

LOCAL CULTURE IN SERVICES AT THE ONE DOOR SERVICE OFFICE OF SINJAI REGENCY

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ABSTRACT

This article aims to analyze the functions of bureaucracy and public services on a one-stop integrated system, as well as analyze the relationship between organizational culture characteristics with a bureaucratic system that relates to local cultural values in Sinjai district. This study uses a qualitative research method with a descriptive approach to provide an overview of the conditions of public services and bureaucracy in the SINTAP Sinjai District office. Data collection is done by using in-depth interviews with informants and observations of the service system that has been carried out. The results of the study were obtained: first, the public service system and the bureaucracy have experienced dynamics that refer to forms and service systems. Second, the role of organizational culture in public services and bureaucracy in terms of leadership and cooperation related to cultural values is a guideline in relations patronage, and third, the form of socio-cultural relations functions in the connection between local culture and bureaucracy, and local culture with public services.

Keywords: Culture, local, Sinjai, bureaucracy.

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The main task and function of the government bureaucracy is to carry out public services as a manifestation of the government's duty to realize public welfare. Bureaucracy is a government instrument to realize efficient, effective, fair, transparent and accountable public services. This means that to be able to carry out government functions properly, the bureaucratic organization must be professional, responsive, and aspirational towards the various demands and needs for service to the community.

Public services so far in Indonesia have generated many interpretations of implementation and vary greatly in each region and sometimes a form of bureaucratic irregularities. Although public service policies are implemented nationally, they are very uniform in terms of structure, rules of service, systems and public service standards. However, the influence of local culture is very significant for public services in the region.

Paying attention to Indonesia as a country with very heterogeneous community conditions with approximately 300 ethnic groups, the enormous heterogeneity of society has its own system of cultural values and norms. Culture is a reference for thinking and acting, very influential on life attitudes and behavior patterns in society. Culture has a very broad meaning and its meaning is very diverse and is a symbol system that is used by humans to interpret life. The symbol system contains value orientation, the point of view of the world, as well as

a system of knowledge and life experiences. The symbol system is recorded in the mind which can be actualized into speech, writing, painting, attitude, movement, and human behavior.

This very diverse understanding of culture occurs because of the diversity of cultures called local culture. Local culture is more of a value system that is exclusively owned by certain ethnic communities, even at the sub-ethnic level. The variety and diversity of cultures will color the variation in patterns of behavior in the community where the culture applies. In this context, the behavior of individuals in the organization cannot be separated from the influence of the characteristics of the developing locality of culture. Bureaucracy, like other organizations that cannot be separated from the influence of the cultural environment, in its activities is also intensively involved through patterns of interaction formed within it with a system of values and local culture. The bureaucratic culture that develops in a particular area, for example, cannot be separated from the cultural pattern of the surrounding environment.

Examples of cases in South Sulawesi originated from major kingdoms, such as the Kingdom of Gowa, the Kingdom of Bone and the Kingdom of Luwu. The moral nobility of the aristocrats of the past that resulted in the obedience and respect of the people as well as the service of the king or ruler. Apparently, this pattern became the practice of government bureaucrats today. Respect for aristocrats maintained between bureaucrats and traditionally recognized by the community has implications for the ineffectiveness of public services. Some research results relating to local culture in an organization have been carried out by several previous researchers, Rivai (2011), Serfianus (2014), Safriadi (2017), Yusuf (2017), and Hardianti (2018).

They found in studies carried out regarding organizational culture that relates to values. Research conducted by Rivai entitled the work culture of government bureaucracy in improving public services draws a conclusion that public services and bureaucratic systems do not intention to pursue return (profit) but do not have to ignore the quality of services provided (Rivai, 2011).

Then the second study was conducted by Serfianus entitled regarding public services at the integrated capital coordination and licensing agency in Nunukan district. His research draws conclusions about bureaucratic behavior in terms of aspects of work obedience, work perseverance, accountability, job satisfaction, and work discipline in the minimum category both in the provision of public services. Then in the components and sub-components the service quality is also in the minimum category either (Serfianus, 2014).

Anthropological research specifically by organizational culture related to local culture was carried out by Safriadi (2017), Yusuf, (2017), and Mungsi (2018) found several important points regarding organizational effectiveness supported by local cultural values in the organization. The function of local cultural values becomes a behavioral foundation for all parties that are related to the operational standards (SOP) of each company (Safriadi et al, 2016).

This paper specifically explains the local Bugis cultural values used in the office service system. In a formal organization these cultural values are considered as one of the methods used in carrying out basic tasks and functions as government officials.

RESEARCH METHOD

The research method used is qualitative by using several data collection techniques, explicitly observation, interviews, and directed discussions to several research informants. This research was conducted at the Sinjai district Investment and Integrated Services Office (DPMPTSP) office.

The informants in this study consisted of several structural officials in the office, employees, and communities who used DPMPTSP services both licensing and not licensing. Observations were made to look at some important practices in services that use local cultural values. Interviews were conducted to informants using interview guidelines that had been designed before the study, the main purpose of which was to explore the knowledge of informants regarding the services and local culture that they still understood. Focused discussions were carried out in terms of obtaining similar perceptions regarding local culture, analysis carried out by conducting data classification, data reduction, and drawing conclusions (Sugiyono, 2013).

RESULT AND DISCUSSION

Sipakatau and Sipakainge in the SINTAP Office in Sinjai Regency

In a modern organization such as the Sinjai Regency's Investment Office and One-Door Service office, the value of civil servants, and sipakainge is not only a cultural value which is recognized in society but also applied in action. This means that in life and life are included in the interaction of the apparatus in the SINTAP Sinjai District office, the three values are even unifying, so they will feel complementary.

The form applied in the action of attention of superiors towards employees is needed in creating a comfortable and conducive organizational condition. In the implementation of licensing services, the attention of the Head of Licensing Services Division to licensing staff which is able to provide direction and remind each other. Therefore, all group members can work together and work sincerely according to their respective duties. It is indeed to assist in achieving organizational goals and also in giving his motivation and must be able to encourage licensing staff to work hard and foster subordinates well, and therefore creation of a good and harmonious working atmosphere.

The concept of the value of brotherhood or in terms of positioning humans as noble creatures of God must therefore be valued and treated well which is implemented in pleasant social relations characterized by the existence of intersubjectivity and mutual respect as fellow apparatus with superiors in the process of holding licenses at the SINTAP District Office Sinjai. From field studies to get maximum results in service, the Head of Licensing Organization always provides guidance and motivation to licensing staff in carrying out the licensing service process.

From the results of the field study, the attention of the Head of the Licensing Organization was already good, because when one of the licensing staff had a problem, the Head of the Licensing Department adopted an approach to find out the problem and how to solve it without harming any party. The attitude shown by the Head of the Licensing Organization reflects the attitude of the brother or all of his staff. By providing the best solution and does not want to harm anyone because in his view all his staff are human beings who must be treated equally in accordance with all rights under any circumstances.

The next phenomenon illustrates that the attention of superiors to employees at the Sinjai Regency Investment and One-Stop Service Office (SINTAP) has been said to be good and also the support given by superiors to employees seems good. Reminding each other among the apparatus in the SINTAP Office shows the actions of the Sipakainge value. This condition makes the service system in the office work effectively.

The pangadereng value regarding Power and Authority in the SINTAP Office

Pangadereng elements, to be exact Ade '(adat), Rapang (law), Wari' (rules of national rank difference), Talk (speech, talk), and Sara (Islamic law), which are meant by these elements is the principle: (1) Mappasilassae, revealed in adhere to manifestation so that there will be harmony in human attitudes and behavior in treating themselves in the pangadereng. In his operational actions, he declares himself in efforts to prevent before it occurs as an act of salvation. (2) Mappasenrupae, revealed in ade 'manifestations, for the continuation of existing patterns in advance for the stability of development that arises. This is stated and manifested in rapang. (3) Mappallaiseng is revealed in ade 'manifestations, to provide clear boundaries about the relationship between humans and their social institutions, so that people avoid the absence of order, and chaos. This is identified in the wari. (4) Mappasisaue, revealed in ade manifestation 'to inflict pain on every violation of ade' stated in speech. This principle has the existence of legality and repressive guidelines which are very consequently carried out. This principle is complemented by siariawong which is manifested in ade's manifestations' to declare the same treatment, educating everyone to know right from wrong. Sara 'is a rule of Islamic law which is an element of the pangadereng.

For the Bugis Pangadereng community is the most important element in his life. This is due to: (1) Bugis humans have totally accepted adat in the life of their socio-cultural system and have given birth to firm convictions and beliefs that only by guided guidance can peace and peace of life be guaranteed. (2)

The social system based on the regulations of the civil servants has shaped the behavior patterns and views of Bugis human life. They believe and are aware that only with the pattern of their lives, their leadership and all forms of social interaction in social life can be realized. (3) Inside the committee there is an essential element of trust that must be obeyed. Because with that manager, the pattern of behavior is guided so that leaders can be more honest, wise, and siding with the people. For Bugis people, adat is everything. A person is only subject to customary rules according to agreed laws. Adat promises their freedom and no one can force him to do something contrary to adat. The community together with its leaders determine their future destiny.

Arbitrary treatment of a ruler has no place in the pangadereng system. For Bugis people, adat is their master, not a ruler. Both leaders and the public must submit to and obey custom or applicable law. Lontara has placed humans in a very important position. He occupies a position as a subject who has an active role in the life of society and the state. In the life of the state, the people are everything. When in a case, there is disagreement between the leader and the community, then it must be returned to the people. Furthermore, theoretical constructs that have been embedded in the minds of the people in general must have a proper place in the world of reality, from the leaders to the people.

Spirit, Cooperation and Loyalty

The enthusiasm, cooperation and loyalty of the working group are also things that need to be considered in order to measure effectiveness. The spirit of work is the desire and sincerity of

someone doing a good job and disciplined to achieve maximum productivity. Cooperation is a joint activity between two or more people to achieve the same goal. Collaboration will unite the power of ideas that will deliver success. As well as work loyalty is service and obedience to organizational rules in carrying out a task assigned by the organization.

In the service of providing licensing for SINTAP Office District, Sinjai Regency, the high level of morale and initiative and loyalty of employees in performing services will be reflected in the time discipline of individual employees. Time discipline here is interpreted as an attitude or behavior that shows obedience to working hours which includes attendance and compliance of employees during working hours and employees can carry out tasks in a timely and correct manner.

Loyalty attitude has been instilled into each individual in the Licensing Service Office (SINTAP) of Sinjai Regency because they are aware of the obligations that they must fulfill in accordance with the regulations that have been applied in the SINTAP Office. However, from the observations of the authors compliance with regulations in this case discipline working hours are still lacking where only Monday morning apples are held, on Tuesday-Friday there is no apple activity in the morning. Also because of its absence of activities appears at 07.30-08.30 at the SINTAP Office due to the absence of applicants visiting at around that hour and when 8:00 a.m. the door is still locked. It means that the employee inside the office is still one person because the employee cannot serve when only on his own due to the presence of counters that require at least one employee each.

From the results of the field study it can be said that the cooperation in each stage of the licensing service process can be said to be good based on the results of interviews and the authors can say the indicators of the Spirit, Cooperation and Loyalty Working Group at the Licensing Service Office (SINTAP) in Sinjai Regency employee time discipline is still very lacking that is used in measuring work morale and work group loyalty. However, working group cooperation in this case every stage in the service process of granting permission can be said to be both the Licensing Service Office (SINTAP) of Sinjai Regency.

CONCLUSIONS

Bureaucracy is a systematic organization based on general rules that are formed through decisions determined by the Bupati, and decisions made by the Head of Service, for a certain period. Thus, systematic bureaucracy or organization can change if there is a change in the Regent, and the Head of the Office is related. It means that there is also a change in the process level. Changes in the level of the process are nothing but referring to public services, which may be on the one hand, the previous process has been felt simple by the community of service users, and then must feel the complexity of the service, or vice versa.

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