

Between Tradition and Bureaucracy: The Role of Cultural Values in Shaping the Effectiveness of Public Policy in Rural Indonesia

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Abstract

Village development in Indonesia does not only depend on formal policies and bureaucratic structures but is also greatly influenced by local cultural values that have long been embedded in society. Values such as deliberation, cooperation, traditional leadership, and local wisdom play an important role in shaping patterns of social interaction and acceptance of public policies. However, national policies that are often top-down and do not consider local cultural aspects tend to face resistance or implementation failure, especially in rural areas. This study aims to analyze the role of local cultural values in increasing the effectiveness of public policies in rural Indonesia and develop a framework for integrating formal bureaucracy with local cultural-based social structures. The method used is a qualitative literature study that examines various academic sources and documents related to cultural values, village bureaucracy, and rural socio-cultural dynamics in the 2019-2025 period. The results of the study show that local cultural values function as a social force that underlies the success of communication, acceptance, and policy implementation. The synergy between formal actors and social structures based on local cultural values has been shown to increase legitimacy, community participation, and sustainability of development programs. This study recommends a culturally sensitive policy approach involving traditional and community leaders and cultural education to maintain the continuity of local values amidst the flow of globalization.

Keywords: Bureaucracy, Local Cultural Values, Public Policy Effectiveness, Rural Indonesia.

Introduction

Village development in Indonesia does not only depend on formal policies and bureaucratic structures but is also influenced by local cultural values that have long been rooted in society (1, 2). Many villages in Indonesia have unwritten traditional value systems that play a major role in decision-making and acceptance of public policies (3). Values such as mutual cooperation, deliberation, and local wisdom are the main references in social practices that influence patterns of interaction and acceptance of policies by village communities (4, 5). Local cultural values refer to the traditional norms, practices, and beliefs that are deeply embedded in a community's way of life. These values are passed down through generations and often play a significant role in shaping social interactions and community cohesion. For example, in rural Indonesia, values such as gotong royong (mutual cooperation) and

musyawarah (deliberation) are central to community activities. Gotong royong is commonly seen in communal labor, where villagers come together to help one another with tasks like building homes or farming. Meanwhile, musyawarah involves group decision-making processes, ensuring that all voices, especially from traditional leaders, are heard before any policy or action is taken. Additionally, the practice of Adat (customary law) in various regions, such as the 'Belian Namang' ritual in Borneo, demonstrates how spiritual and social practices are interwoven, influencing policies related to health and community well-being."

Tradition and culture are important elements in shaping the identity of a society. Traditions can be ceremonies, values, or customs that are passed down from generation to generation, while culture includes a system of symbols, meanings, and social

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practices that shape a society's way of life. In Indonesia, traditions such as slametan, pencak silat, and local customary practices such as *Belian Namang* traditional medicine demonstrate the strong power between spirituality, social, and communal values (6, 7). According to past research, local culture can even be a medium for character education, such as in teaching the value of helping each other through the traditional martial art of *Pagar Nusa* (8). Tradition not only strengthens community ties but also creates new spaces for interpretation in a modern context.

However, in the era of globalization, local culture is faced with the challenge of adapting to universal values that are often in conflict. In the study the tension between local cultural values and global influences is evident in the differences in lifestyle among students (9). Meanwhile, multicultural contexts such as in elementary schools, make cultural weeks a means of introducing diversity and building tolerance from an early age (10). This shows the importance of integrating local culture in education and society to create harmony and the desire for national identity. Culture is not just a heritage, but also an arena for negotiation between the past, present, and future of society.

However, the implementation of national public policies often does not consider local cultural aspects that exist in rural communities, thus triggering resistance or even implementation failure (11, 12). In many cases, top-down policies experience value clashes with local practices, especially in issues such as land management, infrastructure development, and culture-based education (13, 14). This shows that bureaucratic approaches need to be blended wisely with sensitivity to local cultural values so that policies become more effective (15).

The social life of rural communities shows an overlap between traditions and administrative structures, which if not managed properly can create an imbalance in power relations between policy makers and the community (16). Therefore, policies designed without considering the configuration of local cultural values run the risk of not being accepted or only being implemented symbolically (17). This context demands cultural integration in policy design so that it can run contextually and sustainably (18).

This reality becomes increasingly complex because village governments are required to transform into

accountable development actors, while at the same time still being bound by traditional values such as customary seniority and family structures (19, 20). Globalization plays a significant role in shaping the dynamics between local cultural values and national policies. While it brings about economic growth and access to information, it also poses a challenge to the preservation of local traditions. The influx of global cultures through media, technology, and migration can lead to the erosion of traditional values, particularly among younger generations. However, globalization also offers an opportunity for cultural exchange and the strengthening of local identity through the recognition of cultural diversity. To maintain cultural heritage, it is crucial for policymakers to find a balance that integrates modern influences with respect for local values, creating policies that both adapt to global trends and preserve local traditions.

The limited capacity of the village bureaucracy and cultural-based social dynamics are often not reflected in policy planning and evaluation instruments (21, 22). Thus, the discourse on the effectiveness of public policy must begin to include cultural dimensions as key variables, not just normative backgrounds.

The urgency of this research lies in the need for a conceptual and practical framework in integrating cultural values into the process of formulating and implementing public policies at the village level. So far, policies tend to be universalistic without considering local characteristics that determine success in the field (19). Therefore, it is important to systematically explore how cultural values operate as social forces that influence or even determine the effectiveness of public policies in rural areas.

Previous studies have underlined the importance of cultural values in community development, but most of them still focus on aspects of preserving traditions and cultural tourism. There have not been many studies that discuss in depth how cultural values interact directly with bureaucratic policies in the context of the effectiveness of their implementation. Thus, this study fills this scientific gap by highlighting the relationship between culture and bureaucracy in the realm of public policy.

The purpose of this study is to analyze the role of local cultural values in shaping the effectiveness of

public policies in rural areas of Indonesia. This research also aims to develop a framework for thinking that strengthens the synergy between formal policy actors and social structures based on local cultural values so that policies can be accepted, implemented, and have a sustainable impact.

Methodology

This study uses a qualitative approach with a literature study type (library research) as its main method. Literature study was chosen because this study aims to understand and interpret in depth how local cultural values play a role in shaping the effectiveness of public policies in rural areas of Indonesia through tracing various existing written sources (23, 24). In this approach, researchers do not collect field data directly, but instead review relevant literature sourced from scientific journals, academic books, policy documents, and previous research results published in the last five years. The data sources in this study are secondary, consisting of documents and scientific literature related to the topic of local cultural values, public policy, village bureaucracy, and socio-cultural dynamics in rural areas. The literature reviewed was taken from trusted databases such as Google Scholar, ScienceDirect, DOAJ, and accredited national journal portals such as Sinta and Garuda. These sources are selected based on thematic relevance, year of publication (2019–2025), and their contribution to the development of theory and practice of culture-based public policies (25).

Data collection techniques are carried out by reviewing documents or documentation, namely by identifying, evaluating, and interpreting relevant academic texts. The steps in this review include a systematic search of literature with

certain keywords, sorting data based on theme categories such as the role of cultural values, policy effectiveness, and local bureaucratic adaptation, and compiling a summary of the contents of the document for further processing. This technique aims to ensure that the data obtained is credible and can be academically accounted for (26, 27).

Data analysis was carried out using a content analysis approach, namely the process of coding and categorizing data based on certain themes or variables that have been previously determined. The stages of analysis include identification, categorization, interpretation, and synthesis of information from each relevant source (28). All data is analyzed by looking for patterns and relationships between concepts, especially about how local cultural values interact with the bureaucratic system in influencing public policy in the village. In this case, structuration theory is used as a conceptual framework to understand the dynamics between structure (bureaucracy) and agents (local cultural values) (29). The validity of the results is strengthened by source triangulation techniques and comparisons between literature from various regional contexts.

Results

The following is a bibliographic data from a selection of 10 articles from Scopus-indexed publications related to the topic of cultural values and the effectiveness of public policy in rural areas of Indonesia, as shown in Table 1. This data was obtained through a screening process from various scientific publications in the last five years (2019–2025) that are relevant to the focus of the literature study in the article “Between Tradition and Bureaucracy: The Role of Cultural Values in Shaping the Effectiveness of Public Policy in Rural Indonesia”.

Table 1: Literature Study Bibliography Data

Article Title	Years	Focus	References
Jokowi Government Communication Strategy Volume II	2022	Communication strategies and cultural values in bureaucracy	(30)
Nusantara Aesthetics in Traditional Javanese	2023	Javanese cultural aesthetics and local values	(29)
The Practice of Pancasila Values in Public Services	2022	Pancasila values and public organization culture	(31)
Customary Law in Ciptagelar Village	2022	Customary law and policy modernization	(32)
Building a Tourism Village in Bali	2022	Cultural collaboration and tourism policy	(33)
Threats of Forest Fire in Riau	2022	Socio-cultural issues and environmental policy	(34)
Community-Led Sanitation in Tangerang	2019	Socio-cultural behavior in sanitation policy	(35)
Role of Tri Hita Karana in LPD Governance	2019	Balinese culture in village financial governance	(36)
Christian Education on Mori Tribe	2022	Harvest traditions and humanitarian values	(37)
Community Adaptation to Climate Change	2024	Culture-based adaptation to climate change	(38)

Table 1 presents a selection of 10 articles from Scopus-indexed publications related to the topic of

cultural values and the effectiveness of public policy in rural areas of Indonesia. The articles were

selected based on their thematic relevance to the study of local cultural values and their impact on public policy, published between 2019 and 2024. Table 1 includes the article titles, authors, publication years, and the focus or themes of each study. These articles explore various aspects such as communication strategies, cultural aesthetics, customary law, and socio-cultural behaviors that influence policy effectiveness at the local level.

From the ten selected articles in this literature study, it appears that the relationship between cultural values and the effectiveness of public policy in rural Indonesia cannot be separated. Each publication contributes unique insights into how local culture not only shapes the social structure of society but also acts as social software that influences the course of bureaucratic policies from the center to the regions.

One important finding comes from the study on the communication strategy of President Jokowi's government which highlights the importance of a cultural approach in building public trust in policy. This study shows that although the Indonesian bureaucracy is hierarchical and structural, the success of a policy tends to be more accepted and obeyed (29).

Past research emphasizes traditional Javanese aesthetic values as part of cultural representation in public spaces and village spatial planning policies. This article provides an understanding that development policies cannot be separated from the artistic and philosophical values of local communities, such as harmony, simplicity, and harmony with nature. The application of these values into public policy will increase social legitimacy and a sense of ownership of the policy at the community level (30).

Other study provides an analysis of the application of Pancasila values in public services, especially in the context of local bureaucracy. This study reveals that values such as social justice, humanity, and mutual cooperation are not only ideal norms, but have become daily practices in many village service offices. However, when national policies are not in line with these principles, tension or resistance often arises. This reinforces the view that culturally sensitive bureaucracies tend to be more effective because they are in accordance with the community's value system (31).

A significant contribution also comes from past research on customary law in Ciptagelar Village.

This study shows how indigenous communities still hold on to traditional legal structures that run parallel to state law. When public policies do not consider local legal systems, their implementation can be hampered. Conversely, collaboration between customary institutions and formal bureaucracies often results in more contextual and effective forms of policy (32).

Other study discusses a collaborative model in developing tourist villages in Bali by integrating local values such as "Tri Hita Karana" which emphasizes harmony between humans, God, and nature. This study is concrete evidence that the integration of local cultural values in policy planning and implementation increases the success of village development, which is not only material, but also spiritual and social (33).

A study on forest and land fire management in Riau shows the failure of technocracy-based policies that do not pay attention to local wisdom. This failure occurs because policies are imposed without understanding the structure of community values, such as the prohibition of clearing land with fire which actually has ritual meaning in local culture. This study recommends integration between modern ecological logic and traditional values for the success of environmental policies (34).

Research in the context of the community-based sanitation program (CLTS) in Tangerang shows that the success of the program is highly dependent on the ability of the bureaucracy to adopt a participatory approach and respect social norms such as collective shame, which is culturally very strong in rural communities. This strengthens the argument that cultural values are a more effective driving force for behavioral change than administrative instructions alone (35).

LPD (Village Credit Institutions) in Bali can run effectively because they are based on the cultural values of "Tri Hita Karana". This study shows that financial organizations that adopt local principles in their management, such as a sense of collective responsibility and spiritual values, strengthen transparency and accountability. This proves that cultural values can be an element that strengthens good governance (36).

Other past research discussing the harvest traditions of the Mori Tribe community highlights the importance of understanding religio-cultural values in agricultural policy planning and food

security. Harvest rituals are not just cultural activities but reflect the ethical and social distribution systems that support the success of local food-based programs (37).

Other research on community adaptation strategies to climate change in rural Indonesia concluded that a local culture-based approach is more effective in building social resilience. For example, the practice of mutual cooperation and traditional planting calendars are forms of collective adaptation that support the sustainability of government environmental policies. Policies that value and support these practices are more quickly accepted and implemented by the community (38).

Overall, the findings from these ten articles confirm that the success of public policy in rural Indonesia is largely determined by the level of policy conformity with local cultural values. It is not only about the content of the policy, but also about how the policy is formulated, communicated, and implemented in the context of living social values. In this context, tradition is not an obstacle, but rather an important foundation in building effective, participatory, and sustainable policies.

Discussion

Public policies in rural Indonesia often face implementation challenges that are not merely technocratic but rather rooted in the mismatch between formal bureaucratic structures and local cultural values. In many cases, policy failures are not caused by the substance of the policy itself, but by local communities' resistance to approaches that do not take their socio-cultural structures into account.

The Role of Local Cultural Values in the Effectiveness of Public Policy in Rural Indonesia

In many rural areas of Indonesia, local cultural values such as deliberation, mutual cooperation, and local wisdom play a significant role in shaping the effectiveness of public policies. When public policies do not take these local norms into account, friction often occurs, causing policies to be ineffective or even culturally rejected.

Figure 1 visually illustrates the relationship between cultural values and the effectiveness of public policy in rural Indonesia. At the top of the diagram, Cultural Values are represented by four key elements: Deliberation, Mutual Cooperation, Traditional Leaders, and Local Wisdom. These cultural values play a crucial role in shaping both Acceptance and Implementation of policies.

Acceptance refers to the degree to which the local community embraces or agrees with the policy, while Implementation represents how well the policy is executed on the ground. Both Acceptance and Implementation feed into the overall Effectiveness of the policy. The diagram highlights that when these cultural values are integrated into policy design, they enhance the likelihood of successful acceptance and implementation, thereby improving the overall effectiveness of the policy. Conversely, when policies overlook these values, they are more likely to face resistance and fail in achieving their intended impact.

Incorporating local cultural values, therefore, ensures that policies are not only aligned with the community's way of life but also stand a better chance of being both accepted and effectively implemented.

Case Study: Kasepuhan Ciptagelar, West Java

Kasepuhan Ciptagelar in Sukabumi, West Java, is an example of an indigenous community that maintains its agricultural traditions and social structure. They plant rice once a year based on astronomical signs and do not use chemical fertilizers or modern agricultural tools. The prohibition on selling rice or paddy ensures food self-sufficiency and maintains the balance of nature. Despite adopting modern technologies such as hydroelectric power plants and solar panels, they still maintain their agricultural traditions and traditional rituals such as Seren Taun (39).

The Ciptagelar indigenous village in Sirnaresmi, Cisolok District, Sukabumi Regency, West Java, at the foot of Mount Halimun-Salak (approximate GPS coordinates 6°48'09" S 106°29'53" E) is the center of the Kasepuhan Ciptagelar community.

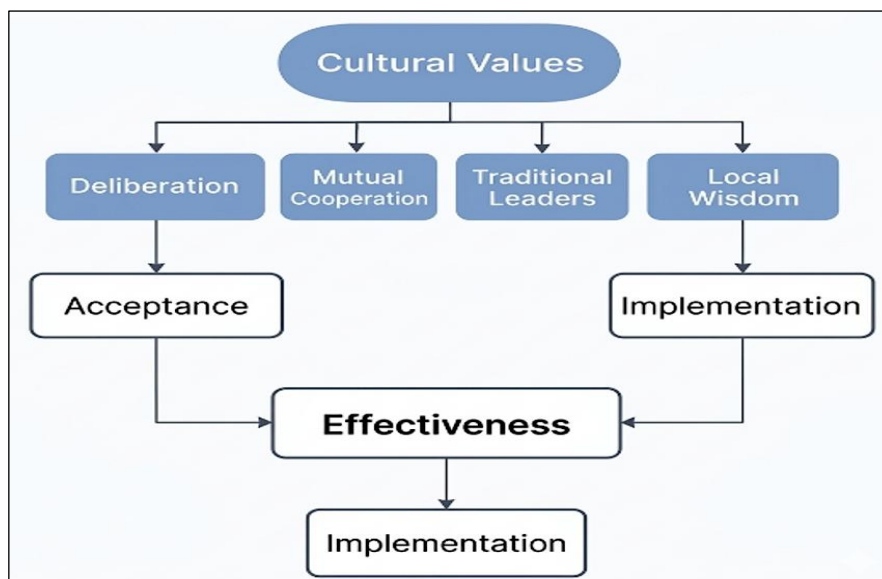


Figure 1: Role of Cultural Values in Increasing the Effectiveness of Public Policy in Rural Indonesia

Case Study: Akit Tribe in Bengkalis, Riau

In Berancah Village, Bantan District, Bengkalis Regency, Riau (approximate GPS coordinates 1°30'31.79" N 102°14'20.62" E) the Akit Tribe community is involved in mangrove forest management through participatory communication with the village government. Dialogue, voice empowerment, and emancipatory education are used to encourage community participation. Despite communication barriers, this approach is effective in empowering indigenous communities and increasing their participation in natural resource management (40).

Case Study: Kampung Naga, Tasikmalaya, West Java

Kampung Naga in Neglasari Village, Salawu District, Tasikmalaya Regency, West Java (approximate GPS coordinates 7°21'49" S 107°59'40" E) is an indigenous community that maintains traditions and cultural values in their daily lives. When the government planned to develop tourism in the area, the people of Kampung Naga (A Place in West Java) showed resistance to policies that did not consider their cultural values. Through a process of negotiation and consensus, they managed to maintain their traditions while adapting to government policies, demonstrating the importance of integrating local cultural values into public policy (41).

Case Study: Noken System in Papua

In Papua, the noken system is a traditional voting method used in general elections. This system

allows tribal chiefs to represent the voice of their communities, reflecting collective values and customary social structures. Despite criticisms regarding transparency and gender representation, the noken system demonstrates how local cultural values can be integrated into formal democratic processes (42).

The central Highland Papua region (around Jayawijaya Regency and surrounding highland districts) (approximate GPS coordinates 4°06'06" S 138°56'37" E) is one of the main areas where the noken electoral system is traditionally practiced.

Local cultural values in rural Indonesia play a significant role in shaping the effectiveness of public policy. Case studies in Kasepuhan Ciptagelar, Suku Akit in Bengkalis, Kampung Naga in Tasikmalaya, and the noken system in Papua show that integrating local cultural values into the formulation and implementation of public policy can increase legitimacy, participation, and sustainability of programs. Therefore, synergy between formal actors and social structures based on local cultural values is essential to ensure that public policies are accepted and implemented effectively in rural Indonesia.

Synergy between Formal Actors and Social Structures

Synergy between formal bureaucratic actors and social structures based on local cultural values is key to increasing the effectiveness of public policies in rural areas of Indonesia. This

collaboration allows for a more inclusive, adaptive, and sustainable policy formulation and implementation process, because it involves various stakeholders who deeply understand the local context.

One real example of this synergy can be found in Jatiluwih Village, Tabanan Regency, Bali, where the village government collaborates with local Subak institutions in realizing sustainable development based on Subak as a world cultural heritage. Subak, as a traditional irrigation system that has been recognized by UNESCO, not only functions as a water management mechanism, but also reflects the cultural and social values of the local community. It was found that communication and coordination between the village government and Subak institutions are important factors in maintaining sustainable development in the area. Through this synergy, the village government can understand and

respect local values, while Subak institutions can adapt to broader development policies (43).

Synergy Between Formal and Social Structures refers to the effective collaboration between formal institutions (such as government and bureaucracy) and social structures based on local culture (such as traditional leaders, customary institutions, and community norms). This synergy is crucial because public policies are more likely to be accepted and succeed when they take local values into account. For example, in village development, policies that involve customary institutions in the planning and implementation of programs are more likely to be well-received by the community, as these policies reflect local needs and norms. Therefore, the success of a policy largely depends on the ability to integrate formal bureaucratic structures with the existing social structures in the community (Figure 2).

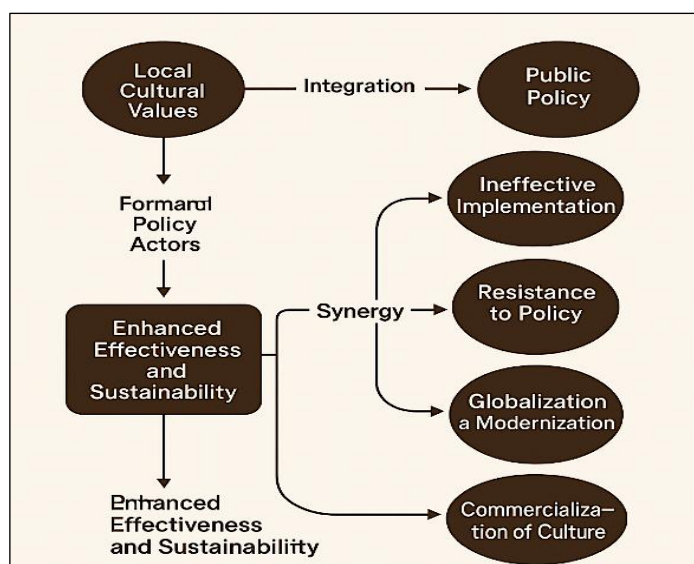


Figure 2: Synergy of Local Cultural Values and Formal Actors in Increasing the Effectiveness and Sustainability of Public Policy in Rural Indonesia

Another example of synergy between formal actors and local social structures can be seen in the Marga Traditional Village, Marga District, Tabanan Regency. In the process of formulating traditional village policies, the involvement of various factors such as the official administrators of the traditional village, Kerta Desa, Sabha Desa, and Yowana is key to producing policies that are in accordance with the needs and values of the local community. Past Research shows that the active participation of these actors in the formulation of Marga traditional village policies for the 2021-2026 period, such as provisions on

the road for carrying corpses to the cemetery and regulations on karang kebembengan, reflects the importance of collaboration between formal and informal structures in creating policies that are effective and accepted by the community (44).

In addition, in Bligo Village, Ngluwar District, Magelang Regency, Central Java, the implementation of the empowered village program through a collaborative governance approach has shown success in empowering communities during the COVID-19 pandemic. The success of this program cannot be separated from the support of various actors, including village

governments, NGOs, community groups, and the private sector. Through discussions and trust built between the parties, as well as commitments stated in the cooperation contract, the empowered village program can run well and have a positive impact on the community (45).

From the various cases above, it can be concluded that the synergy between formal actors and social

structures based on local cultural values plays an important role in increasing the effectiveness of public policies in rural areas of Indonesia. Through collaboration based on mutual respect, effective communication, and understanding of the local context, public policies can be better formulated and implemented, thereby providing a sustainable impact on the community.

Table 2: Challenges and Issues

Challenges / Issues	Brief Explanation
Inequality of Understanding	Formal bureaucracy often does not understand the local socio-cultural context
The Impact of Globalization	Foreign culture shifts local values, especially among the younger generation
Commodification of Culture	Local culture is made into a commercial product, losing its spiritual and sacred meaning
Lack of Documentation	Local traditions are not documented, triggering a cultural identity crisis

Table 2 presents a summary of key challenges and issues that affect the preservation and effectiveness of cultural values in rural Indonesia. The first issue is the inequality of understanding, where formal bureaucracy struggles to grasp the local socio-cultural context, leading to a disconnect between policy and local needs. The second challenge is the impact of globalization, where foreign cultural influences undermine traditional values, particularly among the younger generation. The third issue, commodification of culture, highlights the trend of transforming local cultural practices into commercial products, which diminishes their spiritual and sacred significance. Finally, the lack of documentation refers to the insufficient recording of local traditions, which contributes to a loss of cultural identity and hinders efforts to preserve these practices for future generations.

Integrating local cultural values into public policy in rural Indonesia faces a variety of complex challenges and issues. Although this approach offers great potential to improve policy effectiveness and sustainability, the reality on the ground shows that there are structural, social, and cultural barriers that need to be addressed.

One of the main challenges is the gap in understanding between formal bureaucratic actors and indigenous communities. Many policies are designed with a top-down approach that does not consider the local context, so they are often not in accordance with the values and needs of local communities. This can lead to resistance from the community and failure in policy implementation (13).

In addition, globalization and modernization have had a significant impact on local cultural values. The entry of foreign cultures through the media

and information technology can shift traditional values, especially among the younger generation. This phenomenon causes a decrease in participation in local cultural activities and weakens social solidarity (46).

Another issue is the commodification of culture, where elements of local culture are transformed into commercial products for tourism or entertainment purposes. This process often ignores the sacred meaning and spiritual values contained in these cultural practices, thus potentially damaging the integrity of local culture (47).

Lack of documentation and research on local traditions also poses a barrier to cultural preservation. Without adequate records, younger generations may not understand their cultural heritage well, which can lead to a loss of cultural identity and a local identity crisis.

To address these challenges, a more inclusive and participatory approach is needed in the formulation and implementation of public policies. The government needs to involve indigenous communities and cultural figures in the decision-making process, and respect and integrate local cultural values into the policies being designed. In addition, education and socialization on the importance of preserving local culture need to be improved, especially among the younger generation, to ensure the sustainability of cultural values in the future.

Strategic Recommendations

The government should strengthen intercultural dialogue in the policy process by creating open deliberation spaces that bring together formal actors, such as bureaucrats and policymakers, with local stakeholders, including customary figures,

community leaders, and village youth. This process must be deliberative rather than just consultative, ensuring that local values and norms become integral to the policy's substance. Additionally, village regulations (Perdes) and other legal instruments must reflect living local norms. This can be achieved by revitalizing customary institutions, such as Subak in Bali or Nagari in West Sumatra, to ensure they actively participate in planning, implementing, and evaluating development policies. Policies should also be designed with a context-sensitive approach, making them flexible and adaptable to socio-cultural diversity. A modular implementation model is needed, where national policies are adjusted at the local level by institutions familiar with the village's socio-cultural context. To combat the erosion of values due to globalization, cultural education must be incorporated into local curricula and community-based non-formal activities. This includes training in cultural values, archiving traditions, and empowering the younger generation to become guardians of local identity. NGOs, academics, and local intellectuals must also play a transformative role by bridging the gap between the bureaucracy and the community, acting as dialogue facilitators, providing contextual data, and training local technocrats to align policies with local culture. Participatory monitoring and social accountability mechanisms should be established, where village community forums, traditional councils, or local youth groups assess policies based on their impact on the social and cultural structures of the community, helping to prevent cultural commodification and conflicts of interest.

Limitations

This study heavily relies on a qualitative literature review, which is limited by the absence of primary data collection or direct field observations. As such, the findings may not fully capture the local dynamics of public policy implementation, as they are based on existing academic sources. Additionally, the study's focus on literature from 2019 to 2025 may not reflect rapid cultural and social changes, especially in the context of globalization.

Conclusion

Local cultural values play a crucial role in determining the effectiveness of public policies in rural Indonesia. Integration of values such as deliberation, mutual cooperation, and local wisdom into the process of policy formulation, communication, and implementation allows for increased legitimacy and sustainability of programs. However, given Indonesia's vast geographical and cultural diversity, the effectiveness of these values can vary significantly across regions. The same policy may not yield identical results in urban areas like Jakarta or Surabaya compared to rural regions in Papua or Kalimantan, where local conditions and cultural norms differ.

Good synergy between formal bureaucracy and local culture-based social structures is key to the success of participatory and contextual village development. Without recognition and respect for local culture, national policies risk resistance or symbolic implementation. Village governments and policymakers must open up inclusive deliberation spaces by involving traditional figures, traditional leaders, and local communities in every stage of the policy. Village regulations need to explicitly accommodate local values through the revitalization of traditional institutions, with policies designed to be flexible and adaptive to the socio-cultural diversity of Indonesia. A modular implementation model that is tailored to the local context is essential for ensuring the policies' relevance and effectiveness. Sustainable cultural education must be included in local curricula and community activities to preserve traditional values amidst modernization. In addition, non-formal institutions such as NGOs and academics can act as bridges to strengthen dialogue and collaboration between the bureaucracy and the community. Further research is needed to develop an empirical model that measures the concrete impact of cultural value integration on the effectiveness of public policies. Field studies in various regions with different cultural contexts are essential to understand the dynamics of interactions between bureaucracy and indigenous communities in more depth, ensuring that policies are context-sensitive and not overly generalized. In addition, research on effective cultural education strategies in the era of digitalization and globalization can enrich the

approach to preserving local values. Longitudinal studies are also recommended to monitor cultural changes and adaptations in the process of sustainable village development.

Prospects for public policy in rural Indonesia point toward a greater emphasis on the integration of cultural values in policy design. As globalization and modernization continue to influence local communities, the challenge will be to preserve local traditions while fostering development that meets contemporary needs. Future policy frameworks should increasingly focus on inclusivity, ensuring that local cultural practices are respected and woven into national development goals. Additionally, advancing the use of technology in policy delivery while ensuring equitable access across diverse regions will be critical to bridging gaps and achieving sustainable development. Continued collaboration between government, local communities, and academic institutions will be vital in shaping policies that are adaptable, resilient, and culturally appropriate for Indonesia's future growth.

For policymakers, it is essential to incorporate local cultural values into the decision-making process to enhance the effectiveness and acceptance of policies. Engaging with traditional leaders and community representatives in the policy design phase can help bridge the gap between national policies and local needs. Moreover, policies should be designed with the flexibility to accommodate local cultural practices, ensuring that they are both contextually relevant and sustainable over time. By respecting local traditions and fostering inclusive collaboration, policymakers can foster stronger community engagement and greater success in rural development programs.

Abbreviations

Adat: Customary law practiced by indigenous communities in Indonesia, Gotong Royong: Mutual cooperation, a central value in Indonesian culture, LPD: Village Credit Institutions, Musyawarah: Deliberation, a method for decision-making through discussion and consensus, NGO: Non-Governmental Organization, Noken: A traditional voting system used in Papua, Indonesia, Pancasila: The Indonesian state ideology based on five principles, Perdes: Village Regulations, Subak: Traditional irrigation system in Bali, Tri Hita Karana: A Balinese philosophy emphasizing

harmony between humans, nature, and the divine.

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Author Contributions

Gede Wirata: conceptualization, methodology, data analysis, writing – original draft, I Wayan Astawa: literature review, methodology, data analysis, Sri Sulandari: literature review, writing – review and editing, Angga Sulaiman: literature review, data interpretation, Nathan Franklin: methodology, data Analysis.

Conflict of Interest

The authors declare that they have no conflict of interest related to the research and publication of this article.

Data Availability

The data that support the findings of this study are available from the corresponding author

Declaration of Artificial Intelligence (AI) Assistance

The authors hereby declare that no generative AI or AI-assisted technologies were used in the writing process of this manuscript, apart from the basic use of word processing tools. All data interpretation and writing were conducted independently by the authors.

Ethics Approval

This study did not involve any direct human participants or field data collection and therefore did not require ethical approval. All referenced sources used in the literature review have been properly cited.

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