

## The Role of the Village Government in Preserving Tondano Javanese Culture in Kaliyoso Village, Dungaliyo District, Gorontalo Regency

**Abdul Muin Adam Saleh,<sup>1\*</sup> Udin Hamim,<sup>2</sup> Ramli Mahmud,<sup>3</sup>**

<sup>1,2,3</sup>. PPKn Study Program, Faculty of Social Sciences, Gorontalo State University, Indonesia

**\*Corresponding Author:** [abdulmuin2911@gmail.com](mailto:abdulmuin2911@gmail.com),<sup>1</sup>

### Article Info

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**Abstract** : *The preservation of Tondano Javanese culture in Kaliyoso Village faces challenges due to social changes, declining use of the Jaton language, and low involvement of the younger generation, while the role of the village government as a key actor in maintaining the sustainability of local culture has not been widely studied. This study aims to analyze the role of the Kaliyoso Village Government in preserving Tondano Javanese culture in Kaliyoso Village, Dungaliyo District, Gorontalo Regency. The research uses a qualitative approach with a descriptive type of research. Data was obtained through observation, in-depth interviews, and documentation of village heads, traditional leaders, communities, and the young generation who were selected purposively. The results of the study show that the village government has carried out its role as a policy maker, facilitator, and implementer in supporting cultural preservation through the implementation of cultural activities, community development, and the integration of cultural preservation in village development programs. However, the implementation of this role is not optimal because it is still faced with limited regulations, supporting facilities, a decrease in the use of the Jaton language, and the participation of the younger generation is not optimal. This study concludes that the preservation of Tondano Javanese culture requires synergy between village government policies, strengthening cultural institutions, and active community participation so as to be able to support the sustainability of local cultural identity as part of sustainable village development.*

**Keywords** : *Village Government; Cultural Preservation; Culture of Javanese Tondano*

## INTRODUCTION

Indonesia has 1,340 tribes spread with the cultural patterns of each region according to (Statistics 2020). Indonesia is also known as a country with very rich cultural diversity. Each tribe, ethnic group, and region has cultural peculiarities that set it apart from the rest. With the many tribes that exist, Indonesia has very

diverse regional customs and cultures. The diversity is influenced by several factors, including geographical factors, belief factors, lifestyle factors, and several other factors that serve as guidelines for their respective communities.

The condition of cultural diversity does not occur suddenly, but is the result of a long

and complex historical process. Culture in Indonesia cannot be separated from the influence of geographical factors, migration history, and inter-ethnic interaction. The process of integration and assimilation that lasted for hundreds of years formed a complex but harmonious collective identity. As explained by (Haviland et al. 2013), culture is an integrated system that shapes the way humans think, behave, and interact with their social environment. In the Indonesian context, this cultural system is not homogeneous, but plural and multicultural, which makes this country unique and challenging in maintaining unity.

This cultural plurality is reflected in various aspects of the life of the Indonesian people. The diversity of Indonesian culture is not only seen in the aspects of language and ethnicity, but also in the traditions, customs, arts, belief systems, and social values embraced by the community. Each region has its own unique cultural characteristics, which develop along with intercultural interactions and historical dynamics. This shows that culture is the result of complex and dynamic social processes, which continue to evolve according to the changing times.

However, behind this rich culture, there are great challenges faced, especially in the modern era. In the midst of the wave of modernization and globalization, local culture faces serious challenges. Modernization encourages a change in people's mindsets and lifestyles that are more pragmatic and consumptive, while globalization accelerates

the entry of foreign cultures that are often more dominant in the media and education. These two things make many local cultural values marginalized, especially among the younger generation.

In addition to these external factors, internal factors also contribute to worsening local cultural conditions in many regions. This condition is further exacerbated by the inequality of development between the central and regional governments, which causes many local cultures to not receive enough attention in public policy or in the education system. Even though (UNESCO 2005) has emphasized on the Protection and Promotion of the Diversity of Cultural Expressions, which aims to protect and promote the diversity of cultural expressions as well as create conditions for cultures to develop and interact freely in a mutually beneficial manner.

Thus, the preservation of local culture is not only about maintaining identity, but must also be positioned as part of the development strategy. In this case, the preservation of local culture becomes important not only from the identity aspect, but also from the social and economic aspect. Local culture can be a resource for development through the development of cultural tourism, creative economy, and character education. Therefore, cultural preservation must be seen as an integral part of long-term development strategies at the national and local levels.

This commitment to cultural preservation has also received legal recognition

in the Indonesian state system. The Indonesian government itself constitutionally recognizes the importance of culture as an integral part of national development. Article 32 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that "The State advances Indonesia's national culture in the midst of world civilization by guaranteeing the freedom of the community in maintaining and developing its cultural values". This statement affirms the state's commitment to protecting and advancing culture as the nation's identity.

To strengthen the legal basis, the government has established specific policies that support cultural preservation. To strengthen these efforts, the Indonesian government passed Law Number 5 of 2017 concerning the Advancement of Culture. This law aims to improve Indonesia's culture and cultural contribution in the midst of world civilization, as well as make culture an investment to build the future and civilization of the nation.

Commitment to cultural preservation is a constitutional mandate that is elaborated to the village government level as the spearhead of policy implementation. Referring to Law Number 6 of 2014 concerning Villages, Article 26 paragraph (2) letter b, the village head is explicitly assigned to "preserve the socio-cultural values of the village community." This emphasizes that villages are not just administrative entities, but cultural spaces that must be maintained through strategic policies.

One of the portraits of local culture that requires serious attention is the Javanese culture of Tondano in Kaliyoso Village, Dungaliyo District, Gorontalo Regency. This culture is a unique identity resulting from a long acculturation between people of Javanese descent who migrated to Sulawesi since the 19th century and the local people of Gorontalo. These interactions give birth to a distinctive cultural hybridity, which is reflected in the Tondano Javanese language, art, wedding customs, *slametan* traditions, and the value of mutual cooperation which has become an integral part of the life of the local community. However, preliminary observations show that the Tondano Javanese culture in Kaliyoso Village is now facing the threat of existential degradation. The indicator of decline can be seen in the weakening of the regeneration of traditional art actors and the lack of use of the Tondano Javanese language in daily communication, especially among the younger generation. If not intervened through systematic efforts, this cultural heritage is in danger of slowly becoming extinct.

This phenomenon is caused by the suboptimal role of the Kaliyoso Village Government in implementing the cultural preservation mandate. There is a gap between the available regulations and the reality on the ground, which is characterized by limited human resources, lack of measurable allocation of cultural programs, and weak cross-sector collaboration. In fact, regulatively, the Gorontalo Provincial Government has provided

a legal foothold through Regional Regulation Number 7 of 2017 concerning the Protection and Preservation of Traditional Cultural Expressions, as well as Governor Regulation Number 64 of 2020.

In addition, research in Kaliyoso Village found a crucial phenomenon that shows that there is a significant gap between the regulatory mandate and the reality of the implementation of the Village Government's role in the preservation of Javanese Tondano culture. Although the aspect of cultural preservation has been administratively accommodated in village planning documents such as RPJMDes and RKPDes, the role as a *policy creator* is still partial and legally weak due to the absence of specific Village Regulations (Perdes) that are able to provide systemic binding force for the protection of cultural heritage. This condition is exacerbated by the suboptimal function of the village government as a facilitator, where the support provided is still limited to the financial aspects of stimulants and digital promotions without being accompanied by the provision of permanent physical facilities such as art studios or structured cultural human resource capacity development programs. At the implementation level, the approach used tends to be rigid bureaucratic-administrative, so that it fails to encourage creative innovation and active participation of the younger generation as the main conservation subjects. Internally, these preservation efforts continue to be squeezed by the regeneration crisis, low community collective awareness, and limited budget and

coordination, while externally, the pressure of modernity, the dominance of digital culture, and the lack of policy synchronization from the government level above it further narrow the space for the sustainability of Javanese Tondano sociocultural identity in Kaliyoso Village.

With this legal basis, the village government should have enough space and legitimacy to move. The role of the village government is very crucial in dealing with this situation. The village government as the closest institution to the community has the capacity to formulate policies, carry out empowerment, and initiate cultural preservation programs. Study by (LIN and Hasan 2019) shows that the success of the preservation of Smong culture in Simeulue is greatly influenced by the active intervention of the local government through education, media, and performing arts.

Good examples from other regions can be an inspiration for the development of cultural preservation strategies in other villages. A similar thing happened in Purwakarta, where Regent Regulation No. 70.A of 2015 concerning Cultured Villages has succeeded in encouraging the village community to revive local arts and traditions. This program directly develops civic culture and strengthens the identity of the Sundanese people through traditions such as Hajat Bumi, Karinding, and Sisingaan (Dewi 2017).

But of course, the success of policies depends not only on regulations, but also on the implementing actors. Not only policies, but cultural preservation is also closely related to

the quality of human resources in village government. The professionalism and work culture of village officials are significant determining factors in the implementation of cultural preservation policies at the local level. (Saputra, Anggiriawan, and Sutapa 2018) emphasizing that the accountability and professionalism of village officials based on local cultural values can increase the effectiveness of village development programs, including cultural preservation programs. In this context, the integration between organizational culture and the work ethic of the apparatus creates a work environment that supports the implementation of community-based programs. If the village government has a strong commitment and adequate resource capacity, then cultural preservation can become an effective and sustainable collective movement.

In addition, the involvement of the young generation as agents of change is also very important in maintaining the continuity of local culture. Meanwhile, (Panjaitan and Sundawa 2016) in their study of ulos culture in the Toba Batak community shows that preserved cultural symbols not only build identity, but also strengthen the basic values of Pancasila such as unity, justice, and mutual cooperation. The younger generation can also be involved through creative approaches. As in the research (Adhani et al. 2025), the preservation of Jimpitan traditional culture has been successfully revived by utilizing digital

technology and involving students and local communities.

Based on this description, this research is focused on examining the history of the formation of Kaliyoso Village as one of the areas that has ethnic and cultural diversity, especially the existence of the Tondano Javanese people who have developed and adapted to the social life of the local community. This study also analyzes the ethnic composition of the Javanese Tondano in the life of the people of Kaliyoso Village as part of the social and cultural identity that is still maintained today. In addition, this research focuses on analyzing the role of the village government in preserving Tondano Javanese culture through various policies, programs, and forms of facilitation that support the sustainability of cultural values, traditions, customs, and local wisdom so that they are preserved and inherited to the next generation in the midst of social changes and the development of the times.

## **METHODS**

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this study aims to deeply understand the role of the village government in preserving Tondano Javanese culture in Kaliyoso Village, Dungaliyo District, Gorontalo Regency.

According to (Sigh, 2017), qualitative research is naturalistic because it is carried out under natural conditions, so that researchers can observe and analyze phenomena directly in

the field. In this context, researchers play the role of key instruments that are actively involved in the data collection process, either through interviews, observations, or documentation studies.

This research is also descriptive because it aims to describe in detail the role of the village government in efforts to preserve Tondano Javanese culture. Qualitative descriptive research focuses on presenting facts that occur in the field systematically and accurately (Sigh, 2017). Thus, this research will produce a comprehensive understanding of the role of village governments in preserving Tondano Javanese culture, as well as the factors that support or hinder these preservation efforts.

The data sources in this study consist of primary data and secondary data. Primary data was obtained directly from purposively selected informants, namely the Village Head, traditional leaders who understand the history and cultural values of Javanese Tondano, people involved in cultural preservation activities, and the younger generation as cultural successors. Primary data were collected through in-depth interviews and field observations. Meanwhile, secondary data was obtained from various supporting documents, such as laws and regulations, village archives, activity reports, books, scientific journals, as well as various relevant literature with the focus of research to complement and strengthen primary data.

Data collection was carried out through observation, interviews, and documentation.

Observations are used to directly observe Tondano Javanese cultural preservation activities and the role of the village government in supporting these activities. In-depth interviews were conducted with the informants to obtain comprehensive information about the implementation, obstacles, and efforts to preserve culture. The documentation is used to complete the research data through the collection of photos of activities, archives, reports, and other documents related to the research object so that it can strengthen the findings in the field.

Data analysis was carried out interactively with reference to the Miles, Huberman, and Saldana models which included data reduction, data presentation, and drawing conclusions or verification. Data reduction is carried out by selecting, grouping, simplifying, and focusing data that is relevant to the research objectives. The data that has been reduced is then presented systematically in the form of a narrative description to make it easier for researchers to understand the relationship between findings. Furthermore, conclusions are drawn on an ongoing basis through a verification process of data that has been reduced and presented so that the conclusions produced are valid, consistent, and in accordance with the focus of the research.

The validity of the data was tested using source triangulation, triangulation technique, and time triangulation. Source triangulation is carried out by comparing information obtained from various informants, namely village

governments, traditional leaders, communities, and the younger generation. Technical triangulation is carried out by comparing the results of observations, interviews, and documentation of the same phenomenon, while time triangulation is carried out by repeating the data collection process at different times to test the consistency of the information provided by the informant. The application of the three forms of triangulation aims to increase the credibility and validity of research findings.

## **RESULTS AND DISCUSSION**

### **A Brief History of Tondano Javanese Culture and the Structure of Kaliyoso Village Government, Dungaliyo District, Gorontalo Regency.**

Kaliyoso Village is one of the villages in Dungaliyo District, Gorontalo Regency, which has unique socio-cultural characteristics because it is inhabited by the Javanese Tondano community—a group of people resulting from the acculturation of Javanese and Minahasa culture that has spread to various regions in Sulawesi and Gorontalo since the end of the 19th century.

Historically, the existence of the Tondano Javanese community in the Gorontalo area cannot be separated from the long journey of the Tondano Javanese community from Tondano Javanese Village in Minahasa, North Sulawesi. This community is descended from followers of Kyai Mojo, a religious leader and advisor to Prince Diponegoro who was exiled by the Dutch colonial government after the Java

War (1825–1830). According to research (Gosal, Nugroho, and Kindangen 2020), a total of 63 followers of Kyai Mojo were stationed in Tondano in 1830 and later married local Minahasa women thus forming a new cultural community known as Jawa Tondano (Jaton).

The development of this community is rapid along with the increase in population, social mobility, and the need for residential and agricultural land. During the period 1890–1930, a wave of population migration from Kampung Jawa Tondano to the Gorontalo area began to occur. This migration is influenced by three main factors:

1. The limited land in Kampung Jawa Tondano has become increasingly dense as the number of Jatton descendants increases.
2. Dutch colonial policies that encouraged the opening of new settlement areas in Gorontalo, especially for the agricultural and plantation sectors.
3. Gorontalo's strategic location and close to Minahasa, making it easier for residents to move by land and lake.

It is in this context that Kaliyoso Village began to develop as one of the new settlement locations for the Tondano Javanese community in Gorontalo Regency. People who come to this area bring ancestral cultural heritage in the form of the Javanese Tondano language, slametan traditions, hadrah arts, the value of mutual cooperation, and various other forms of local wisdom. These values then blend with the Gorontalo culture so that it forms the character

of the Kaliyoso community which is distinctive, religious, and upholds social solidarity.

At the beginning of its establishment, Kaliyoso Village was still in the form of forest areas and wet agricultural land that had not been managed intensively. The Javanese Tondano settlers then opened new land through mutual cooperation and settled permanently. Over time, settlements began to form regularly, followed by the construction of social facilities such as mosques, meeting halls, and finally the formation of village governments.

The Gorontalo Regency Government then carried out regional expansion during the reform period, which strengthened the position of Kaliyoso Village as an administrative entity. With the status of a definitive village, Kaliyoso is increasingly developing into an agrarian village that has strong socio-cultural potential, especially in the aspect of preserving Tondano Javanese culture which is still seen in:

- Religious, customary and cultural traditions such as Ba'do Ketupat, Pungguan (Pilgrimage to the Grave), Hadrah, Dana-Dana, Rebo Kasan (rejecting the army), Shalawat, and other activities
- Tondano Javanese  
 The social structure that places Jaton traditional leaders as important figures in the community

Until now, Kaliyoso Village is one of the villages that plays an important role in maintaining the sustainability of Tondano Javanese culture in Gorontalo. This historical

heritage not only shapes the identity of the local community, but also becomes the foundation for the cultural preservation programs that are the focus of this research.

**Table 1**  
**Vision and Mission of Kaliyoso Village, Dungaliyo District, Gorontalo Regency**

Categories	Description	App / Points App
<b>VISION</b>	"Realizing the Implementation / Implementation of Government Development and Community Services Properly"	<ol style="list-style-type: none"> <li>1. <b>Governance Administration:</b> Clean, transparent, and accountable to the public.</li> <li>2. <b>Development:</b> Focus on village facilities, infrastructure, and infrastructure.</li> <li>3. <b>Service:</b> Providing good and excellent community services.</li> </ol>
<b>MISSION</b>	Efforts to achieve the Kaliyoso Village Vision	<ol style="list-style-type: none"> <li>1. <b>Realizing</b> the implementation of clean and transparent Village Government</li> <li>2. Realizing the implementation of development and improvement of infrastructure in the village</li> </ol>

3. Realizing good and excellent service to the community.

**Source.** Kaliyoso Village Government, (2025).

The Vision and Mission of Kaliyoso Village reflects the Village Government's strong commitment to optimizing clean, transparent, and accountable governance to support sustainable village development. The main focus contained in the document is the strengthening of infrastructure and the provision of excellent community services as the main foundation in advancing the village. In the context of preserving Javanese culture in Tondano, the values of service and good governance are the strategic foundation for the Village Government to facilitate the aspirations of the community, maintain social harmony, and ensure the sustainability of local traditions in the midst of the dynamics of infrastructure development and public services. Furthermore, the composition of the government can be seen in the table below.

**Table 2**  
**Government Structure of Kaliyoso Village, Dungaliyo District, Gorontalo Regency**

Yes	Departments	Name of Village Apparatus
1	Village Head	Ravik A. Nurkamiden
2	Village Secretary	Sandy M. Eda, S.H.
3	Village Treasurer	Rahmatia Mas Nusi
4	Head of Government Section	Isaac, A Nurkamiden
5	Head of Service Section	Arni R. Antu

6	Head of Welfare Section	Abdurahman Nurkamiden
7	Head of General and Planning Section	Mursalim Mantali
8	Head of Hamlet 1	Tahir S. Moses
9	Head of Hamlet 2	Amirudin M. Angio
10	Head of Hamlet 3	Elis H. Paneo

**Source.** Kaliyoso Village Government, (2025).

The Kaliyoso Village Government carries out its functions through a complete and measurable organizational structure to achieve the vision and mission of village development. Through the ranks of apparatus consisting of village leaders, secretariat staff, section heads, and hamlet heads, the village government is committed to implementing transparent and accountable governance. The synergy between a solid organizational structure and this strategic vision is the key in providing excellent public services and ensuring that the implementation of infrastructure development runs in line with the needs of the community. In the context of cultural preservation, the existence of village apparatus that is structured up to the hamlet level allows the supervision and development of Javanese Tondano traditions to be carried out more closely and evenly at every level of society.

An overview of the research area is an important aspect to understand the sociocultural and spatial background of the people in the location. Kaliyoso Village is administratively located in Dungaliyo District, Gorontalo Regency. This village has strategic geographical characteristics which can be seen in the table below.

**Table 3**  
**Geographical Conditions of Kaliyoso Village, Dungaliyo District, Gorontalo Regency**

Geographical Categories	Data Description
Area Area	1.50 km <sup>2</sup>
Distance to the District Capital	2 km
Topography / Landscape	Non-Coastal (Plain/Non-Coastal)
Region Characteristics	Becoming a shopping center in Dungaliyo District (Public Market, Animals, and Fish)
Natural Potential (River)	It is not recorded to have a main river flow within the village area
Natural Potential (Mountain)	There are no mountainous/mountainous areas within the village area

**Source.** Gorontalo Regency Central Statistics Agency. (2014).

Based on this geographical data, Kaliyoso Village has an area of 1.50 km<sup>2</sup> which is located very close to the district government center, which is only 2 km away. Its location on the plains (not the beach) and its role as a public shopping center, animal market, and fish market make it a major economic hub for the surrounding villages. This condition greatly supports the accessibility of the community in interacting socially and economically, as well as facilitating coordination between the Village Government and the Dungaliyo District Government in matters of public services and development.

Furthermore, the boundaries of the area can be seen in this table.

**Table 4**  
**Kaliyoso Village Boundaries , Dungaliyo District, Gorontalo Regency**

Cardinal Direction	Border Village
Stuart	Bongomeme Village and Pangadaa Village
South	Pilolalenga Village
East	Bongomeme Village
West	Pangadaa Village and Pilolalenga Village

**Source.** Kaliyoso Village Government, (Data processing, 2025).

Based on the administrative map, the Kaliyoso Village area is divided into three main hamlets, namely Pinaesaan Hamlet, Pinasungkulan Hamlet, and Pinangumaan Hamlet. The village is surrounded by settlements and cultivation areas such as dryland agriculture and wetlands. In addition, it is very strategically located because it is close to important public infrastructure such as KUA Bongomeme, Puskesmas, and local markets.

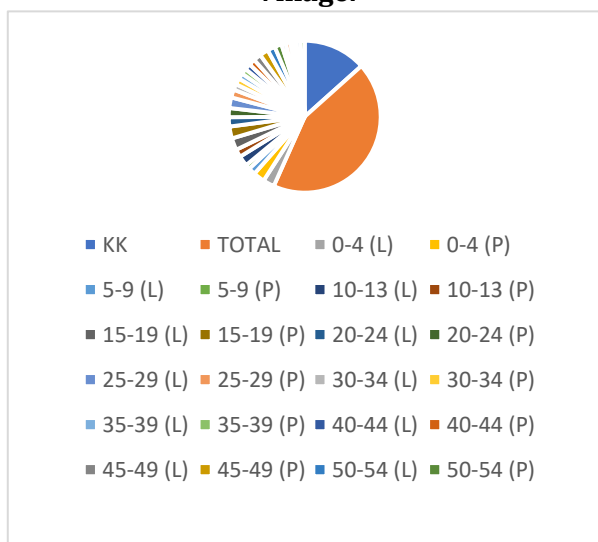
Kaliyoso Village is a population aspect is a fundamental indicator in understanding social dynamics in Kaliyoso Village. As one of the main bases of the Javanese Tondano (Jaton) ethnic community in Gorontalo Regency, the population structure in this village not only reflects statistical figures, but also illustrates the potential of human resources who are the main supporters in efforts to preserve local cultural values. Kaliyoso Village has unique demographic characteristics, where the majority of the population are descendants of the Jaton people who remain steadfast in maintaining their cultural identity and ancestral traditions in the midst of the Gorontalo community. Understanding the composition of

the population is very relevant for the Village Government in formulating cultural preservation policies that are right on target, both in terms of fostering the younger generation and strengthening customary institutions.

In order to provide a more comprehensive understanding of the demographic structure in this region, here we present detailed data related to the distribution of the number of people domiciled in Kaliyoso Village, Dungaliyo District, Gorontalo Regency. The data has been classified in detail based on the age group category in each hamlet to provide an accurate picture of the age composition of the population as follows.

**Graphics 1**

**Number of Population Based on Age Category in Pinaesaan Hamlet, Kaliyoso Village.**



**Source.** Kaliyoso Village Government, (Data processing, 2025).

Based on population data in December 2025, Kaliyoso Village has a total population of 2,037 people consisting of 1,015 males and

1,022 females. Administratively, the population is spread across three hamlet areas, namely Pinaesaan Hamlet with the largest population of 1,094 people, Pinasungkulan Hamlet as many as 473 people, and Pinangumaan Hamlet as many as 470 people. The family composition in this village includes 641 Heads of Families (KK), where the highest concentration of families is in Pinaesaan Hamlet with a total of 338 families.

The demographic structure of Kaliyoso Village by age group shows the dominance of the young and productive age group. The age group of 0 to 24 years has a very significant number, reaching 947 people or around 46.5% of the total village population. In detail, the population in the age range of 0-4 years amounted to 226 people, 15-19 years old as many as 220 people, and 205 people aged 20-24 years. The high proportion of the young generation reflects the strong potential for regeneration for the Tondano Javanese people in Kaliyoso Village in an effort to preserve cultural values and traditions for the next generation.

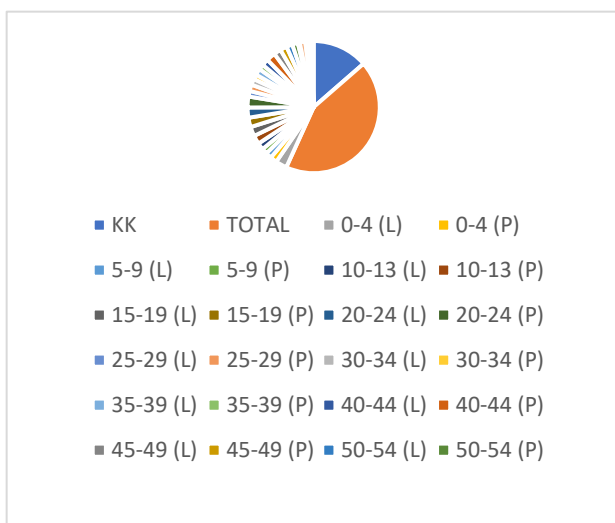
On the other hand, the dynamics of population development in December 2025 were recorded to be quite stable with the addition of 7 people from births (3 males and 4 females) and a reduction of 4 deaths due to death. Population mobility was also recorded to be very low, with only 2 people entering (coming) and 2 people leaving (moving) from the village area. This stable demographic condition dominated by the productive age population provides an objective picture for the

Village Government in formulating community-based development policies and strengthening local identity.

Moving on to the next discussion, namely regarding the conditions and statistical data contained in Pinangumaan Hamlet, we have summarized and formulated all the details of this information in visual form to make it easier to understand. You can look at the overall picture of the parameters in the region through the graph below.

**Graphics 2**

**Number of Population Based on Age Category in Pinangumaan Hamlet, Kaliyoso Village.**



**Source.** Kaliyoso Village Government, (Data processing, 2025).

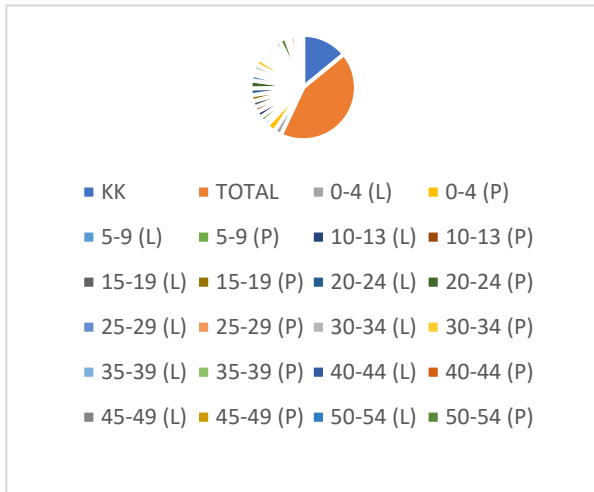
Pinanguman Hamlet has a total population of 470 people occupying 148 Heads of Families (KK). When viewed from the overall gender composition, the male population is 242 people, slightly more than the female population of 228 people. The distribution of the population in this hamlet is very dynamic, where the young and productive age group

dominates the population structure. In the children's category, there were 48 people aged 0-4 years (30 men, 18 women) and 31 people aged 5-9 years (16 men, 15 women). The group of adolescents to young adults also showed high numbers, namely 41 people at the age of 10-13 years, 50 people at the age of 15-19 years, and reached its peak at the age of 20-24 years with a total of 56 people.

Entering the mature productive age, the population tends to be stable but begins to fluctuate. In the age range of 25-29 years there are 32 people, 30-34 years old as many as 29 people, 35-39 years old as many as 31 people, and 40-44 years old as many as 42 people. Furthermore, in the pre-elderly age group, there were 37 people in the 45-49 years range and 31 people in the 50-54 years range. The population decline is starting to be seen very clearly in the age group of 55-59 years old which only amounts to 20 people. In the elderly age group, there were 22 people in the 60-64 age range, where the composition of women (15 people) was much more than that of men (7 people). Finally, the population over the age of 65 is 15 people (8 men, 7 women). Overall, this data shows that Pinanguman Hamlet has a young population structure (expansive) with abundant availability of productive labor but has a relatively small elderly population.

**Graphics 3**

**Number of Population Based on Age Category in Pinasungkulan Hamlet, Kaliyoso Village.**



**Source.** Kaliyoso Village Government, (Data processing, 2025).

Pinasungkulan Hamlet is recorded to have a total population of 473 people gathered in 155 Heads of Families (KK). Overall, the composition of the population by gender consists of 222 males and 251 females, which suggests that the female population is more dominant in the region. The age structure in this hamlet is dominated by the age group of children and young productive. In the category of toddlers (0-4 years), there are 56 people (25 boys and 31 girls), while in the school age range of 5-9 years there are 35 people and 39 people aged 10-13 years. The age group of adolescents and young adults also has a significant number, with 42 people in the range of 15-19 years and the peak in the age group of 20-24 years as many as 50 people. Entering adulthood to pre-elderly, the distribution of the population seems to be starting to slope. There were 36 people aged 25-29 years, 42 people aged 30-34 years,

26 people aged 35-39 years, and 27 people aged 40-44 years. In the age range of 45-49 years there are 22 people, 50-54 years old as many as 39 people, and 55-59 years old as many as 32 people. For the elderly group, there were 13 people in the 60-64 years range and 14 people in the age category over 65 years old. In general, this data describes Pinasungkulan Hamlet as an area with strong population regeneration and dominated by young to productive adult residents.

The total combined population of the three hamlets in December/2025. Kaliyoso Village has a total population of 2,037 people, consisting of 1,015 males and 1,022 females. Regionally, this population is spread across three hamlets with Pinaesaan Hamlet as the most populous area inhabited by 1,094 people (338 families), followed by Pinasungkulan Hamlet with 473 people (155 families), and Pinangumaan Hamlet with 470 people (148 families). Data shows that the village population structure is strongly dominated by the young age group, where there are 226 people in the age range of 0-4 years, 220 people in the age range of 15-19 years, and 205 people in the age range of 20-24 years.

For the ethnic profile in this village, you can see the table below.

**Table 5**  
**Ethnic Profile and Characteristics of Kaliyoso Village**

Categories	Data Description
<b>Ethnic Identity</b>	One of the 3 ethnic villages of JATON (Jawa Tondano) in Gorontalo Regency.

<b>Tribal Composition</b>	60% Jaton and 40% Gorontalo Tribe.
<b>The Principal Residence of the Principal</b>	Nurkamiden (Nurhamidin), Zees, and Taib.
<b>Main Languages</b>	Indonesian (General), Gorontalo (General), and Tondano (Rare).
<b>Territorial Divisions</b>	It consists of 3 hamlets: Pinaesaan, Pinasungkulan, and Pinangumaan.
<b>Economic Center</b>	It is a shopping center in Dungaliyo District (Public Market, Animal Market, and Fish Market).
<b>Livelihood</b>	The majority of residents work as Farmers and Traders.
<b>Geographic Data</b>	The area is 86.29 Ha with the postal code 96271.

**Source.**

<https://p2k.stekom.ac.id/ensiklopedia/Kaliyoso, Dungaliyo, Gorontalo.>

Based on these data, Kaliyoso Village shows a distinctive sociocultural diversity, where the majority of the population (60%) comes from the Javanese Tondano (Jaton) ethnicity. Even though it is located in the Gorontalo area, tribal identity is maintained through the existence of Jaton's original clans such as Nurkamiden, Zees, and Taib. Apart from being a cultural preservation center, this village also plays a vital role as an economic center in Dungaliyo District because of the existence of a complete shopping center market. The economic stability of residents who rely on the agricultural and trade sectors is an important capital in supporting village government programs in the future.

## **The Role of the Village Government in Preserving Tondano Javanese Culture in Kaliyoso Village, Dungaliyo District, Gorontalo Regency.**

In this section, the researcher discusses data and field realities explored through an in-depth interview process related to the strategic role of the Kaliyoso Village Government in maintaining the existence of Javanese Tondano (Jaton) culture in the midst of a heterogeneous community. The discussion of this research is comprehensively described based on the three main functions of the government as a subject of cultural development and preservation, namely as *a policy creator*, as *a facilitator*, and as an *implementer*.

### **1. The Role of the Village Government as a Policy Creator in Preserving Tondano Javanese Culture**

Policy Creator is to act as a central entity that formulates policy frameworks, determines strategic goals, and sets operational standards, where this role involves needs analysis, evaluation of alternative solutions, and final decision-making that has a systemic impact (Nugroho, 2014). In line with this definition, the results of the study show that the Kaliyoso Village Government has carried out this function through the determination of budget policy directions formalized in the RPJMDes and RKPDes documents. However, if these results are juxtaposed with theoretical statements, it is found that the role of policy formulators is not optimal due to the absence of formal written

regulations such as Village Regulations (Perdes). This causes the policies taken to be still verbal and familial, so they are not able to have a strong systemic impact as required in theory. The misalignment of perceptions between the government and the public regarding the effectiveness of deliberations also shows that the stages of needs analysis and solution evaluation have not fully accommodated technical aspirations in the field.

*Role Policy Creator* Placing the village government as a central actor in the formulation of policies that determine the strategic direction, goals, and instruments of cultural preservation. In perspective *evidence-informed policymaking*, strong public policies must be formulated based on needs analysis, the use of empirical data, and the evaluation of alternative policies in order to produce systemic and sustainable impacts (Cairney, 2020). The results of the study show that the Kaliyoso Village Government has set the direction of cultural preservation policies through RPJMDes and RKPDes, but it has not been supported by formal regulations in the form of Village Regulations (Perdes). This condition shows that the policy formulation process has not fully met the principles of evidence-based policy and formal legitimacy as affirmed in theory.

In the framework *Institutional Governance*, public policy needs to be institutionalized into formal rules in order to have binding power and be able to form actors'

behavior patterns consistently (Peters, 2021). The results of the study show that the policy of preserving Tondano Javanese culture in Kaliyoso Village is still oral and familial, so it has not been able to build a strong village cultural institution. This shows that there is a gap between the demands for policy institutionalization according to theory and policy practice at the village level.

*Theory Strategic Public Management* emphasizing that policy formulation must be based on a long-term vision and alignment of the interests of stakeholders through inclusive strategic planning (Bryson, 2022). The results of the study show that there is a missynchronization of perceptions between the village government and the community regarding the effectiveness of deliberation, which indicates that the process of aligning interests has not run optimally. Approach *Participatory Policy Design* explained that the quality of policy is highly determined by meaningful community involvement from the policy formulation stage (Bason, 2021). The results of the study show that the village deliberations have not fully accommodated the technical aspirations of cultural actors, so the resulting policies have not been fully responsive to the needs of the preservation of Javanese culture Tondano.

*Policy coherence theory* emphasizes the importance of alignment between policy objectives, instruments, and mechanisms so that policies are not fragmented and can run consistently (Tosun & Lang, 2020). The results

of the study show that the absence of special regulations for cultural preservation causes that policies in Kaliyoso Village are not coherent and are still partial, so that the role of the village government as a *policy creator* is not optimal.

## **2. The Role of the Village Government as a Facilitator in Preserving Tondano Javanese Culture**

Facilitators play the role of *enablers* by providing access to physical, non-physical means (such as training), or administrative support to eliminate operational barriers, while serving as a bridge between policies and needs in the field (Nugroho, 2014). Based on the theoretical statement, the results of the research in Kaliyoso Village show that the role of the new facilitator is well carried out in the administrative aspects and financial support in the form of cash assistance and promotion through social media. However, the role as an *enabler* for the provision of physical and non-physical facilities is still considered weak, as evidenced by the lack of permanent art studios and the lack of government involvement in facilitating cultural trainers. Thus, the juxtaposition between theory and field reality shows that the function of the village government as a bridge to meet needs is not yet complete, because the operational obstacles of the community in preserving culture have not been fully overcome by the availability of adequate infrastructure.

In theory *enabling government*, the government functions to remove structural barriers through the provision of physical, non-

physical, and administrative support (OECD, 2020). The results of the study show that the Kaliyoso Village Government has carried out a facilitation role in administrative aspects and financial support, but is still weak in providing physical and non-physical facilities for cultural preservation. Theory *Capacity Development* emphasizing that facilitation must be directed at strengthening the capacity of human resources through continuous training and mentoring (UNDP, 2021). The results of the study show that there is a lack of involvement of the village government in facilitating cultural trainers, so that the process of transferring cultural knowledge has not run optimally. Approach *Collaborative Facilitation* emphasizing that the government plays a role as a network liaison between actors to encourage cross-sector collaboration (Emerson & Nabatchi, 2022). The results of the study show that the absence of a permanent art studio in Kaliyoso Village reflects the weak facilitation of collaboration spaces for cultural actors.

Theory *Public Value Creation* explained that government facilitation must produce public value that is directly felt by the community (Moore, 2020). The results of the study show that the operational obstacles that are still experienced by cultural actors indicate that the public value of the role of village government facilitators is not optimal. Theory *Local Governance Support* emphasizing that the success of facilitation is highly determined by the consistency of government support for the specific needs of local communities (World

Bank, 2021). The results of the study show that the village government's support for the preservation of Tondano Javanese culture is still partial and has not fully answered the needs of the community.

### **3. The Role of the Village Government as an Implementer in Preserving Tondano Javanese Culture**

Implementers are the main actors responsible for translating policies into concrete actions, including technical monitoring, benefit distribution, and results reporting, where *implementers* work at the *grassroots* level with a contextual understanding of local dynamics (Nugroho, 2014). Referring to this theory, the results of the study illustrate that the village government has carried out an implementation role through assistance in activities and flexibility in handling the budget with a bailout system. However, the pairing analysis shows that the quality of real action at *the grassroots* level is still considered less innovative, especially in mobilizing the awareness of the younger generation independently. Public criticism of the leadership style that lacks full trust in operational management indicates that the distribution of benefits is not fully aligned with participatory local dynamics, so that the role as policy implementer still tends to be bureaucratic rather than empowering synergy and citizen participation in the implementation of real cultural activities.

In theory *Adaptive Policy Implementation*, the success of implementation

is determined by flexibility, innovation, and continuous learning in policy implementation (Cairney, 2021). The results of the study show that the implementation of cultural policies in Kaliyoso Village is still routine and not innovative. Approach *Street-level leadership* emphasizing that the quality of leadership at the local level greatly influences the success of policy implementation (Tummers, 2020). The results of the study show that there is community criticism of the village government's leadership style which is considered to lack full trust in cultural actors.

Theory *community-based implementation* emphasized that policy implementation will be more effective if it is based on initiative and community ownership (Ostrom, 2020). The results of the study show that the implementation of cultural activities is still dominated by the village government, so that the community's independent participation has not developed optimally. Approach *Empowerment Governance* emphasizing that policy implementation should strengthen community independence and social capacity (Fung, 2021). The results of the study show that implementation practices still tend to be bureaucratic and not yet fully oriented towards empowerment. Theory *Good Local Governance* emphasized that the implementation of public policies must uphold the principles of participation, accountability, and effectiveness (UNDP, 2020). The results of the study show that these principles have not been fully

realized in the implementation of the Javanese culture preservation policy.

The Kaliyoso Village Government has sought to preserve Tondano Javanese culture through three strategic roles, namely as a policy maker (*Policy Creator*), facilitators, and implementers (*Implement*), although in practice there are still various gaps between theoretical ideals and field reality. As *Policy Creator*, the village government has laid a formal foundation by including cultural preservation points in village planning documents such as RPJMDes and RKPDes, but this step is considered not optimal because it has not been strengthened by specific Village Regulations (*Perdes*), so that existing policies are still oral, familial, and lack systemic binding. In its function as a facilitator, the government has shown administrative and financial support in the form of annual cash assistance and promotions through digital media, but this role is not considered complete as *enabler*. Due to the lack of provision of permanent physical facilities such as art studios and limited capacity building programs for local cultural trainers.

Meanwhile, in the *Implement*, the village government has shown flexibility in budget management and assistance of activities at the *Grassroots*, but the quality of action is still stuck in a bureaucratic-routine pattern that is less innovative and not fully able to encourage independent participation and regeneration among the younger generation in a sustainable manner. Overall, the synergy of the three roles has been running as a form of development

responsibility, but it still needs to be strengthened in the institutionalization of formal rules, the provision of physical infrastructure, and a more participatory empowerment approach so that the preservation of Tondano Javanese culture can run coherently and have a wide impact on the people of Kaliyoso Village.

Based on the results of the analysis of the role of the Kaliyoso Village Government in maintaining the existence of local culture, the relationship between the planning functions, the provision of facilities, and technical implementation in the field can be systematically mapped. The relationship between these roles includes the dimension of formal legality, social mediation efforts, and the real obstacles faced in the process of cultural regeneration. In more detail, the results of the analysis on the aspects of Policy Creator, Facilitator, and Implementer can be seen in the following table;

**Table 6**  
**Analysis of the Role of the Kaliyoso Village Government (Policy Creator, Facilitator, and Implementer)**

<b>Role Dimensions</b>	<b>Form of Policy Actualization</b>	<b>Challenges and Obstacles</b>
<b>Policy Creator (Pembuat Kebijakan)</b>	The determination of cultural preservation in formal documents such as the <b>2021-2029 RPJMDes</b> , RKPDes, and the APBDes	There is no special <b>Village Regulation (Perdes)</b> available; policies are still verbal and administrative-budgetary.

	is a village priority.	
<b>Facilitator</b>	Provision of a forum for inter-ethnic interaction through the <b>FESBUJATO N agenda</b> to strengthen the harmony of the Gorontalo and Javanese Tondano tribes.	It has not been optimal in facilitating the needs of routine training and the provision of cultural driving figures at the hamlet level.
<b>Implementer</b>	The Village Head acts directly as the <b>Cultural Coordinato r</b> in supervising the technical arts of Hadrah, Rodat, Dames, and Ketupat Day.	The implementati on is <b>incidental</b> (ahead of the competition), dependence on non-governmental organizations, and the crisis of participation of the younger generation and the Jaton language.

The implementation of the Kaliyoso Village government in preserving the Tondano Javanese culture can be analyzed as a manifestation of the implementation of Law Number 6 of 2014, where the village is positioned not only as an administrative unit, but as a socio-political institution that has autonomy through the principles of recognition and subsidiarity. Theoretically, the village government has tried to carry out the recognition function by recognizing the right of Jaton cultural origin through the inclusion of preservation programs in the RPJMDes and

RKPDes, but the effectiveness of good governance (*Good Governance*) as emphasized by Hajar (2021) has not been fully realized. This can be seen from the gap between administrative functions and the quality of cultural public services, where village governments are more dominant in their role as a distributor of ceremonial financial assistance rather than as a provider of fundamental physical and non-physical infrastructure services.

In addition, referring to Kindangen's (2020) thoughts on the importance of villages as guardians of identity, the reality in Kaliyoso shows that the government administration authorities have not been able to touch the essence of the social system of the community in depth, especially in overcoming the language crisis and the involvement of the younger generation. The weak institutionalization of policies into formal regulations (Perdes) and the lack of substantive community participation in the planning and supervision processes indicate that village officials are not fully professional in aligning their autonomous authority with the technical aspirations of cultural actors at the *Grassroots*.

The correlation analysis between the preservation of Javanese culture of Tondano in Kaliyoso Village and the values of PPKn shows that efforts to maintain tradition are the urgency of multicultural-based civic education in fostering the diversity of Indonesian society (Dwintari, 2018). The preservation of local culture is not just an art activity, but a self-

resilience strategy for the younger generation in the face of globalization and digitalization that risks eroding the nation's identity (Sumarni, 2024; Kale, 2025). From the perspective of PPKn, the involvement of the Kaliyoso Village Government in managing Jaton culture is a manifestation of a coherent civic socio-cultural movement with the essence of forming the nation's character or *nation and character building* (Syamsuadi, 2023; Atikah, 2024). The phenomenon of declining mother tongue mastery by 80% in the younger generation in the field shows the need to strengthen the noble values of Pancasila as a moral filter so that society remains grounded in its original cultural roots (Putri & Dewi, 2021). Cultural preservation functions as a living laboratory for PPKn to instill strong moral values and national personality at the local level (Halim, 2019).

## CONCLUSION

This study concludes that the Kaliyoso Village Government has played a strategic role in preserving Tondano Javanese culture through its function as a policy creator, facilitator, and implementer. However, the effectiveness of the three roles is not fully optimal because there is still a gap between the commitment to cultural preservation that has been integrated in the village planning document and the institutional capacity, facility support, and implementation patterns that are running in the field. The findings of the study show that the preservation of Tondano Javanese culture is not only determined by the existence

of programs and budget support, but also by the strength of formal regulations, the quality of village government facilitation, and the ability to build community participation, especially the younger generation. This study identifies that the sustainability of Tondano Javanese culture in Kaliyoso Village is supported by synergy between village policies, the role of cultural leaders, and community involvement, but still faces challenges in the form of weak policy institutionalization, limited support facilities, declining use of the Jaton language, and low regeneration of cultural actors. The scientific contribution of this research lies in the finding that the success of cultural preservation at the village level does not sufficiently depend on the administrative function of government, but requires a balanced integration between regulative, facilitative, and community empowerment aspects as a unit of sustainable local cultural governance.

Theoretically, the results of the study strengthen the view that village governments are important actors in community-based cultural preservation governance. The research findings support the perspectives of public policy, institutional governance, and community empowerment that place village governments as a link between the interests of the state, society, and local cultural identity. However, this study also shows that the existence of policies without formal regulatory support and strong community participation has not been able to produce optimal cultural preservation impacts. Thus, the results of the

study broaden the understanding of the role of village government in the context of cultural preservation by emphasizing the importance of institutionalizing cultural policies through village regulations, strengthening the capacity of cultural communities, and transforming implementation patterns from an administrative approach to a participatory empowerment approach. From the methodological side, the qualitative approach used allows researchers to gain a deep understanding of the dynamics of the relationship between the village government and the community in the preservation of Javanese Tondano culture. However, this study has limitations because it was conducted at one research location so that the findings obtained are more contextual and have limitations in transferability to other regions that have different socio-cultural characteristics.

Practically, the results of the study provide implications for the Kaliyoso Village Government and other village governments that the preservation of local culture needs to be directed to strengthening regulations through the preparation of Village Regulations on cultural preservation, the development of adequate cultural facilities and infrastructure, the improvement of youth development programs, and the expansion of collaboration with educational institutions, cultural communities, and local governments. The findings of the study also confirm that local culture can be a strategic instrument in strengthening community identity, building

social cohesion, and supporting civic education based on Pancasila values and diversity. Therefore, the preservation of Tondano Javanese culture needs to be placed as part of the sustainable village development agenda. For further research, it is recommended to conduct a broader study involving several villages of the Tondano Javanese community in the Gorontalo and North Sulawesi regions, using a comparative approach or mixed methods, as well as examining more specifically the factors of cultural regeneration, Jaton language revitalization, youth participation, and community-based cultural governance models to deepen understanding of effective and sustainable local cultural preservation strategies.

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