind as a traditional leader or tribe still plays an important role, both in socio-cultural, and traditional ceremonies. The mind as a form of informal government can also be called as a form of original autonomy owned by a village (Limbeng, 2011).

The existence of a community with this local wisdom cannot be denied. For communities like this, technology is not something that must be implemented in their society. Similar to in governance, a government with a community structure that still has value in its social life is better left in their way. Village government has a way to combine and adapt technology according to the needs of its people. In every social life, they are based on philosophical values that have long-lived and developed inside this community. These communities believe that the traditional life they are living in is an effort to preserve the heritage of their parents. This local wisdom is often overlooked when faced with "newness" because what is considered as what the community does as its local wisdom is something that is marginalized.

CONCLUSION

In the discourse analysis of the application of a technology-based government system in Bengkalis Regency, we can conclude this discourse as a state’s construction effort towards knowledge regarding the application of technology in village governance, which is summarized in the following conclusions:

First, the discourse of technology-based village government systems is a dominant discourse. This can be seen from how the state builds and constructs this discourse as a knowledge that is strengthened in the rules that must be implemented by the village government.

Second, in the interpretation of the technology-based village governance system discourse, there is a discourse that is marginalized namely the form of original autonomy from the village itself through the self-governing community, which makes each village must have its own way and specification in regulating its governance and social life.

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