



Nepotism in Village Government: A Case Study of the Implementation of Village Government in Serosah, Hulu Kuantan District, Kuantan Singingi Regency, 2015-2021

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ABSTRACT

The practice of nepotism characterizes the administration of Desa Serosah in the 2015-2021 period. Nepotism is carried out when there is a recruitment and selection process for a position. Nepotism can be seen from two perspectives, namely from the perspective of the form of the relationship (Kinshipism, Familism, Clanism, Patriotism, Racism, Sexism, Planetism) and from an ethical perspective (Favoritism, Discrimination, Partiality Justice. Merit system). The research method used in this research is qualitative research. The type of research is descriptive qualitative research. The research location is in Serosah Village, Hulu Kuantan District, Kuantan Singingi Regency. The results of the research conducted were that the Serosah Village Head carried out acts of nepotism in the administration of village government. The Serosah Village Head assigns positions to his children, family and relatives and controls the political and economic resources in Serosah Village for personal gain. The Serosah Village Head in the process of recruitment and selection of positions is based on the heredity aspect and is in favor of him.

INTRODUCTION

The existence, position, and role of villages are no longer marginalized and co-opted by the national government superstructure, but have begun to germinate and grow and develop to be able to adapt to the existing global governance network and empirical governance (Wardiyanto et al., 2016). The birth of Law number 6 of 2014 concerning Villages confirms that villages are no longer Local State Governments but villages have become people's governments, a hybrid between Self-Governing Communities and Local Self Government that is advanced, strong, independent, and democratic. (Zaini, 2015).

A developed, strong, independent, and democratic village requires the leadership of a village head who abandons the culture of KKN (corruption, collusion, and nepotism) in governance. In every organization, whether governmental or non-governmental, the working relationships created within the organization must be based on impersonal principles (Thoha, 2016). The village head, as a state administrator, occupies the most important position in village life. The spirit of Law Number 6 of 2014 is to position the village head not as an extension of the government, but as a leader of the people. This means that the village head must be deeply rooted in the community, while protecting, nurturing, and serving the people (Eko et al., 2014).

As the highest authority in the village, the village head often abuses his authority in running his government. Power inherently breeds greed, so those in power tend to constantly seek to expand their power. In fact, power always leads to abuse, because the greater and more absolute the power, the more certain the level of abuse (Haboddin, 2017).

Abuse of power which is the beginning of criminal acts of corruption, collusion, and nepotism, as the adage two centuries ago written by Lord Acton (John Emerich Edward Dalberg-Acton) which connects between "corruption with power" power tends to corrupt, absolute power corrupts absolutely that power tends to corrupt and absolute power tends to corrupt absolutely. Montesquie is of the opinion that every ruler tends to continuously enlarge his power and will act arbitrarily (Kasiyanto & SH, 2018).

In line with Montesquieu's opinion, many government officials enlarged their power

through nepotism for personal gain. They appointed family, relatives, and favored individuals willing to follow their orders to strategic government positions. Often, the individuals holding these positions lacked the necessary qualifications.

Nepotism is a form of corruption. The term nepotism comes from the Latin word *nepos*, meaning "nephew" or "grandson." Nepotism is the use of one's position to provide jobs, opportunities, or income to relatives or close friends of an official, thereby denying others opportunities. Nepotism means favoring relatives or close friends based on their relationships rather than their abilities (ISMAIL NURDIN, 2017). The tendency for nepotism is also based on the norms of feudal societies that prioritize family or friends, even if they lack expertise in the field of work. Nepotism is driven by instinct, becoming a form of selecting family and cronies who are not based on their abilities (ISMAIL NURDIN, 2017).

Nepotism according to JW. Schoorl is the practice of a civil servant appointing one or more of his close relatives as government employees or giving them preferential treatment with the intention of upholding the family name, to increase the family income, or to help establish a political organization, while he should be serving the public interest (Maharso, 2018). Nepotism is a form of family obligation. Nepotism is not only in the form of employee recruitment, but can also be in the form of granting concessions, for example in the management of resources as a result of which the family receives benefits (Atmadja, 2019).

In general, and perhaps all, politicians are claimed to only seek self-enrichment, which in turn will lead to abuse of their positions within the state apparatus for personal gain. Thus, politics is considered a business to enrich oneself and one's family (Haboddin, 2017). Philosophers argue that morality requires us to allocate our time and resources without synchronizing with specific preferences for our own goals and interests and without showing favoritism or partiality to those with whom we happen to be specifically related (Cottingham, 1986). Sociologically, Syed Hussein Alatas views nepotism as corruption, namely the appointment of relatives, friends, or political associates to public positions without considering either their merit or the consequences for public welfare (Sumaryanto & SH, 2020).

According to (Cottingham, 1986) nepotism can be seen from two perspectives, namely from the perspective of the form of its relationship and from an ethical perspective. The concept of nepotism from an ethical perspective separates the meanings between: Favoritism (favorism/favoritism) (discrimination in favor) (favorable discrimination); Discrimination (discrimination against) (discrimination that opposes); Partiality (partisanship); Justice (justice); and Merit system (policy based on qualifications, competence and performance). The concept of nepotism from the perspective of the form of its relationship separates the meanings: Kinshipism (kinship); Familism (family); Clanism (tribe); Patriotism (patriotism); Racism (racism); Sexism (gender differences); Planetism (existence/residence).

According to (Fershtman et al., 2005) favoritism means an act in which the perpetrator treats anyone negatively unless that person is a member of his group who is given priority. Discrimination is an act in which the perpetrator treats anyone positively except towards members of the opposing group and Partiality means the tendency to prioritize the interests, views or opinions of someone who has a family correlation compared to prioritizing solving organizational problems.

Recruitment is essentially the process of selecting and attracting qualified applicants to work for an organization. It is in this recruitment process that nepotism often occurs. Recruitment is an effort undertaken to obtain the necessary human resources to fill certain vacant positions. Recruitment is also an effort to balance the composition of human resources in line with demands through selection (Arifin, 2013). According to Widodo (in Ajabar, 2020), recruitment is the process of gathering a number of applicants who have the qualifications needed by the company/organization. Recruitment can function to place employees in the perfect position, "the right man in the right place."

In line with this statement, Ajeng Mayangsari (MAYANGSARI, n.d.) conducted a study, her research was explanatory research with the results showing that nepotism recruitment and compensation had a positive effect on organizational culture and employee performance. So the recruitment process can basically be done in two ways, searching through

channels within the organization and searching through channels outside the organization. This recruitment process is also carried out using two methods, namely the closed method (only informed to certain people in the organization) and the open method (informed to the wider community) (Zhikri, 2019).

The selection process is carried out after the recruitment process. According to Mathis and Jackson (2006) in (Luis Marnisah et al., 2021), selection is the process of choosing individuals with the necessary qualifications to fill job openings in an organization. It is in this recruitment and selection process that nepotism often occurs. A study conducted by Made Surya Putra (Putra, 2012) using quantitative methods, with research results suggesting that job satisfaction can be increased by reducing nepotism from an ethical perspective (favoritism, discrimination, and partiality).

The government has made efforts to break the chain of nepotism in government administration. The government, through Law Number 28 of 1999 concerning the Administration of a Clean State Free from Corruption, Collusion, and Nepotism, Article 1 paragraph 2, emphasizes that a clean state administrator is a state administrator who adheres to the general principles of state administration and is free from the practices of corruption, collusion, and nepotism, as well as other reprehensible acts (Law Number 28 of 1999 concerning the Administration of a Clean State Free from Corruption, Collusion, and Nepotism, n.d.).

In addition, based on the Decree of the People's Consultative Assembly of the Republic of Indonesia number XI/MPR/1998 concerning the State administration that is clean and free from corruption, collusion, and nepotism, it also emphasizes that the administration of government must be free from the practices of corruption, collusion, and nepotism (Indonesia, n.d.). Then Law Number 6 of 2014 concerning villages, article 26 paragraph 4f also reiterates that the village head is obliged to implement the principles of village governance that is responsible, transparent, professional, effective and efficient, clean and free from collusion, corruption, and nepotism (Yustisia, 2015).

Furthermore, Islamic beliefs fundamentally oppose the practice of nepotism. According to a study conducted by Rahmawati (2013), using

qualitative library research, the Qur'an prohibits such actions, as they constitute a form of injustice, both to oneself, one's relatives, and especially to the people.

The problem of nepotism in Serosah Village has been ongoing since the elected village head (2015-2021) assumed office. Several organizations and positions in the village are occupied by the village head's children and family members. The village head frequently dismisses those who refuse to follow his orders and appoints those who do. This has had an impact on the lives of the people of Serosah Village. The hoped for progress and democracy cannot be realized. Serosah Village lags far behind in the implementation of village governance compared to other villages in Hulu Kuantan District in particular.

The governance of Serosah Village faced various problems during the leadership of the village head from 2015 to 2021. One of the most prominent problems was the indication of nepotism carried out by the village government in the implementation of village governance, namely the recruitment of officials in several organizations in the village without transparency and participatory, resulting in several positions being held by the village head's family.

In this case, the village head and his son hold power among several organizations. The recruitment system employed also violated existing regulations. The village head directly appointed individuals to fill several positions without consulting influential village figures, let alone the village community. This led to several irregularities and conflicts in the governance of Serosah Village.

Rachman Sidharta Arisandi (Arisandi, 2016) revealed that the practice of political nepotism, both to increase popularity, gain legitimacy, and increase electability, resulted in various forms of resistance from the community, ranging from negative stigmatization, various forms of symbolic resistance, transactionalization of support and votes, and finally electoral resistance reflected in the unwillingness to vote for the actor.

Furthermore, the village head also serves as the head of the mosque's management, which also handles the mosque's finances, claiming to optimize construction in the final stages of his term. While the mosque management position

should have been held by someone else, the village head, with all his power, shaped the organizational structure according to his own wishes. He also undertook mosque construction projects that were unnecessary and inconsistent with the community's wishes.

One of the conflict cases that occurred in Serosah Village between the community and the village head was a case that occurred in 2017-2018. The problem that occurred was the lack of transparency in the management of village finances by the village head where the village head did not provide salaries to village officials to themselves for two years. Although the salary amputation was signed, the money was not distributed to village officials. Regarding honorariums or salaries of village officials, it was stipulated in the 2016 and 2017 Village Budgets.

Furthermore, several village activities, such as economic activities, including the Serosah Village-Owned Enterprise (BUMDES), have stalled, despite the substantial funding allocated to the BUMDES. BUMDES is expected to help improve the community's economy. Essentially, the village head, as a leader in driving the village economy, must possess strong imagination and initiative to mobilize the community and properly allocate village assets.

Indications of nepotism and centralization of power practices can be seen from the following organizational structure:

Table 1. Nepotism Practices in Serosah Village

No.	Name (initial)	Department	Last Education	Information
1	E	Head of hamlet III	Senior High School	The village head's sister-in-law
2	HKS	Head of PAUD	S1- Biology Education	The village head's son
3	HS	BUMDES treasurer	S1-PAI	The village head's son
4	UM	Secretary of BUMDES	Senior High School	The village secretary's son

sister-in-law. KW's educational background is high school or equivalent. The Head of Serosah Village appointed a Siskeudes (Village Financial System) Operator who helps manage village finances and assets through the Siskeudes application. The Siskeudes Operator is held by HK who is the son of the Head of Serosah Village. The Head of Serosah Village also appointed a cleaning officer who is tasked with maintaining cleanliness outside and inside the Serosah Village Office. The Village Office cleaning officer is held by S who is a close friend or accomplice of the Head of Serosah Village.

It appears from the several positions above that the village head practices nepotism in recruiting village officials. In accordance with Law Number 6 of 2014 concerning Villages, Article 26, paragraphs 2a and 2b, the village head carries out his duties to lead the implementation of village government and appoint and dismiss village officials. However, in carrying out his duties, the Head of Serosah Village abused his power to increase his power in Serosah Village so as to obtain personal gain. Law Number 6 of 2014 concerning Villages, Article 68 states that village residents have the right to elect, be elected and/or be appointed as Village Head, Village Officials, BPD Members, and Members of village community institutions.

Regarding the implementation of village governance carried out by the Head of Serosah Village and village officials, the Head of Serosah Village said:

"The governance of Serosah Village is currently ongoing, encompassing services, development, and community empowerment. I, along with the village officials, are striving to provide the best for the community. The village officials' performance is actually less than optimal, as some are absent from several activities, such as village meetings and other meetings, citing various reasons, such as work. I always involve the community in decision making, but only invite representatives from the community, whether youth representatives or representatives from each hamlet."

One of the economic drivers in the village, BUMDes in Serosah Village is also marked by nepotism practices in the recruitment of operational implementers in BUMDes Siluncur Sejahtera. This nepotism practice is carried out by the Head of Serosah Village and also the Secretary of Serosah Village. BUMDes Serosah

Village, named BUMDes Siluncur Sejahtera, was established on September 25, 2019. On October 9, 2019, the appointment and determination of advisors, operational implementers and supervisors in BUMDes Siluncur Sejahtera for the 2019-2024 term were carried out. The recruitment process for BUMDes operational implementers was also considered less transparent, because when there was a change in BUMDes directors, the public was not aware of it.

In the recruitment of BUMDes Siluncur Sejahtera executive members, nepotism was practiced by the Head of Serosah Village and the Secretary of Serosah Village. The Head of Serosah Village gave his son the position of BUMDes treasurer. The treasurer of BUMDes Siluncur Sejahtera is HS who has a bachelor's degree in Islamic Religious Education. The BUMDes secretary is UM who is the son of the Serosah Village Secretary who has a high school education or equivalent. The Director of BUMDes, OH resigned from his position and the position was replaced by Sapriadi who is a close friend of the Head of Serosah Village who does not have the qualities and capabilities to manage BUMDES.

Basically, the management of BUMDes is guided by Permendesa Number 4 of 2015. Article 9 of Permendesa Number 4 of 2015 states that the BUMDesa management organization is separate from the village government organization. Based on Article 10 of Permendesa Number 4 of 2015, the management structure of the BUMDesa management organization consists of an advisor (village head), operational implementer, supervisor. Then according to Article 14 of Permendesa Number 4 of 2015, the requirements to become an operational implementer include: Village residents who have an entrepreneurial spirit; Domiciled and settled in the village for at least 2 (two) years; Good personality, honest, fair, capable, and concerned about village economic efforts; Minimum education of high school/ Madrasah Aliyah/vocational High School or equivalent. From the explanation above, it can be seen that the BUMDES administrators of Serosah Village do not meet the first criteria, namely village residents who have an entrepreneurial spirit. This can be seen from the failure of BUMDES Serosah Village.

The implementation of the lowest level of education in the village, namely Early Childhood Education (PAUD) in Serosah Village, is also

marked by nepotism in the recruitment of PAUD Principals and PAUD teachers by the Serosah Village Head. The PAUD Principal is held by HK, the son of the Serosah Village Head. HK has a bachelor's degree in Biology Education, not a PG PAUD. The PAUD teacher is held by L, the brother-in-law of the Serosah Village Head. L has a high school education and has never attended PG PAUD. The Serosah Village Head assigns positions based on blood relations to his children and also based on marital relations without conducting a proper recruitment and selection process.

Based on the statement by the Serosah Village Head above, it is clear that nepotism is occurring at the Serosah Village Early Childhood Education (PAUD). In recruiting the PAUD principal and teachers, the Serosah Village Head prioritized his own family (children and siblings-in-law) for the positions. The village head made no effort to consult with the community to solicit their input and opinions during the appointment.

This does not meet the requirements and provisions for PAUD principals and teachers according to existing regulations. PAUD principals and PAUD teachers are regulated in the Minister of Education and Culture Regulation Number 137 of 2014 concerning National Standards for Early Childhood Education (SN-PAUD). Article 25 of the Minister of Education and Culture Regulation Number 137 of 2014 states the academic qualifications of PAUD teachers: Have a diploma four (D-IV) or bachelor's degree (S1) in the field of early childhood education obtained from an accredited study program; or Have a diploma four (D-IV) or bachelor's degree (S1) in other relevant education or psychology obtained from an accredited study program and have a PAUD teacher professional education certificate (PPG) from an accredited university.

The implementation of religious education in the village, namely MDA, is also not free from nepotism practices carried out by the Head of Serosah Village and the Secretary of Serosah Village. The position of head of MDA and several MDA teachers are held by the family of the Head of Serosah Village and the Secretary of Serosah Village. The head of MDA is held by HS, who is the son of the Head of Serosah Village. In July 2019 the Head of Serosah Village dismissed the head of MDA and also all MDA teachers unilaterally without prior deliberation. The dismissal of the

MDA teachers was carried out by the Head of Serosah Village through Village Head Decree Number 6 of 2019. A total of six MDA teachers were dismissed by the Head of Serosah Village, 3 people were reappointed and 6 people were appointed as new MDA teachers in Serosah Village. Then the Head of Serosah Village appointed the head of MDA, several old teachers and new MDA teachers. The appointment of the head and MDA teachers was marked by nepotism practices carried out by the Head of Serosah Village.

Based on the data obtained by the author, the Head of the MDA remains HS, the son of the Serosah Village Head. The MDA teacher is Z, the village head's brother-in-law. Z has a high school education or equivalent with no experience teaching religion. The MDA teacher is PA, the nephew (son of the Serosah Village Head's brother-in-law). The MDA teacher is also UM, the son of the Serosah Village Secretary. UM has a high school education or equivalent with no experience teaching religion.

It's clear that the Serosah Village Head engaged in nepotism by granting positions to his relatives based on blood and marital ties. He also did not grant positions to those with the appropriate qualities and capabilities. The decision to dismiss and appoint MDA teachers, made by the Serosah Village Head, was not made through deliberation with the Serosah community, but rather by himself.

Youth organizations in villages should be free from interference by the village government. However, nepotism is prevalent in youth organizations in Serosah Village. The Serosah Village Head also directly appointed the Youth Chairperson without consulting the Serosah community, let alone the youth themselves. The youth chairperson is DM, the brother-in-law of the Serosah Village Head's daughter. DM's brother is also the husband of the Serosah Village Head's daughter. Therefore, the Serosah Village Head granted the position based on marital relations. As a result, youth organizations in Serosah Village have stalled because the youth are no longer interested in interacting with the village head. Essentially, youth organizations are a vehicle for developing youth potential.

Youth organizations function to support national interests, empower potential, and develop leadership, entrepreneurship, and

pioneering. Law Number 40 of 2009 concerning Youth, Chapter XI concerning youth organizations, in article 40 states: 1. Youth organizations are formed by youth; 2. Youth organizations as referred to in paragraph 1 can be formed based on common principles, religion, ideology, interests and talents, or interests, which do not conflict with the provisions of laws and regulations; 3. Youth organizations can also be formed within the scope of education and student affairs.

Based on these regulations, the youth themselves, not the village head, are responsible for managing youth organizations. The village head lacks the authority to intervene in youth organizations, especially in the election of youth leaders. Therefore, the Serosah Village Head has abused his power to control the political and economic resources within the village. The All-Indonesian Workers Union (SPSI) in Serosah Village aims to stimulate the economy of the Serosah Village community.

The SPSI in Serosah Village is involved in managing casual laborers at PT.TAL. The SPSI in Serosah Village has existed and operated since 2013, with a board consisting of a chairman, vice chairman, secretary, and treasurer. The Serosah Village Head, who is also the chairman of the SPSI in Serosah Village, practiced nepotism by appointing his son, HS, as treasurer of the SPSI in Serosah Village. The village head granted the position based on blood ties, despite the fact that HS was not registered as a member of the SPSI in Serosah Village.

Based on the reasons stated by the Serosah Village Head above, his daughter had divorced her husband several years before his ex-husband died. Therefore, the Village Head should have appointed the SPSI treasurer from among the existing SPSI members. By appointing his daughter as treasurer, SPSI's finances became increasingly secretive, with only the village head and the treasurer aware of them. This led to several instances of financial misappropriation in the organization.

Analysis of Nepotism Practices

Abuse of power carried out by the Serosah Village Government or in this case it is said that there are indications of nepotism practices in filling several positions including positions in the Village Government, BUMDES, MDA, PAUD, Youth

Organizations, and SPSI Serosah Village. Related to this problem, the author will make an analysis of the cases that occurred referring to the Nepotism Theory according to Cottingham (1986). The practice of nepotism carried out by the Serosah Village Government in the recruitment and selection process for existing positions prioritizes or prioritizes family and people close to them to fill the position without looking at the qualifications they have and does not consider other people who also have the same qualifications and rights to fill the position.

The practice of nepotism that occurs in the Village Government, BUMDES, MDA, PAUD, Youth Organizations, and SPSI Serosah Village, is classified into several types of nepotism according to Cottingham (1986), namely nepotism based on the perspective of relationships (family, kinship) and based on an ethical perspective (favoritism). This can be seen in chart 1. The attitude of the village head who prioritizes his family and relatives to occupy several positions in the village occurs in Serosah Village. Based on the results of research conducted by the author at the research location, 7 (seven) positions in Serosah Village are held by people who have blood relations with the Village Head and the Secretary of Serosah Village. 6 (six) positions are held by people who have a marital relationship with the Head of Serosah Village, and 1 (one) position is held by a close friend (confidant) of the Head of Serosah Village.

This blood relationship, in the context of nepotism, is based on a relationship perspective, one of which is familial. The office holders who are related by blood to the Village Head and Secretary of Serosah are the biological children of the village head and secretary. From the previous discussion, several of these office holders violated regulations and did not involve the village community in their recruitment process.

Regarding the recruitment process for several positions, there are indications of nepotism practices carried out by the Serosah Village Government which prefers people who have blood relations to get the position resulting in injustice in the community. So according to Cottingham's writing which states that even though there are many objections made by various parties, an impartial attitude cannot be maintained. To avoid nepotism is very difficult to do, this is because as a normal human being it is morally not easy for him to share the time and resources he has between

others with himself, family, loved ones, friends (in this case 'mine'). If analogized, the practice of nepotism that occurs according to Cottingham (1986) is choosing to save one's own child from a burning building rather than another person who must be saved too.

This bias within the government or other organizations represents an understandable but regrettable deviation from impersonal standards. Rather, it is the morally correct course that good parents should follow. As leaders and office holders, they should act professionally. They should act fairly, and positions should be filled by individuals who meet the required criteria. Therefore, the assessment process must also be conducted objectively.

The nepotism practices carried out by the Head of Serosah Village by giving positions to his children, brothers-in-law, nephews, friends and the nepotism practices carried out by the Secretary of Serosah Village by giving positions to his children are proven to prioritize personal interests. The attitudes of the Village Head and Secretary of Serosah Village in the recruitment of several positions in the village government, BUMDES, PAUD, MDA, youth organizations, and SPSI prioritize moral attitudes rather than impersonal attitudes that should be carried out.

An attitude that prioritizes 'own property' which is part of himself to gain benefits for himself and those in his circle from existing economic resources. Whereas on the other hand there are people who have the same qualifications or even more than the 'person he chose' to occupy the position. Other people also have the same right to be elected according to the rights of the village community in Law Number 6 of 2014. The attitude of nepotism that occurs in the Serosah Village Government which can be seen from a family perspective (blood relations, marriage) and an ethical perspective (favoritism) is a bias that leads to an arbitrary, unfair and discriminatory attitude towards the community. The Village Head and Secretary of Serosah Village appoint their children not others because their children are family. The Village Head of Serosah appoints his close friend because he prefers his friend over others because his friend is willing to follow his will and orders.

The recruitment process for positions in government, organizations, or companies must be conducted openly and fairly, eliminating

subjective attitudes. To avoid and reduce nepotism, Cottingham (1986) stated that two strategies must be implemented. First, build a defense of office holders in the recruitment and selection process as moral agents free to choose which group they prefer. This attitude will certainly create several problems for opponents of the attitude of preferring family. Second, provide a principle of selectivity to maintain favored groups even if others are not accepted. Therefore, in recruitment for existing positions, qualifications must first be considered so that they deserve special treatment. In other words, they must have greater abilities than other participants.

In reality, what happened in Serosah Village, as discussed previously, was that the village head and secretary's preferential treatment of their family, relatives, and friends was not based on their qualifications. However, there are other qualified human resources in Serosah Village who hold these positions. Therefore, the nepotism practiced by the Serosah Village Government has no positive impact on organizations such as the village government, Village-Owned Enterprises (BUMDES), youth organizations, MDA, PAUD, and SPSI.

CONCLUSION

The practice of nepotism was carried out by the Village Government (Head of Serosah Village and Secretary of Serosah Village) which occurred in the administration of Serosah Village Government. The practice of nepotism occurred in the recruitment of human resources to occupy positions in the Village Government, BUMDes, PAUD, MDA, Youth Organizations and SPSI in Serosah Village. The practice of nepotism carried out by the Serosah Village Government (Head of Serosah Village and Secretary of Serosah Village) was carried out by giving positions to family (blood and marriage relations), relatives and friends. The granting of these positions was done without looking at the quality and capabilities of the people who were given the positions. So this has a negative impact on several organizations that are managed by the wrong people. Tirta Albantani that have low priority because both performance and expectations are equally low. Then based on the quadrant analysis of the Importance Performance Analysis method, it can be seen that things regarding the physically engaged and cognitively engaged employees of

Perumda Tirta Albantani can be reduced because they are too excessive, because the performance produced is high but the expectations are low.

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