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Reform of The Bureaucracy and Local Wisdom: Study on Principles of Lampung
Cultural Values

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Abstract

This qualitative study the bureaucratic reform-reviewed models that can be built by adopting local values in Lampung Province. This value is derived from the principle Piil Pesenggiri of principles. Its consist several principles, Including Bejuluk Adek (Principles of Success), Nemui Nyimah (Choice Principles), Nengah Nyappur (Principle of Equality), Sakai Sambaian (Principles of Cooperation). Principle Nemui Nyimah correlated about science as an important thing to be possessed by every bureaucrat. Then, the principle of the which include significant; Nengah Nyappur willing to listen to other people's opinion becomes the next priority, followed by the principle of Sakai Sambaian. Principle Nemui Nyimah in the context of public service can be defined as the nature of social concern, the principle Sakai Sambaian the which in essence is to show a sense of participation in and solidarity in the community to activities or obligations that must be done, Nengah Nyappur that is willing to listen and react swiftly and responsiveness.

Adoption model of local values in the local government bureaucracy reform identified to do is approach a peaceful street (conciliative approach). The approach was chosen because It provides direction change for the better effectiveness, as well as their patterns of formal legal peacefully adopted to minimize conflicts that can frustrate change in culture and customs bureaucracy. In order to provide a greater degree of success then all the stages of cultural change to be applied.

Keywords: *Reforms, Local Values, Local Wisdom.*

1. Introduction

Government bureaucracy grows and develops with the values that are reflected into their behavior. The values that underlie the behavior of the bureaucracy like citizenships, social justice, equity, ethics, responsibility, patriotism, openness and others actually is the essence of public administration, in addition to managerial values like efficiency and economy (Frederickson, 1997: 4), In addition to values that are universal in the public administration system, in particular the government bureaucracy, there are values that are specific national or local nuances of certain countries.

From the perspective of administrative culture, of course, adopt local values nation wide is needed to facilitate the implementation of the comprehensive reform policy bureaucracy is to make it work more effectively. The benefits of these adjustments universal values invitation of local values nationally have no doubt, this is evidenced by the many principles of organization and public management are adopted from developed countries turned out to be inappropriate and ineffective to be applied in countries Indonesia evolved like this. The failure of the bureaucracy, it is linked to the dimension of culture is the basis and mindset of bureaucrats both generally and specifically in the respective national local countries.

It can be observed among the bureaucracy in Indonesia. In general culture of bureaucracy in developing countries including Indonesia has characteristics in keeping with the concept of "Bureaucracy Sala" are depicted with heterogeneity, formalism and overlapping (Riggs, 1964). The reality is you can not deny in Indonesia. Culture paternalism still be spread in the bureaucracy of our current environment both in central and regional governments. It is inseparable from the past experience of Indonesia under the colonial rule of the day. To streamline the wheels of colonial rule, the Netherlands lifted to recruit employees coming from the upper social strata, and most come from the gentility of the palace (the gentry or nobility). Therefore, the Indonesian bureaucracy both in Java and in almost all local governments in Indonesia, strongly colored by the traditional culture palace in the system of values and a bureaucratic culture today. This cultural aspect of the real challenges for the vision of bureaucratic reform in Indonesia, at the same time that determines the effectiveness of the new regulations in the various aspects of the bureaucracy that has been issued by the Government of Indonesia.

Bureaucratic culture that develops in a particular area can not be separated from the culture and the surrounding social environment. Socio-cultural aspects of either the bureaucracy and red tape surrounding the participating role in influencing the bureaucratic reform process, without the support of social and cultural reform process would be difficult. The failure of the implementation of systems adopted western developed countries are caused by unsynchronized or less attention to the socio-cultural aspects (Kartiwa, 2005). Social environment has a system of norms, value systems, belief systems, customs, even a view of life that has been understood by the members of the community as something that is good and true. System of norms and values is recognized as a guide or reference in the act and behave for their peoples. Therefore, the cultural and bureaucratic culture are two things that always characterizes the lives of its members, just a different application.

The bureaucratic culture also sometimes be colored by local wisdom in an area. Local knowledge is a source of knowledge held by a dynamic, evolving and forwarded by certain populations that are integrated with their understanding of the natural and cultural surroundings. Local knowledge is the basis for decision policymakers at the local level in the field of health, agriculture, education, natural resource management and rural community activities (Caroline Nyamai-Kisia, 2010). Therefore the solution reform bureaucratic culture has the potential to come from local wisdom contained in an area. Local values are charged principle of life for a long time span is expected to be a sticker element changes in behavior that an important part of bureaucratic reform in Indonesia.

2. Method

This qualitative research collecting data in three ways, namely literature which includes reference materials indigenous to the area of research, interviews with informants, focus group discussions and field documentation. It also made the collection secondary data and information releivan for use in this study, including the identification of a model of bureaucratic reform in accordance with existing conditions, as well as through an analysis of some models of best practices that have been formulated, developed or applied to other areas in Indonesia. The analysis used in this study is to model the interactive analysis Miles and Huberman (1992) with the working procedure data reduction, data presentation, verification of data and drawing conclusions.

3. Result And Discussion

3.1 Local Values For Bureaucracy Cultural Reform

The research showed Piil Pesenggiri as defining the concept of self-esteem, shame, and high-minded. In ordinary people, Piil is always interpreted as the dignity of the specific situations or circumstances in a social relationship between people in a particular neighborhood or community (Irianto and Margareta, 2011).

Nemui Nyimah principle, categorized into five (5) indicators; namely manners in the services, indicators of good conduct in the service, indicators of knowledge in providing services which means that officers understand their duties or determine the duties of the job they do, the indicator skill in serving the officers, officers in serving the accountability indicators. Nemui Nyimah can be summarized as suave and open (Hidayat, 2014).

Nengah Nyappur principle, can be categorized into five indicators, namely the first; indicators sociable and friendly in serving, both indicators of tolerance or tolerance in serving the reason is due to the conditions of time, usually associated with hospitality employees. A third indicator of Nengah Nyappur principle is to uphold the principle of the airport (obey the rules, as duties, would not be bribed, etc.). The fourth indicator of Nengah Nyappur principle is the ability of good communication officer in the airport. The fifth indicator is the ability of officers to compete in providing the best service to the community. The reason is there is no sense of competence or competition to provide the best ministry, for example, rapid, timely and not talk when serving.

Sakai Sambayan principle can be arranged into four indicator value; first; convenience of service, both the attitude of responsiveness, the third is communicative and coordinative which meant the ability to cooperate with other employees in the airport service users. The fourth indicator is an attitude that can be trusted to serve the public.

Furthermore, they named "Adok", in the context of public services can be categorized into three indicators; The first is to work hard in serving the community, both as an individual with a proven record of bureaucrats or as part of a work unit, and the third had a pride in carrying out duties as a community service.

Piil Pesenggiri principle is one of the principles contained in the culture Piil Pesenggiri which is a philosophy of life Lampung. Piil Pesenggiri principle inherent in a person can be seen from how a person has a sense of self-esteem, have customary title as an achievement,

politeness, glad to get along with others, and is willing to cooperate with others.

Based on research data, it is known if the principle Piil Pesenggiri including self-esteem, shyness and magnanimous, rated as a very important thing and be the first priority. Next is the principle that such Nemui Nyimah about science is an important thing to be possessed by every bureaucrat, resource study assessed it as being important as well. Then, the principle Nengah Nyappur that include meaningful willing to listen to other people's opinion becomes the next priority, followed by the principle of Sakai Sambaian as well as a variety of other responses that are able to describe the principles Piil Pesenggiri namely Piil Pesenggiri (Principle of Honor), Bejuluk Adek (Principles of Success), Nemui Nyimah (Choice principle), Nengah Nyappur (principle of Equality), Sakai Sambaian (Principles of Cooperation). Principle Nemui Nyimah in the context of public service as the nature of social concern, the principle Sakai Sambayan which in essence is to show a sense of participation in and solidarity in the community to activities or obligations that must be done, Nengah Nyappur that is willing to listen and react swiftly and responsiveness.

Members of the public Lampung armed with a sense of family and accompanied with an attitude like to hang out and make friends with anyone who does not distinguish between religion and levels, attitudes like hanging out and friendly and principles sakai sambayan which in essence is to show a sense of participation in and solidarity in society to something activities or obligations that must be done.

In brief, the description can be simplified into the table as follows:

Figure 1. Identification of values Bureaucracy Adopted From Cultural Values Lampung
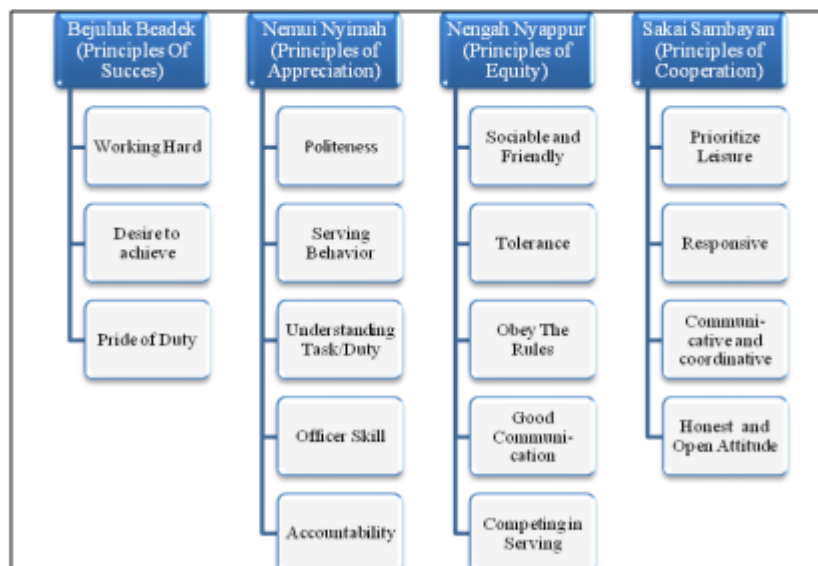
3.2 Bureaucratic Culture Change Strategy Based on Local Values

Aspect to note is the strategy to introduce and adopt the local value is a strategy implementation. This should be taken into account appropriately and clearly. This case demonstrated the urgency of research Sofyan (2006) which states that cultural influences Piil Pesenggiri look more are detrimental to the effectiveness of the organization. His research on the Regional Employment Board North Lampung District concluded that the effect is on Piil Pesenggiri in reality a more prominent negative effect in the organization BKD. Piil Pesenggiri influence on the effectiveness of tested here through three factors in variables between the search factors and resource utilization, individual behavior, and organizational structure. From the study it was recommended efforts that can be done is by repositioning Piil Pesenggiri the ideal concept and disseminate the ideals of the Piil Pesenggiri, and certainly strengthen social control and formal controls on bureaucratic institutions consistently.

Therefore, in encouraging reform bureaucratic culture, changing the organizational culture that became the basis for the establishment of the design of structural change is not an easy matter, required particular form of approach and strategy of the stages in order to change the organization did not cause a large negative impact. In the context of the adoption of the piil pesenggiri Lampung culture can refer to the conception of Paul Bate (1994) on approach to cultural change:

a. Aggressive approach; Cultural change by using power approach, non-collaborative, create conflict, forced nature, its win-lose, unilateral and use decree. According to Schein called structural approach because uproot the existing culture.

In this approach the adoption of the local value of tangible piil pesenggiri done with the support of local leaders, traditional leaders and informal leaders of the community. It takes a series of actions to eliminate cultural or frontally old habits, even with the use of a set of regulations that restrictive or punitive. Because of this, this approach will be effective if it is done through the organization structure of government and social structures that accompanied the mechanism of punishment and reward.

b. Road of peace approach (conciliative approach); The cultural change is done collaboratively, solved together, win-win, integrative and introduce a new culture first before replacing the old culture.

In this approach the adoption of local values is done in a coordinated manner and compromised shared by all parties involved in the cultural change or habits within the bureaucracy. Compromise may occur in the priority choices to be the first value in the adoption and which should not be changed. The introduction of a new culture that is the result of the adoption of the values of the local culture seems to be more acceptable, it's just that there will be a compromise and a shared meaning about the practice of application of these values.

c. Corrosive approach; cultural change that has to do with the informal approach, evolutionary, not premeditated, politically, coalitions and rely on networking, the old culture little by little destroyed and replaced with a new culture.

In this approach the adoption of local value for bureaucratic reform carried out outside the structure and formal sets of rules. Efforts changes are made gradually, without a strategy that gradually and more likely to rely on the willingness to eventually change the culture and old habits into renewable and moving towards the better. However, it took longer to achieve those changes.

d.   Indoctrinative approach; Normative approach using re-training and education programs to the understanding of a new culture.

In this approach the change was made formally in a pattern that gradually and has a clear strategy to achieve. Changes in culture and habits done by conducting various activities that can provide insight into the changes and the attitude of the organizers of the bureaucracy. Education and training are carried out repeatedly to all the State Civil Administrative either still new as well as old. It is possible there is any conflict or ineffectiveness change if you choose this approach, but without a clear strategy and consistent. However, with their cultural values Lampung is the basis of the change of meaning in the initial stages will be more easily accepted.

Furthermore, based on the above approach, Paul Bate (1994) said that there are five (5) stages of cultural change, namely:

1.   Deformative (Phase idea of change) that cultural change has not really happened, merely confirms the idea that cultural change is necessary. At this stage usually occurs shock therapy and exposure to dramatize the need for cultural change.

This phase will begin with the adoption of the identification of cultural values in real terms Lampung that can be implemented into the design of regional policies, both in the form of regulation of regional head and lowered into the description of implementation of ethics and guidelines. Ideas that have been identified in the process of adoption of the local cultural values will be set forth in writing, legally and have the power to be obeyed. Next will be found some who were surprised and seemed resistant to the idea, but a formal approach is made in the design of the protocol will make the parties comply with them.

2.   Reconsiliative (Phase support the idea of change), ie The support of various parties against the idea of cultural change. At this stage of the negotiations on the cultural actors from both the initiator or the drivers of change nor the parties do not agree to change the culture.

This phase will begin with the dialogue between the parties that are resistant to the values of the change by the parties that support it. Negotiations occur in the scope of the priority value is applied and the technical aspects of the implementation of new values, so that it will eventually reach an agreement and weakens the opposition of those who are resistant or do not agree with the change.

3.   Acculturative (Phase communication and commitment) wherein there is an intensive communication to the agreement diperloleh in the previous stage to create commitment. At this stage it is necessary to the process of socialization and education to help the penetration of cultural change.

This stage is characterized by increasingly intense attention from all stakeholders and the exchange of deeper understanding of the values of the new and the accompanying technical aspects. Parties that are resistant and those that support the implementation of the values of these changes creates an outline of a deal that will be carried out jointly. In addition it is characterized also by the effort or activity socialization and training given to civilian state apparatus with the aim of the establishment of the cultural values of more formal that has a high level of compliance.

4.   Enactive (Phase implementation of changes), namely the implementation of the outcome of thought, discussion and debate about a new culture. Implementation There are two (2) forms of personal enactment (each individual act which allows the culture to be part of

their life) and the collective enactment (the cultural actors together to solve the cultural problems that still hang).

This stage is characterized by already drafting the regulations and guidelines or codes of ethics, and he had started the implementation of socialization and training. The next part is the understanding and meaning of the new culture into the personal values of each country as well as civilian personnel melting these new values into the spirit of the local work as a great team. In the end, the whole apparatus of the state civil and area working devices, which built the changes will generate new values, as well as implications to cultural changes and new habits within the bureaucracy.

5.   Formative (Phase formation of the structure and form of culture) that is currently shaping and designing the structure so that the culture of the culture that was once invisible becomes visible to all members of the organization.

This stage is characterized by its overall had almost the entire civilian state apparatus to change the value, it also leads to a bureaucratic culture that lead to a total change. At a later stage resulting change in culture and habits is increasingly embedded and reflected into the activities and performance of the government bureaucracy.

In the model adopted local values in the reform of local government bureaucracy peaceful path selection approach (conciliative approach). The approach was chosen because it provides direction change for the better effectiveness, as well as their patterns of formal legal peacefully adopted to minimize conflicts that can frustrate change in culture and customs bureaucracy. In order to provide a greater degree of success then all stages of Bates cultural change can be applied.

When understood as a set of values which aims to reform the cultural bureaucracy, it can be arranged an adoption model of local values are added to the bureaucratic reform as follows:

Figure 2. Adoption Model of Local Values in the Context of Bureaucracy Reforms in Prov. Lampung
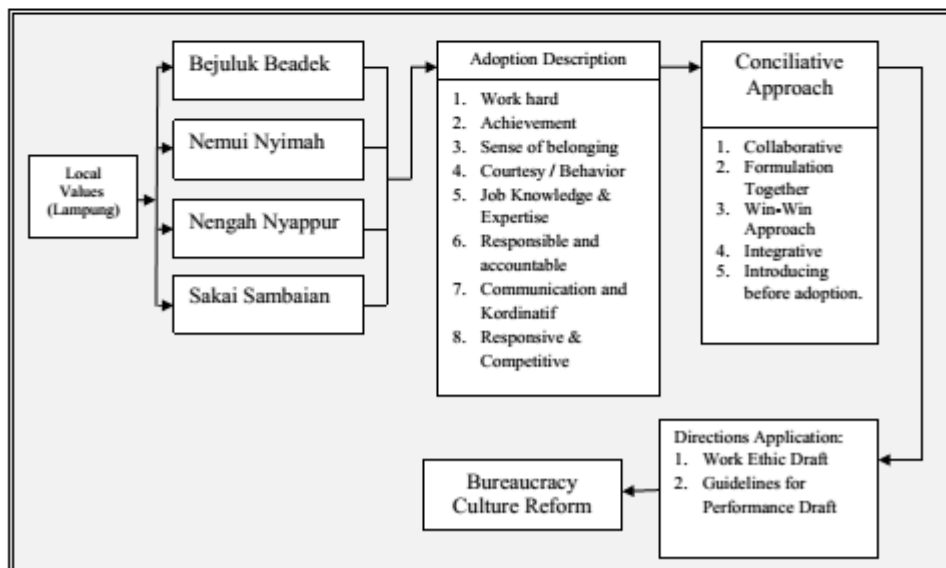
The model identifies the key principles that could be operationalized into organizational performance and employee. Of identification, and then created a mechanism of adoption and application approach to the way of peace in order to minimize potential conflicts and facilitate the absorption principle that value. Concrete form of the creation of the design principles and the value of the adoption mechanism is directed into the form of a draft work ethic and draft guidance performance. The design work ethic basically regulates aspects of personal and social relationships between employees in an organization. Adoption work ethics requires consistency and exemplary in order to achieve optimal success. While the draft guidelines for the performance can be integrated into the mechanism of rewards and punishments imposed on the employee and the organization, so that the achievement of success will be more restrained. However, the application performance guidelines require consistency and control are clear, so that power can be maintained adoption of the principle of the desired value.

4. Conclusion

There are several conclusions that resulted from the previous discussion, namely:

1.   Reforms models can be constructed by adopting the principle Piil Pesenggiri which include self-esteem, shyness and magnanimous, considered as a thing that can be decomposed into several derivatives principles. The first is the principle that such Nyimah Nemui about science is an important thing to be possessed by every bureaucrat, resource study assessed it as being important as well. Then, the principle Nengah Nyappur that include meaningful willing to listen to other people's opinion becomes the next priority, followed by the principle of Sakai Sambaian as well as a variety of other responses that are able to describe the principles Piil Pesenggiri namely Piil Pesenggiri (Principle of Honor), Bejuluk Adek (Principles of Success), Nemui Nyimah (Choice principle), Nengah Nyappur (principle of Equality), Sakai Sambaian (Principles of Cooperation). Principle Nemui Nyimah in the context of public service as the nature of social concern, the principle Sakai Sambayan which in essence is to show a sense of participation in and solidarity in the community to activities or obligations that must be done, Nengah Nyappur that is willing to listen and react sigab and responsiveness.

2.   Adoption Model of local values in the reform of local government bureaucracy peaceful path selection approach (conciliative approach). The approach was chosen because it provides direction change for the better effectiveness, as well as their patterns of formal legal peacefully adopted to minimize conflicts that can frustrate change in culture and customs bureaucracy. In order to provide a greater degree of success then all stages of Bates cultural change can be applied.

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