

ANALYSIS OF HUMAN GOVERNANCE IN THE INCLUSIVE VILLAGE PROGRAM FOR PEOPLE WITH DISABILITIES IN BEDALI VILLAGE LAWANG DISTRICT MALANG REGENCY

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ABSTRACT

An inclusive village is a living space for a diverse community. Inclusive village governance is managed in an innovative and humanistic manner. This is in accordance with the theory of human governance. Human governance is a new culture for public administration. It can also be referred to as an effort to humanize public administration as a view that wants to explain different and innovative perspectives. This study aims to analyze human governance in an inclusive village program for persons with disabilities in Bedali Village, Lawang District, Malang Regency. The method used in this study is a qualitative descriptive approach using the theory of human governance. Data collection techniques were carried out through interviews, observation, and documentation. The results of this study indicate that the inclusive village program in Bedali Village has not fully met the principles of human governance because of the 9 principles of achieving goals. There are still 7 principles that can be implemented well from the inclusive village program which includes education for citizens, equality and freedom, participation, sustainability, subsidy assistance, adaptive government administration performance, and reliability. Social accountability has not been successful because of the absence of an inclusive village accountability report. Meanwhile, competition at the global level has not been successful because there are no village regulations regarding inclusive villages.

Keywords: *Human Governance, Inclusive Village, Disability*

A. INTRODUCTION

Persons with disabilities are citizens who have equal status and human rights in society. The survival of persons with disabilities in self-development and optimally contributing is guaranteed by the state. The definition of persons with disabilities as stipulated in the *Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas* Article 1 Paragraph 1 which states that persons with disabilities are any person who experiences physical, intellectual, mental, and/or sensory limitations for a long period of time,

interacting with the environment can experience barriers and difficulties to participate fully and effectively with other citizens based on equal rights.

The existence of persons with disabilities still often does not receive attention in the community. Stereotypes of people with disabilities are still rolling as someone who does not excel, is unable to work productively, and is even considered a burden in society. The community's paradigm towards people with disabilities is still considered as someone who is not lucky and does not have social skills, so that their rights to be equal with other people are limited. Conservative groups have a paradigm as according to (Widjaja et al., 2020) that disability is God's will, therefore humans should just give up in the face of these conditions. Disability in a social model according to (Maftuhin, 2016) states that it comes from the social construction of a society that is obsessed with normality. The beginning of discrimination for people with disabilities began to emerge when society categorizes humans as normal and abnormal.

The physical, intellectual, mental, and sensory limitations of persons with disabilities make them one of the vulnerable groups. According to (Ndaumanu, 2020) vulnerable groups are groups that most often receive discriminatory treatment and their rights are often not fulfilled. This is because people with disabilities are still often considered as disabled people who have many shortcomings so that they get discriminatory treatment and there are still many other rights that have not been fulfilled for people with disabilities. This condition causes persons with disabilities to be vulnerable in conditions of poverty. According to (Nawang Sari, 2016) that poverty is a problem in development that is multidimensional, relating to social, economic, cultural, and other aspects.

Persons with disabilities tend to have a high vulnerability to exclusion in development. The social exclusion experienced by persons with disabilities is not only an opportunity to enjoy the results of development, but also limits a person's access to participate in social, economic and political life. As according to (Probosiwi, 2017) that development so far has not fully paid attention to development that is equitable and in favor of minority groups, one of which is people with disabilities, while the number of people with disabilities in Indonesia continues to increase. As a result, people with disabilities tend to have a lower quality of life than people with disabilities. The impact of low quality of life according to (Dewi et al., 2020) causes lower levels of education and health, as well as more limited job opportunities and access to public facilities. In addition, households with people with disabilities are more commonly found in the low welfare group. These conditions ultimately marginalize the opportunities for persons with disabilities to participate actively and meaningfully in development. Whereas in the *Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas*, it is stated that persons with disabilities have equal opportunities in development. This is stated in the *Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas* article 1 paragraph 2 which states that equality of opportunity is a condition that provides opportunities and/or provides access to persons with disabilities to channel their potential in all aspects of state and community administration.

The protection of the rights of persons with disabilities to development is through the establishment of an inclusive village program. The inclusive village is present as a development approach with an open environment. According to (ProboSiwi, 2017) the fulfillment of the rights of persons with disabilities to development must start from the smallest government unit, namely at the village level. This is reinforced by the statement (Wahyudi, 2019) that village economic development is a strategic integral part of national development efforts, so it needs serious attention from the government, both central and regional (provincial and district/city).

An inclusive village is a living space for all villagers to take part and enjoy the results of development that is arranged in an open, friendly manner, without barriers of differences, and can participate fairly. Inclusive villages have the principle of equality in their strategic policy making. An inclusive village makes the village a social entity where there is no discriminatory practice, promotes equality, and the participation of all groups in the village. In an inclusive village, the community is encouraged to be the subject of development, meaning that the village community has the authority and right to manage village resources.

Bedali Village is one of the villages in Malang Regency, which has been designated as an inclusive village in 2019 by the local village government through the Joint Commitment to Disability Inclusive Bedali Village. Bedali Village is one of the initiators of inclusive villages because it has the potential to support inclusive village programs.

The establishment of an inclusive village program in Bedali Village has brought changes for people with disabilities. In the past, before the inclusive village program in Bedali Village, the village government did not have accurate data regarding persons with disabilities. Because there are still stereotypes about people with disabilities, their families are ashamed to open up. After the establishment of an inclusive village in Bedali Village, data on the number of persons with disabilities in Bedali Village was collected again to improve public services and policies taken. According to (Hertati, 2021) the implementation of excellent and quality service is a mandatory task for government agency employees as public service providers to satisfy their customers. The following is the number of persons with disabilities in Bedali Village, as follows:

Table Number of Persons with Disabilities in Bedali Village

Variety of Disabilities	Amount
Physical Disability	19
Intellectual Disabilities	18
Mental Disability	14
Sensory Disabilities	7
Total	58

Source: Document Bedali Village Government, 2021

Inclusive village governance in Bedali Village is implemented through an innovative public administration arrangement based on humanism. This is the concept of human governance. Human governance is governance that places humans as the subject of development. Human governance is an effort to make public administration with a humanitarian character through the relationship between the state and citizens who have freedom of choice, freedom of different voices, dignity, and rights to be treated by citizens.

Human governance according to (Hanapiyah et al., 2016) is a guide that views humans as immaterial souls and is embodied in physical beings not as machines and emphasizes the spirit of the law. The human governance approach is part of the implementation and consideration in inclusive village development. The existence of the concept of human governance makes village development better by involving all levels of society to participate and enjoy development.

There is synergy in the implementation of inclusive villages in Bedali Village. The obligation of the Bedali Village Government in implementing an inclusive village is as an agency that oversees, provides direction, and carries out guidance. In addition to the village government, other stakeholders are also involved in the implementation of inclusive villages in Bedali Village such as the Malang Regency Government service, hospitals, health centers, social institutions, and universities. However, the accountability report effort by the Bedali Village Government has not been carried out, it is shown that there is no accountability report information available regarding the implementation of inclusive villages in Bedali Village.

Currently, there are no village regulations regarding the implementation of inclusive villages in Bedali Village. Bedali Village has only been declared as an inclusive village but has not been followed up with a village regulation on inclusive villages. The village regulations that do not yet exist show that there is no guarantee of optimal conditions to achieve social and economic growth for people with disabilities in Bedali Village.

Based on this, this study aims to find out whether the inclusive village program in Bedali Village has implemented human governance, it can be seen from the 9 principles of human governance, according to (Toha, 2014) that human governance can be seen from 9 principles, namely social accountability, education for citizens, equality and freedom, participation, sustainability, subsidy assistance, competition at the global level, adaptive government administration performance, and reliability.

B. LITERATURE REVIEW

Good Governance

According to (Josep, 2018) good governance is a set of rules that explain the relationship between all parties that affect an organization both internally and externally. This rule sets out what are the rights and obligations of the party or the system directs and oversees the activities of the organization to create added value for the organization. There are four main elements and one additional element of good governance, namely transparency, integrity, accountability, responsibility and one additional element, namely full participation.

Good governance is the performance of an institution, for example the performance of the government of a country, company, or community organization that meets certain prerequisites. Some others have interpreted that there are those who interpret good governance as a concrete translation of democracy by necessitating the existence of a civic culture as a support for the sustainability of democracy itself.

Good governance according to (Anggara, 2016) is a government that builds and applies the principles of professionalism, accountability, transparency, excellent service, democracy, efficiency, effectiveness, rule of law and can be accepted by the whole community. Good governance has a derivative concept, namely human governance which is a concept which places the public interest more important and must be based on humanism and does not come from the majority judgment that determines the appropriateness of getting public services.

Human Governance

Human governance according to (Toha, 2014) is a new culture for public administration which can also be referred to as an effort to humanize public administration, a word that wants to explain different and innovative perspectives. A concept that explains the criteria and principles found from the reflection of problems that arise in public administration. Human governance arises due to the emergence of problems from a technical and structural perspective to fulfill the basic principles expected in good governance arrangements.

In contrast to the perspective of public administration in general, this point of concern for human governance changes the position of this human being from object to subject. In addition, it is very important that the system of relations between the state and its citizens is thoroughly updated. The relationship between the two must be seen from a broad perspective, including a variety of rights and obligations as a whole, all of which will spur the emergence of a relationship as a daily reality of a person's life that is very important, not just abstraction, theoretical, and doctrinal or formal issues in government activities.

Human governance is a cultural model that regulates the relationship between the state and individuals as citizens who have freedom of choice, freedom of different voices, self-respect, and the right to be treated by the government and the state. In other words, human governance is an effort to make the government or public administration human, or briefly a culture to re-humanize government administration.

Human governance tends to be more empowering and renewing the culture of both the administrative culture run by a state government and the culture of individual citizenship in a particular country. Thus, public administration must be a powerful way to meet the needs of its citizens, and more than that, it must also become more reliable which can be used as an instrument that citizens can rely on. Government administration is not a unit that does not provide guarantees for citizens to carry out dialogue, who are not able to speak one language with their citizens. This kind of criteria must be understood as the main requirements and used as a common good. Simultaneously with such an understanding, the attitudes and behavior of the citizens grow as an attitude that feels they share together in a

government or political community, so that all problems can be solved through dialogue.

The principles of human governance proposed by Baggini according to (Toha, 2014) are as follows:

1. Social Accountability. This principle can be understood as a manifestation of the realization and implementation of social responsibility behavior that must be carried out by the state administration.
2. Education for Citizens. This principle is understood as part of the empowerment process that can be identified through the education system, in training activities, on available information, on creativity, a greater sense of responsibility, and on citizen involvement in the realization of achieving the goals of good governance.
3. Equality and Freedom. Principles can be understood as the imperative to ensure equality and freedom for all without discrimination.
4. Participation. This principle is understood as a forum of opportunity for state administrations and citizens to exchange information and dialogue.
5. Sustainability. This principle can be understood through a series of sustainable activities to develop the welfare of citizens according to their capabilities.
6. Subsidy Assistance. This principle is understood as a capital to deal with the relationship with and provide services to users of the benefits of a government administrative service.
7. Competition at the Global Level. This principle can be understood as an effort to simplify and make the legal system transparent, and as an effort to improve the quality of administration.
8. Adaptive Government Administration Performance. This principle can be understood as a goal that soon must be realized by the government through the use of minimum service standards.
9. Reliability. This principle can be understood as the result of a balanced relationship between the state, institutions, and citizens.

Participation

According to (Bahua, 2018) in mobilizing the participation of all parties it is necessary: as follows: (1) the realization of a free or democratic nuance, and, (2) integrated togetherness. Furthermore, Slamet (2003) stated that community participation in development is the participation of the community in development, participating in development activities, and participating in utilizing and enjoying the results of development.

Through community involvement, the government will be able to absorb the aspirations of the community holistically by the plans that have been implemented. The method of national development through community empowerment is to make the community the subject of the implementation of development because this is by technological advances that require community participation through the wise and wise use of social media to assist the government in driving national development. Participatory planning methods in community development are influenced by the potential of the community in planning development, these potentials include; characteristics, motivation, competence, and independence of the community.

Public Service

According to Thoha (Anggara, 2016) states that community service is an effort carried out by a person/group of people/certain institutions to provide convenient assistance to the community to achieve certain goals.

Community service according to (Anggara, 2016) is so important because of the relationship with humans in many community communities. In this context, the government bureaucracy plays its role as a leading institution related to services to the community (citizens). Therefore, in the cluster of government bureaucratic institutions, public service is the implementation of government tasks that directly meet the needs and interests of the community.

According to (Dwiyanto, 2018) the development of a new culture that is by the vision and mission of the bureaucracy as an agent of public service must certainly be done. The orientation to power that is very strong so far has replaced the orientation to service. Culture and service ethics are very difficult to develop in the bureaucracy because bureaucratic officials place themselves as rulers rather than serving citizens and society. As rulers, they often need services from citizens. Therefore, efforts to develop an orientation and tradition of service to citizens in the government bureaucracy have always encountered difficulties. Service orientation can only be developed if the culture of power that has been developing in the bureaucracy is replaced by a service culture.

Inclusive Village

An inclusive village according to the Inclusive Village Facilitation Guide (*Direktorat Jenderal Pembangunan dan Pemberdayaan Masyarakat Desa*, 2019) are a space of life and livelihood for all villagers that is regulated and managed in an open, friendly manner, and removes barriers to participating equally, mutually, respect, and embrace every difference in development.

The formation of an inclusive village according to (Mutrofin & Widodo, 2020) is one form of implementing government planning and budgeting as an effort to achieve a participatory community. Village autonomy which is regulated based on the *Undang-Undang Republik Indonesia Nomor 6 Tahun 2014 Tentang Desa* has provided openness for the implementation of inclusive villages. The inclusive village itself is a thought born of the spirit to build an independent village movement with excellent service. An inclusive village is an open, dialogical, embracing, and tolerant village.

Inclusive village indicators cover physical, social, and economic aspects. The inclusive village indicator will provide convenience in the efforts of assessment, mentoring, evaluation, to the development of the process of realizing the ideal inclusive village. An inclusive village can be interpreted as a village that can accept diversity positively, a village capable of providing accessible services and spaces for everyone, a village that provides space for movement, develops and participates actively by its needs based on diversity and differences; a village that encourages its people to be positive and contribute to development according to their abilities based on the existing diversity; a village where everyone without exception feels the same security, comfort, and protection.

C. METHOD

The type of research used in this article is descriptive qualitative. The principle of qualitative descriptive research is a method to explore and understand the meaning according to several individuals or groups of people who are considered to come from social or humanitarian problems. A qualitative descriptive approach was used because of the nature of the problem studied, this study seeks to analyze human governance in an inclusive village program for persons with disabilities in Bedali Village by looking at the extent to which the principles of human governance have been realized in the inclusive village program in Bedali Village, Lawang District, Malang Regency. The focus of the research uses human governance principles which include social accountability, education for citizens, equality and freedom, participation, sustainability, subsidized assistance, competition at the global level, adaptive government administration performance, and reliability. This research was conducted in Bedali Village, Lawang District, Malang Regency. The time of the research was carried out in December 2021. In this article, the researchers used interviews, observations, and documentation in data collection. The data sources used are the words or actions of the interviewees, written sources, and photos. Informants in this study were selected by purposive sampling and snowball consisting of the Secretary of Bedali Village, Chair of the Indonesian Social Circle, and Persons with Disabilities in Bedali Village. The data analysis technique in this study uses data analysis in qualitative research according to (Creswell, 2019) has 6 steps, namely (1) processing and preparing data for analysis, this step involves the transcript of interviews, the results of observations, and compiling the documentation into types. -different types are adapted to the source of information (2) read the entire existing data by building a general idea of the information obtained and reflect its overall meaning (3) start coding all data, coding is the process of organizing data by collecting interview transcripts, observations, and documentation and write them down into their categories (4) apply a coding process to describe the domains, people, categories, and themes being analyzed (5) restate the descriptions and themes in the narrative to support the presentation of the discussion and help provide descriptive information (6) make interpreting or interpreting data in a for research, this is in the form of a researcher's interpretation based on the theory of research focus. The validity of the data in this study includes credibility, transferability, reliability, and confirmable.

D. EXPLANATION

Bedali Village is one of the villages in Lawang District, Malang Regency. Bedali Village was designated as an inclusive village in 2019 by the local village government through the Joint Commitment to Disability Inclusive Bedali Village. Bedali Village is one of the initiators of inclusive villages in Malang Regency. The inclusive village program is formed because of the tendency for persons with disabilities to have a high vulnerability to exclusion in development.

There are facilities and training that support health, education, and skills for people with disabilities. In the implementation of public services at the Bedali Village office, there is no difference in service discrimination to non-disabled

people and people with disabilities. It aims to improve the welfare of people with disabilities. According to (Toha, 2014), there are 9 principles that need to be achieved to realize human governance namely social accountability, education for citizens, equality and freedom, participation, sustainability, subsidy assistance, competition at the global level, adaptive government administration performance, and reliability.

Social Accountability

Good governance is governance that builds and one of which applies the principle of accountability. Social accountability according to (Toha, 2014) is a manifestation of the realization and implementation of social responsibility behavior that must be carried out by the state administration. The stakeholders involved in this inclusive village program have committed to organizing an inclusive village in Bedali Village. This is known based on the Joint Commitment to Inclusive Disability Bedali Village which was signed by various stakeholders including the Bedali Village Government, Malang Regency Government Service, hospitals, health centers, and various social institutions. Each stakeholder involved in this commitment has realized the Joint Commitment to Inclusive Disabilities in Bedali Village by their respective capacities and roles.

However, at this time the Bedali Village Government has not provided information on the accountability report for the implementation of inclusive villages in Bedali Village. According to (Rusyan, 2018) the village community has the right to obtain information and monitor the plans and implementation of village development. The unavailability of an accountability report for the implementation of inclusive villages in Bedali Village causes the community to not have access to information about the plans and implementation of inclusive villages in Bedali Village.

Education for Citizens.

Education for citizens according to (Toha, 2014) is understood as part of the empowerment process and can be known through the education system and training activities, available information, and citizen involvement in the realization of good governance goals. Since implementing the inclusive village program, there has been empowerment for people with disabilities in Bedali Village to increase their knowledge and skills. Efforts to increase knowledge and skills are carried out through education and training activities for people with disabilities. For example, there was socialization regarding the practice of general elections, especially for people with disabilities, which was held by Bawaslu. Socialization is used as a means of introduction and awareness for people with disabilities to participate in the implementation of general elections. In addition, to improve the skills of people with disabilities, training is held by the Bedali Village Government, Malang Regency Government Service, social institutions, and universities. The training held for people with disabilities in Bedali Village included a disability workshop, splashed batik, making masks and hand sanitizer, doormats, and coffee preparations.

The availability of information related to empowerment for persons with disabilities is carried out through village meetings, coming directly to the homes of persons with disabilities, and the WhatsApp application. Various methods of

delivering information are carried out so that the information can be conveyed to people with disabilities.

Since declaring it an inclusive village, the Bedali Village Government is committed to raising public awareness about disability and fostering village cadres with an inclusive perspective. Non-disabled communities receive education related to persons with disabilities conducted by the LPMD (Village Community Empowerment Institution) through Community Empowerment Group meetings. Public awareness about disability is an effort to eliminate stereotypes against people with disabilities. Thus according to (Santoso & Apsari, 2017) people with disabilities are no longer seen as people with problems, but the environment is the problem in providing equal access and being inclusive for everyone in the community.

In addition, village cadres with inclusive views were formed to support the implementation of inclusive villages in Bedali Village. Village cadres have the task of providing information, identifying the problems and needs of people with disabilities. Therefore, village cadres are provided with disability inclusive insights because they can establish good relationships with people with disabilities.

Equality and Freedom.

Equality and freedom in the theory of human governance according to (Toha, 2014) are understood as principles that guarantee equality and freedom for all indiscriminately. Efforts to realize accessible health for people with disabilities are through the establishment of a disability posyandu in Bedali Village. Disability Posyandu was formed to help people with disabilities get equal services in society. Disability Posyandu provides health services that are tailored to each type of disability so that a variety of people with disabilities can be served at the disability Posyandu. In the field of education, there are inclusive public elementary schools and Special Schools (SLB) which can accommodate persons with disabilities to obtain an education.

People with disabilities in Bedali Village have access to freedom of assembly as a forum for interaction and appreciation of persons with disabilities through the Lingkar Sosial Indonesia. Lingkar Sosial Indonesia is an organization engaged in the disability inclusion movement. The Indonesian Social Circle also opens members for people with disabilities to be more confident and have a place to interact.

Participation

The principle of participation according to (Toha, 2014) is understood as an opportunity forum for exchanging information and dialogue which is used as an effort to improve the quality of services provided by the government. The village meeting in Bedali Village involved representatives of various groups in the community, including representatives of people with disabilities. The village meeting discusses village development planning and work programs that will be implemented for the next year. The planning is on the agenda in the Bedali Village Government Work Plan (RKP). By involving the community in participation according to (Bahua, 2018), the government will be able to absorb the aspirations of the community holistically by the plans that have been

implemented. Participatory development planning can improve the quality of services provided by the government because development planning comes from complaints and suggestions from the community.

Sustainability

One of the principles in realizing human governance is sustainability. Sustainability according to (Toha, 2014) is a series of interventions with the aim of developing the welfare of citizens in accordance with their profession and in harmony with environmental conditions, regional conditions, and local culture. The empowerment of people with disabilities in Bedali Village is carried out in a sustainable manner for the development of community welfare. The sustainability of development in Bedali Village is stated in the Mid-Term Development Plan (RPJM) of Bedali Village. The RPJM contains the policy directions for the development strategy for a period of five years.

Empowerment activities for people with disabilities in Bedali Village are adapted to the environmental, regional, and cultural conditions of Bedali Village. Like training on coffee processing. Coffee was selected based on the geography of Bedali Village, which is in the highlands and there are coffee farmers around Bedali Village. People with disabilities can take advantage of this condition by making a valuable coffee product. In addition, the training on making splashed batik was also added with the stamps of Mount Arjuno and Mount Semeru as a characteristic of splash batik in Bedali Village. The making of splashed batik is aligned with the abilities of people with disabilities.

Subsidy Assistance

Realizing human governance is carried out by fulfilling the principle of subsidy assistance. Subsidy assistance according to (Toha, 2014) is a capital to handle relationships and provide services to users of administrative service benefits. The Bedali Village Government has allocated village funds for people with disabilities which are intended for training activities, meeting health needs, and fixing accessible facilities for people with disabilities. The allocation of funds provided comes from proposals from representatives of community groups with disabilities and policies from the Bedali Village Government. The allocation of these funds is stated in the Bedali Village Revenue and Expenditure Budget (APBDesa). The APBDesa is formulated based on policies from the Bedali Village Government and comes from program proposals from community groups including people with disabilities.

Competition at the Global Level

The principle of competition at the global level is one of the principles for realizing human governance which according to (Toha, 2014) is an effort to simplify and make the legal system transparent and an effort to improve the quality of administration to achieve social and economic growth of the community. Currently, Bedali Village Government has not made village regulations governing the implementation of inclusive villages. So that the implementation of inclusive villages in Bedali Village does not yet have a guarantee in the form of legislation. Bedali Village Government has limitations in drafting village regulations on inclusive villages. This is due to the lack of

knowledge of the Bedali Village government regarding the legal administration system.

This village regulation regarding inclusive villages is important to ensure and improve the quality of administration. Village regulations have a function to regulate relations between communities, protect citizens' rights, resolve problems fairly, and regulate the course of government for the implementation of inclusive village programs in Bedali Village. Without village regulations regarding inclusive villages, the direction of the program's implementation cannot achieve the goal of being an inclusive village for persons with disabilities.

Adaptive Government Administration Performance

Adaptive government administration performance in human governance according to (Toha, 2014) is a goal that the government must realize through the use of service standards. The success of adaptive government administration performance is achieved if there are efforts made by the government to realize the equality of administrative services for the community. The Bedali Village Government has provided equal public services in the community. The Bedali Village Government does not differentiate the public services provided to the community, both persons with disabilities and non-disabled persons. Equality of public services is one of the goals of an inclusive village.

However, some people with disabilities still experience limitations and obstacles in managing administrative services that are carried out online. Therefore, the Bedali Village Government apparatus will assist people with disabilities in managing the online administration. This is by Thoha's statement in (Anggara, 2016) which states that community service is an effort made by a person/group of people/certain institutions to provide convenient assistance to the community to achieve certain goals.

Reliability

Based to (Toha, 2014) one of the principles of human governance is reliability. Reliability is a balance of relations between the state, institutions, and citizens. Efforts made by the Bedali Village Government to establish good relations with people with disabilities are by involving them in various village activities. The Bedali Village Government opens opportunities for the entire community to take part in village activities, including government. This is indicated by the presence of Bedali Village Government employees who are persons with disabilities. The participation of community groups with disabilities in village deliberations indicates that people with disabilities are invited to dialogue to convey the need for people with disabilities to be involved in the development planning of Bedali Village. Involving people with disabilities in programming is a step to creating an inclusive environment. Inclusion which is defined according to (Probosiwi, 2017) is an approach to build and develop an increasingly open environment, invites entry, and includes all people with different backgrounds.

Human governance aims to create a governance that can manage the relationship between the government and the community to have freedom of choice and the right to be treated equally by the government. In other words, human governance seeks to make the government or public administration

humane. Thus, human governance is the government's effort to create better services, create better regulations, and more open human resource management.

The results of this study indicate that the inclusive village program in Bedali Village, Lawang District, Malang Regency has not fully implemented human governance. Because of the 9 principles of achieving goals, there are still 7 principles that are implemented in the inclusive village program which includes education for citizens, equality and freedom, participation, sustainability, subsidy assistance, adaptive government administration performance, and reliability. The two principles that have not been implemented are social accountability and competition at the global level. Social accountability has not been successful because of the absence of an inclusive village accountability report. Meanwhile, competition at the global level has not been successful because there are no village regulations regarding inclusive villages.

E. CONCLUSION

Based on the results of the research that has been put forward, it shows that the inclusive village program in Bedali Village has not fully met the principles of human governance. Of the 9 principles of achieving human governance goals according to (Toha, 2014), there are still 7 principles that are applied in inclusive village programs which include education for citizens, equality and freedom, participation, sustainability, subsidy assistance, adaptive government administration performance, and reliability. Meanwhile, the principles of social accountability and competition at the global level are not applied. This can be seen from:

1. Even though the stakeholders have realized the Joint Commitment of the Disability Inclusive Bedali Village by their roles and capacities. However, there is no accountability report for the implementation of inclusive villages.
2. The existence of education and training activities, easy access to information on empowerment activities, public awareness education of persons with disabilities, and the formation of village cadres who have inclusive insights in Bedali Village.
3. Accessible facilities for people with disabilities in the fields of education and health. And have the freedom to gather in organizations in Bedali Village.
4. Village meetings involving various community groups in Bedali Village including representatives of community groups with disabilities.
5. Empowerment activities are carried out sustainably. In addition, empowerment programs are aligned based on the abilities of each person with disabilities, and these activities are adapted to the environmental, regional, and cultural conditions of Bedali Village.
6. Bedali Village Government has allocated funds in the Village Revenue and Expenditure Budget (APBDesa).
7. There is no village regulation on inclusive villages in Bedali Village.
8. Equal public services for non-disabled people and persons with disabilities.
9. Establishment of good relations between the Bedali Village Government and the community with disabilities through village activities involving persons with disabilities.

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