An Approach to Effective Village Finance Management through the Use of Simulacra and Hyperreality

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Abstract. The purpose of this research is to examine Jean Baudrillard's views on simulacra and hyperreality in light of the idea of effective village governance. Primary data for this study came from interviews and observations of informants. This study employed a qualitative methodology. Data reduction, data presentation, and data gathering processes make up the study. Findings suggest that Good Village Governance might push people and communities into a hyperrealistic condition where the line between reality and perception blurs. Additionally, this arrangement makes information more susceptible to manipulation, which is something that village authorities, who are responsible for overseeing the money, should be cognizant of. It is imperative that village officials, in this age of inevitable modernity and globalization, fortify the components of professional ethics, moral culture, and spirituality in order to produce officials who are not only competent but also able to serve as positive examples to the rest of society.

Keywords: Financial Management, Village, Good Village Governance, Simulacra, Hyperreality

INTRODUCTION

Legislation No. 6 of 2014 pertaining to villages is an example of the state's endeavor to safeguard and strengthen these communities so that they can grow into robust, progressive, autonomous, and democratic entities that can provide the groundwork for a fair and affluent society. The passing of this Village Law has the effect of giving villages more power to run their own affairs, such as when it comes to financial planning and accounting (Purba, 2017). Consequently, the establishment of a village's identity and survival depend on its budgeting. A village's administration can run its own affairs, according to Dharmawan (2006) and Nasution et al. (2020).

The village authority now has access to sizable finances, thanks to the passage of Law No. 6 of 2014. The relatively significant sums of money, however, will need careful oversight and accounting. The village apparatus and the village head, known as Perbekel, are the administrative components of this type of village government (Panggabean, 2019).

Village heads are required under Law No. 6 of 2014 on Villages to establish a system of Village Governance that is free from nepotism, corruption, and collusion, as well as being open, honest, professional, effective, and efficient. Each village uses its own share of the village budget, which comes out of the state budget (APBN), to run its own government. According to djpk.kemenkeu.go.id, 74,953 villages in Indonesia would receive a total of IDR 72 trillion in the 2020 APBN. There will be an even greater burden on the shoulders of village government personnel to prudently manage the enormous sums allotted to each hamlet. Consequently, the government has also drafted a number of relevant regulations to bolster the transparency of village funds; these include Government Regulation 60 of 2014, which addresses village funds (the funding source for APBN), Government Regulation 22 of 2015, which updates this regulation, and Regulation 113 of 2014, which is the home affairs ministerial decree. Officials in the village are required to learn the ins and outs of good governance as a way to show they understand the importance of having rules to regulate the interactions, responsibilities, and interests of many stakeholders in public and commercial affairs. Excellent village government requires a technical understanding of the principles of good governance (Irawan, 2020).

At the local level, the idea of good governance evolved into excellent village governance, with the goal of bringing the core concepts and ideas of good governance to bear on village administration. It was in that spirit that the 2014 Village Law, No. 6, came into being. One effect of this rule is that it grants more power to individual villages to plan their own economic growth. The financial element, through Village Funds and Village Fund Allocation (ADD), further bolsters this.

The Village will be receiving a sizable sum from the Central Government's Village Fund. The Central Government allocated 60 trillion IDR in 2018, with 59.86 trillion IDR (98.77%) actually going to the villages. With disbursements of IDR 42.2 trillion (or 60.29 percent) as of August 2019, the Village Fund's realization reached IDR 70 trillion; in 2020, it rose to IDR 72 trillion. A total of 74,000 villages received funding from the 434 Regency/City Regional Governments spread throughout 33 provinces. This does not account for any additional monies that may be coming into the village through grants, financial aid, revenue sharing, or village fund allocations. An upward trend is discernible when looking at the average amount of funding received by each town during the previous three years. At an average of IDR 800.4 million in 2018, IDR 933.9 million in 2019, and

IDR 960.6 million in 2020, each village earned its fair share of the village budget. In 2020, 174 State Treasury Service Offices (KPPN) would distribute IDR 72 trillion from the Village Fund to 74,953 communities. The Village Funds of IDR 97,735,184,900.00 have been dispersed by KPPN as of January 29, 2020 (BPKP, 2020).

The burden on village officials to oversee DD and ADD grows in proportion to the size of the allocated monies. Ironically, 676 village officials have been charged with corruption between 2015 and 2020, according to the available empirical evidence. The high number of village officials implicated in corruption cases calls into doubt the viability of village development initiatives that promote good governance, particularly in relation to the values held by the village community. The idea of good village governance appears to be a challenge for village officials, who must make numerous adjustments and changes in perception and behavior to fulfill their responsibilities as village managers, if the village community has its own values and concepts for managing the village. However, before we can even begin to discuss how to implement excellent village administration, we must examine whether or not this notion is suitable for village officials from cultures other than the West, where it is essentially defined and built. Furthermore, there are a plethora of measurement labels and indicators associated with effective village government, all of which appear to be universal truths for which their attainment necessitates a struggle.

While the uniformity of village management principles is a debatable condition, the imposition of good village governance through rules at the village level becomes an obligatory requirement for village officials due to Indonesia's enormous size and cultural diversity. Jean Baudrillard's ideas on simulacra provide a useful lens through which to examine this issue. According to Jean Baudrillard, the primary idea behind simulacra is that symbols and signals have supplanted reality in our virtual world. The victor is the one who creates the most powerful impression. People have taken this view as gospel even if it doesn't square with reality. Truth, as it was believed at the time, did not originate from that place. According to Jean Baudrillard, the simulacra segment covers the time between the Renaissance and the start of the Industrial Revolution. The counterfeit (original forgery) is the most prominent form of fraud in this period, when signals still represent the underlying truth and fabrication is still considered a natural part of life. Here, forgery is probably not going to be able to give you control of the simulacra community.

The best places to look for answers are in creative visualizations, positive analogies, and faithful reproductions of what was once there.

A consumer society's need for symbols has led to the employment of simulacra. Images have become the most sought-after and influential parts of postmodern cultural discourse due to simulation in an information-overloaded world. As a result, what we perceive as reality is actually the result of computer simulations based on models that have no basis in or connection to the real world. The symbols used in simulation have no bearing on the real world. One byproduct of simulation is the creation of an alternate reality in which the simulation itself serves as a reference point. The world of reality is vastly different from simulation. Though they are artificial creations, the language and signs used in simulations provide the impression of genuine realism. Some may find the simulated realism to be just as real, if not more so, than the real thing. Simulating a situation creates a new reality that is separate from the original one (hyperreality). Here, simulation creates a new world—or, more precisely, an illusion of reality that is believed to be genuine.

If simulacra refers to village management based on effective governance, then it's reasonable to assume that good governance, which the World Bank has long advocated and which many countries have adopted (including Indonesia), is just a simulacra construct, wherein the criteria used to measure village development are defined by good governance itself. As a result, progress in the village based on effective village government becomes a need, even though it exists outside of the actual community's reality (hyperreality).

The purpose of this research is to examine Jean Baudrillard's views on simulacra and hyperreality in light of the idea of effective village governance. Doing so helps the village community come up with a better idea for managing their finances.

RESEARCH METHODS

Interviews with pertinent sources serve as the main data collectors in this qualitative investigation. In this study, the location is Mentari Village (name hidden), which is in North Sumatra. The research involves three key stakeholders: the government, local officials, and village communities. In village governance, the sub-district acts as an agent

of the government, responsible for authorizing and holding the village to account. Secondly, the village government is participating in this study. As an executor, the village administration is responsible for bringing about progress in the community through digitization and modernization. On the other hand, corruption cases have implicated certain village officials. This research involves the village community as a third party. All rules and regulations made by federal and state governments eventually make it to the village community. But in actuality, the party that suffers from the moral decline is the village community.

So, here are the people who provided information for this study:

Table 1. Research Informants

No.	Affiliation	Information	Amount
1	Subdistrict	Sub-district Head & Sub-district Secretary	2
2	Village	Village Head and BPD	2
3	Civil Society / Village	Public figure	2

This study makes use of qualitative analysis as its method of data analysis. An example of an inductive method is the analysis of qualitative data, which is based on the facts itself. There are three concurrent processes that make up the analysis: data reduction, data display, conclusion drawing, and verification.

FINDINGS AND DUSCUSSION

Two somewhat different terminologies are simulated reality (also spelled simulation) and simulation. The Oxford English Dictionary offers the following definition of simulacra: "the act or action of imitating with the intention of deceiving." A competing theory could be that it is all an illusion, a superficial resemblance, or an attempt to mimic something else. In order to explain the postmodern world's present predicamenta decline and fall due to the absence of basic distinctions from reality. Baudrillard employs this word or notion. The author Baudrillard reveals in his works that the modern world is fast replacing authenticity with the charm of deceit. The "Simulation Era" as used here is the time period beginning with the removal of all references. Reality has undergone a metamorphosis throughout the simulation era, becoming something other than what it

was before a shape that is hollow and unreal. The boundary between "the real and the fake" has blurred in this age of simulation, and the real and the imagined have become indistinguishable. When the real and the imagined come together, they create a new reality that surpasses both in terms of truthfulness and realism (Alford et al., 2017).

There has been a "landslide of simulacra" that has eroded or perhaps obliterated the once distinct perimeters. Values, facts, signs, images, and codes all come together in simulacra, and they are no longer seen as separate entities. Technological and economic progress, particularly the rise of mechanical reproduction and subsequent electronic creation of the virtual world, have given rise to Jean Baudrillard's concept of simulacra. The medical and health-related fields provide a good illustration of this point: in order to teach aspiring surgeons the ins and outs of the operating room, they often use human simulations, or imitations, as models. A simulacra is "a material image" a photograph depicting many subjects or an object with a certain shape and appearance that does not, however, provide an accurate portrayal of its actual condition (Fox & Miller, 1994).

Simulation, according to Baudrillard's book Simulacra and Simulation, is "no longer a territory, a referential being, or a substance"; instead, it is a "movement by a model of the real without authenticity," where "territory no longer precedes the map, but the map precedes territory/area." In other words, whereas in real life one makes a map after becoming aware of the presence of a territory or after a map represents a territory, in the simulation system it is the other way around. In the virtual world, models shape reality, which in turn becomes a source of cultural, social, and political meanings shared through various forms of mass communication including television, movies, and the internet.

Following this, to illustrate the distinction between simulacra and simulation and to trace the evolution of simulacra or simulacra commands through time, Baudrillard classifies them into three tiers, with the first tier including the practice from the Renaissance until the start of the industrial revolution. Language, signs, and things all have transcendent qualities at this level; they are representations of the natural world that start to shape the imagination (imitation). A gap and dissimilarity to actuality persist in the depiction. Examples of this include the continued use of depictions of either the natural or transcendental worlds in artistic creations.

Although paintings do not always succeed in accurately portraying the natural world, they do attempt to do so. The result is of a higher, more ideal character. As the industrial revolution progresses, the second level of simulacra also takes place. Several detrimental effects of industrialization have caused a change in the representation mechanism at this level. Now that we're at an advanced level of reproduction technology and machine power materialization, the representation mechanism kicks in, meaning that the imitation object is indistinguishable from the original. For instance, pictures, which are quite close to the real thing, have mostly supplanted paintings. At this level, the representation mechanism is just a mechanical reproduction process; it no longer exudes any sense of transcendence. This level of simulation which Baudrillard calls "simulacra" occurs as a result of the influence of science and IT advancements, mass media, worldwide communication, and consumerism. Simulacra has evolved into a hybrid of signals and cultural codes that no longer accurately reflect reality. The term "simulation" is reserved for simulated environments at this level. So, in Baudrillard's view, we've progressed from first-order simulacra (the Renaissance) to second-order simulacra (consumer capitalism) to reproduction of imitation itself (simulation), from imitating actual things to making real things.

The postmodern period has entered a new order without its foundation in reality, according to Baudrillard. In addition to being dynamic and lacking a clear direction, everything is moving aimlessly. Signs and codes have taken over the human race in a simulated kingdom. General principles that are both the sole standard and the sole arbiter of reality have superseded the system of meaning and lofty values that has provided a foundation for comprehending society. A new social order has emerged from the ruins of our old one, brought about by the triumph of modern science and technology as manifested in the realms of advertising, tourism, free markets, and consumerism.

What we call "hyperreality" in the context of simulation is the effect, state, or perception of space and/or substance that emerges from the process. According to Baudrillard, the fetish of the lost object is no longer an object of representation, but rather the ecstasy of denial and the annihilation of its own ritual. The signified disappears and the metaphysics of representation begins, before ideology collapses and reality itself becomes bankrupt. Either way, the world of nostalgia and fantasy takes over, or (reality) becomes a substitute reality for reality. The building blocks of hyperreality are

simulations. "It is always ready to be reproduced"; hyperreality, on the other hand, is entirely virtual and never actually created. Put simply, hyperreality is a simulation that surpasses all expectations in terms of realism, aesthetics, and accuracy.

Here, Baudrillard frequently uses pornography which he considers "more sexual than sex" to illustrate hyperreality. The fast growth of cyberspace, particularly in the realms of television, the internet, and other forms of mass media, led to the emergence of the concept of hypersexuality. Using this cutting-edge equipment, crimes like "fornication" and "rape" stand out like never before, with images that are crystal clear and even more vivid than the original. This insight leads one to believe that hyperrealist societies have a virus or simulation cancer that permeates every level of society, affecting not only the rules and cultural values but also the foundation of reality itself (Miller & Fox, 2015).

All credibility, epistemic standards, and guiding principles have departed from this community. Going beyond function and purpose is possible through hyperreality. Something or someone that has gone too far; someone who has finished. Here, hyperreality refers to a state or circumstance in which something be it sex, a commodity, a medium, or anything else develops to a point where it generates itself, destroying its own goal a point beyond which it should not have developed. Hyperreality, then, is the act of destroying a thing just to get it. A hyperreal world is one where all objects are replicas of simulacrums, which are things that are either fully unreal, detached from their previous social reality, or don't have any social reality to begin with.

The consumer subject is taken on a journey through hyperreal space in this environment, where it becomes difficult to distinguish between reality, fiction, delusion, nostalgia, and alternate appearances in space. Not only does hyperreality duplicate the lost reality, but it also reproduces the unreal world, which includes science fiction, illusion, hallucination, and fantasy, according to Baudrillard. Baudrillard argues that hyperrealism is based on the continuous encoding and disregard of essential aspects of reality. Hyperreality, in this sense, is a representation of decoded reality.

Nowadays, people live in a world devoid of truth, purpose, and substance; they also live in a world where absolute reality is in a perpetual state of flux. The members of a simulated civilization conduct their daily lives inside a preexisting system of signs and

pictures. The typical characteristic of a simulacra civilization is its reliance on sign and code organization. These days, people buy things based on the signals and codes given to them rather than what they truly need. Because of this, modern consumers care little about a product's practicality and usefulness. Humans have a propensity to buy things that help them stand out in a social hierarchy. Consumption of automobiles and apparel, for instance, can serve a higher purpose than just satisfying material needs; for some, the acquisition of such items serves as a status symbol, helping to distinguish them from the masses. As a result, consumer goods with recognizable brands serve as both a social status symbol and a means of identification.

International organizations constantly use their media, networks, policies, economic and political clout, and soft power to promote the idea of good governance within the context of village financial management. The development of an idealized picture of rural life makes the transformation of village communities' cultural values from those of traditional communities to those of modern, consumerist ones all the more apparent. The prevalence of corruption in village entities provides empirical evidence of this. "Recycling or reproduction of objects and events" is the condition of affairs in the simulation universe, where the law of simulacra is applicable. The things seen are digital representations of real-life occurrences or items. Making educated guesses about the real world from representations of it is challenging. Baudrillard describes this as a "crisis of representation"

As a result of globalization, the world has seen tremendous technical advancement. With this advancement, we can see a new reality that surpasses the current one, and that becomes society's new standard. When pictures arrive, facts take a back seat. Societies often accept and even embrace the realm of fantastical ideas and aspirations. Hyperreality refers to a state of the world where something is exaggerated. Reality in its purest form, hyperreality describes a time when representations of reality devoid of foundation and point of reference govern society. The production and reproduction of something real are inherent features of reality. The chosen values undergo a transition in which their use and exchange values become sign and symbol values, which in turn alters the social structure. Things are no longer valued for their practicality but for their symbolic and prestige worth. A great chance for the creation of this exaggerated image has arisen due to the sophistication of technology (Fountain, 2001).

What about the administration of the village's finances? The government is trying to build legitimacy and send a message to the community through this process. With the help of new, easily accessible technologies, the government can enter the realm of simulation. Gualmini (2008) argues that a company's public image efforts may have strong ties to the idea of Good Village Governance.

Worryingly, the data offered becomes nothing more than a symbol and indicator. For instance, in discussing the village fund program, a somewhat critical study asserts that the company views social responsibility primarily as symbolic rather than substantive, so the quality of the disclosure is unaffected by the report's format (Michelon et al., 2015). In our day, sign things have joined real objects as a communal need, therefore vigilance is necessary even in the virtual world. The deeply troubling aspect is when accountants portray the financial situation of the village government as if it were a reality show, complete with sign items and fake realities that appear more convincing than the truth (Ramadhan et al., 2023).

What if stakeholders who depend on financial report information become imprisoned in the reality of false reporting? It would be a nightmare for those who trust in the appearance of this simulated world (Haynes, 2015; Minogue et al., 1998). One side of the double-edged sword that is technological advancement thanks to the industrial revolution is that it allows people to become more detached from reality and even create their own reality—the virtual world. The worry that develops is this. Because of similacra, when these duplicates proliferate, reality dissolves into hyperreality. Rather than mimicking the original, a simulacra exists in the background. The simulator's computations and assumptions are always being fine-tuned, leading to the creation of new realities and simulations. Since this is the case, it follows that accounting theory and practice must be consistent with reality (Meynhardt, 2009). Along these lines, this virtual world must also incorporate spiritual and religious principles into its hyperrealistic accounting system. Developing critical accounting discourse in light of the realities of accounting science and practice, incorporating religious values into business operations, and enhancing the study of state ethics and accounting ethics are all equally significant. To be good accountants, you need to be "restless" in the sense that you challenge everything, find flaws in every version of reality, and refuse to accept any kind of absolute truth, particularly the truth about your own expertise.

CONCLUSION AND RECOMMENDATION

Hyperreality, in which the line between reality and fantasy blurs, could be a social consequence of adopting the Good Village Governance philosophy. As a result, information becomes more susceptible to manipulation, which is something that village officials in charge of finances should be cognizant of. Now more than ever, as the effects of modernity and globalization become more apparent, it is imperative that village officials prioritize the development of morally upright and spiritually attuned officials who can serve as exemplars to the rest of society.

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