

THE POSITION OF SASAK AND BALINESE LOCAL WISDOM IN THE IMPLEMENTATION OF PUBLIC POLICY IN INDONESIA

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Abstract: *The purpose of this research is to pay attention to how the position of local wisdom in the Sasak and Balinese people in implementing public rules, and what efforts are being made through the authorities so that public guidelines made in the future are in line with local understanding. This study uses the concepts and theories of local wisdom and evidence-based policies. This study uses a descriptive qualitative method supported by various literature and documentation. The results of the study explain that the causes of local wisdom in Indonesia can change due to cross-cultural influences, globalization, local government policies, and intercultural relations. The current uncertain condition of globalization causes local governments to frequently make new policies; As a result, policies often influence and conflict with local wisdom. The key achievement elements in determining compliance with government regulations are stimulated by using five elements, in particular lots of hard evidence, conversational aptitude, network participation, pilot initiatives, and communication competence, governments and legislatures have not implemented all of them. those elements. It is hoped that local governments can make regulations that protect local wisdom to be included in national law. The goal is to maintain community values and increase community participation.*

Keywords: *local wisdom, culture, customs, public policy, public communication*

1. Introduction

Indonesia is a country with a variety of strong cultures. This culture has become strong because of the habits that are rooted and passed down into people's daily habits. Customs then become traditions and shape culture and characterize local wisdom. Each province has differences between one local wisdom and another as a community characteristic. In some provinces, such as Aceh, West Sumatra, Bali, Lombok, and South Sulawesi, there is an accumulation of culture with religion, which gives rise to uniqueness in culture. In Yogyakarta, the accumulation of Javanese culture, kingdom, and religion occurred assimilation that had been intertwined for almost several centuries. According to Soebekti (1964), various provinces in Indonesia have a homogeneous concept of togetherness and have a variety of philosophies about life which, in its implementation, can be said to have ethnic characteristics (Samudra, 2016a). With their true traditions, community groups in Minangkabau, Aceh, Bugis, Sasak, and Bali easily formed communally. They were immediately able to take policies responsively and quickly in the concept of deliberation. Such strong colonial and external influences did not dilute society's decency, morals, and ethics and did not destroy established traditions. Their local wisdom is unique because various local decisions that have become traditions that start from customs and are elevated to local wisdom are well maintained and maintained (Samudra, 2023b).

In many local governments, public policies implemented nationally are observed and adapted to local customs. For example, the highway traffic police, the state apparatus that enforces the law, cannot enforce policies when some community members carry out traditional activities wearing wearing or going to pray to wear a Hajj skullcap, not helmets required by law. Police are powerless to stop and stop motorists, even though the policy regarding helmets is made in the form of a law that applies to all regions of Indonesia. In Bali and Sasak, we do not find buildings that are taller than temples because it has become a decree and respect for the holy house. There is also no conceptualized flyover with the same or more height compared to the temple. This provision of tradition is also called local wisdom. In Papua, Banten, Jambi, Bali, Lombok, and Kalimantan, the Anti-Pornography and Pornoaction Law (UU-APP) is pending to be enacted. The law requires them not to wear modest clothing (A. Samudra, 2023).

In contrast, traditional societies consider their clothing to be clothing worn for generations by their ancestors and clothing as an art. In Indonesia, we finally know that public policy clashes with local wisdom, and public policy is powerless – without charisma – to stop local wisdom. This happens because the central Government does not start planning bottom-up policies.

There is much to explain how the influence of cross-cultural relations, economics, public administration, and globalization affects local wisdom. From the perspective of values, it can be seen, for example, in ethical values, that is, what was considered good in the past culture is not necessarily so for the present. What was considered natural and accepted in past cultures may now be considered strange, or vice versa. It can be seen how people respond to the way of dressing today, revealing clothing models considered natural, but not so with people in the past. Likewise, how men and women get along

differs according to the cultural understanding of the past and the people of now (Sartini, 2004).

In the context of religious values, the relationship between religion and cultural development also shows the same thing. How religious Indonesians will be in the future may change due to outside influences and government policies. This shift causes cultural appearances to differentiate between the past, present, and future. In the context of intellectual values such as health problems in healing diseases, Indonesia is very rich in intellectual experience about medicine with traditional medicine to those that utilize supernatural powers. There are many opportunities for the development of local wisdom discourse. The various forms and functions can be seen in the presentation at the front of this paper. In addition, local wisdom can be approached from the values that develop in it, such as religious, ethical, aesthetic, intellectual, or even other values such as economics, technology, and others. The wealth of local wisdom becomes a fertile enough land to be explored, discoursed, and analyzed, considering the factors of cultural development that occur so rapidly. This paper this study highlights how the position of local wisdom in the implementation of public policies in Indonesia; what are the Government's efforts so that public policies made in the future are distinct from local wisdom.

2. Methods

This study uses descriptive qualitative research supported by a phenomenological approach to obtain very high quality and valid data. Data is useful for analysis and will later be poured in the form of descriptive words to find out what phenomena are going on and to understand behavior, views, attitudes and so on in depth regarding public policies and local wisdom. Determination of the selected literature in this study using a purposive sampling technique. Data collection technique is done by selecting documentation. Data analysis and data interpretation techniques used the technique proposed by Miles and Huberman (1992: 15-19), which included data collection, data reduction, data validity testing, data presentation, and drawing conclusions.

3. Literature Review

3.1. The Concept of Local Wisdom

Local wisdom can be understood as a human effort using intellect (cognitive) to act and behave towards something, object, or event in a certain space. This understanding is arranged etymology, where wisdom is understood as a person's ability to use his mind to act or behave because of a judgment of something, object, or event. Local specifically refers to a limited interaction space with a limited value system as an interactive space designed to involve a pattern of relationships between humans and humans or humans with their physical environment. The interaction pattern that has been designed is called the setting. The setting is an interaction space where a person can arrange face-to-face relationships in his environment. A life set that has been formed directly will produce values. These values will be the basis of their relationship or become a reference for their behavior.

Teezzi, Marchettini, and Rosini (in (NA Ridwan 2007: 3) say that the end of this sedimentation of local wisdom will manifest into tradition or religion. In traditional societies, local wisdom can be found in hygiene, sayings, Basanti, admonitions, mottoes, and ancient books inherent in daily behavior. Local wisdom is usually reflected in the long-standing habits of people. The sustainability of local wisdom will be reflected in the values prevailing in certain community groups. These values become the grip of community groups that will usually become an inseparable part of life that can be observed through their daily attitudes and behaviors. This sedimentation process takes a very long time, from generation to generation. Sartini (2004) explained that in the discipline of anthropology, known as local genius. Local genius is a term that Quaritch Wales first introduced. Anthropologists discuss this notion of local genius (Ayatrohaedi, 1986). Local genius is also cultural identity, the identity / cultural personality of the nation that causes the nation to be able to absorb and process foreign cultures according to their character and abilities. Moendardjito (in Ayatrohaedi, 1986: 40-41) states that regional cultural elements have the potential to be local geniuses because they have been tested for their ability to survive until now. Its characteristics are being able to survive against outside culture, having the ability to accommodate elements of outside culture, having the ability to integrate elements of external culture into the original culture, having the ability to control, and being able to give direction to cultural development.

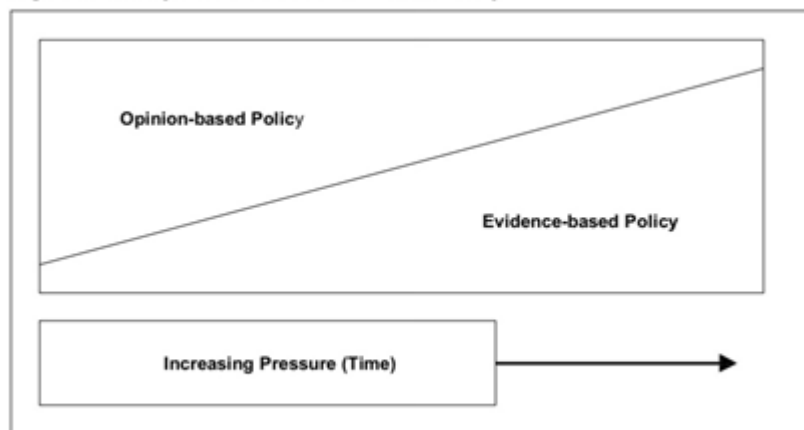
Customs are tested naturally and undoubtedly of good value because these habits are repeated social actions and experience reinforcement. If society does not consider an action good, it will not experience continuous reinforcement. Movement naturally occurs voluntarily because it is considered to contain goodness. Bad customs will only occur if there is coercion by the ruler. If so, then it does not grow naturally but is forced. Balipos (2003) contains the article Patterns of Balinese Behavior Referring to Elements of Tradition providing information about several functions and meanings of local wisdom, namely functioning for the conservation and preservation of natural resources, human resource development, as advice, beliefs, literature, and taboos; social meaning, e.g., communal integration ceremony, social meaning, e.g., agricultural cycle ceremony; Ethical and moral means also mean political, and autonomous because it has sacred values to encourage regions towards an autonomous society. From the description of these functions, it can be seen how broad the realm of local wisdom is, ranging from the very theological to the very pragmatic and technical.

3.2. Evidence Base Policy

Public coverage ideas have undergone speedy development nowadays. The idea of evidence-based total policy (EBP) was added in diverse advanced and developing international locations. As widely known, EBP is used to investigate economic, poverty, and health guidelines concerning many public establishments in the United States of us. this may be seen in the implementation of EBP in the UK and Tanzania (Sutcliffe & Courtroom, 2005). Curiously EBP advocates an additional rational, rigorous, and systematic approach. EBP is based totally on the idea that policy decisions have to be more knowledgeable by way of to be had evidence and include a rational evaluation. This is because of the fact tips based totally on systematic proof supply higher consequences.

This method moreover incorporates evidence-primarily based practices. EBP is seen as crucial to be carried out in growing countries as it has a more precise-sized effect and additional capacity for exchange. As an example, the Tanzanian government has carried out a manner of healthcare reform in which little one mortality fees have decreased through the usage of extra than forty% in pilot districts. This has a look at uses the EBP technique to peer the fulfillment of fundamental training policy devices in Indonesia. In comparison, the internal evaluation of easy training might be analyzed with an excellent technique. The EBP model may be seen under:

Figure 2: The Dynamics of Evidence-based Policy

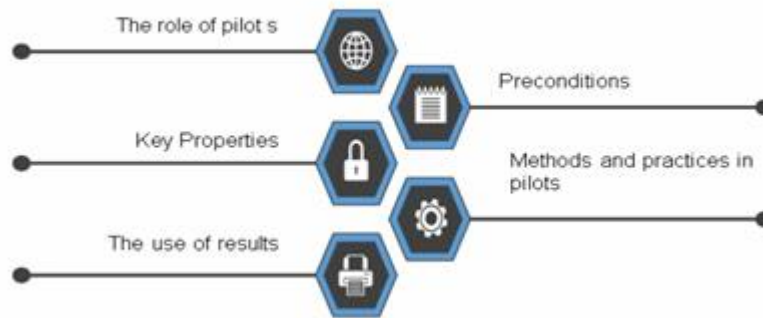


Source: Sutcliffe and Court, 2005:1, adapted from Gray (1997)

Davies (2004: three) added that during imposing EBP, four crucial conditions have to be met: a). capable of placing the quality available evidence from studies inside the middle of coverage improvement and implementation; b). The center of EBP is in the insurance system manner; c). no longer based totally on opinion however proof; d) proof must be a rational, essential, and professional approach for every insurance, software, and mission. Shaxson (2005: 102-103) offers critical situations for EBP to run more easily and effectively: a). choice-making functionality to recognize the insurance and change environment; b) The potential to examine the effect of changes that arise from the policy just so specific insurance alternatives may be determined from all; c). The coverage options should have strategic relationships, outcomes, and targets; d). speak to others to assist gain insurance dreams; e). talk about the excellent coverage options with an open-proof base.

The interesting element approximately EBP is that it should be examined as a pilot task earlier than a policy is drastically finished. Coverage pilot duties are used to check guidelines before they may be applied and reviewed by means of the government. Pilot projects ought to make at least 20-30 suggestions on how the pilot assignment needs for used in policymaking. The parent beneath explains as follows:

Figure 3: Testing Policy Ideas



Source: Sutcliffe and Court, 2005:32-33).

In Indonesia, the implementation of EBP has but to gain an important vicinity in modern day long term. maximum public guidelines in various fields are primarily based totally on something other than strong proof. Public coverage, in education, is based totally on something apart from the bottom-up concept, but policies are made because of the authority's desires, no longer network wishes. Many education policy surveys are carried out at the university level, which the Ministry of Schooling needs to do manually. The assignment vicinity of the Ministry of Training desires to be wider and greater comfy, with minimal delegation in each province and metropolis/district. They must be cognizant of spurring backwardness with the resource of comparing the improvement of neighboring nations in order that they do now not cognizant of advancing fundamental schooling, which is the maximum essential factor. As a result, in this take look, we can see the assessment of the contribution of EBP wondering to the condition of simple schooling in Indonesia that may be performed in the future.

4. Result

The theories of public administration that develop today have at least reached four important things, namely shifting the paradigm of rule government towards good governance (Richard Aronson, 1985), changing the pattern of bureaucratization services to a service quality approach (Eliansen & Koiman, 1993), the paradigm shift of public expenditure to public revenue (Eric et al., 1985) and performance measurement based on mere financial factors leads to excellent organizational performance measurement (Shingeo et al., 1995). One of the cores of good governance is community participation in decision-making. Although this concept is an old concept with the name bottom-up, in its implementation, Indonesia is one of the countries that need to be more serious about applying the bottom-up concept. As a result, in the implementation of government programs, it is often different from the expected results.

Osborne and Gaebler (2007) describe that current governments need to remember that their authorities are central authorities belonging to the network that transfers its manage authority into the arms of the community. The network is empowered to govern the services supplied by using the government bureaucracy. With management from the public, civil servants (elected officers and politicians) will have a

higher commitment, care extra, and be extra innovative in fixing troubles. EBP calls for several things in order that public regulations are constant with the community's wishes. The analysis of the EBP requirements is defined by means of the consequences of in-intensity interviews with professionals as follows.

4.1. *Much solid evidence*

Among the most important factors in formulating policies in the future to avoid a clash with local wisdom is that every policy formulation plan must pay attention to valid evidence (much solid evidence). The public conversation professional defined that what is meant is valid proof that may be regarded by engaging in field studies amid the network, regarding conventional leaders, non-secular leaders, and surrounding groups. Conducting their studies and involvement requires a long process, at least 6-12 months. The more evidence in the field, the more input to develop quality public policies supported by all levels of society.

4.2. *Their ability to communicate.*

In various provinces, many cultures have developed and established, but then among them became extinct. For example, the creation of hectares of new oil palm land destroys the communal system of farming communities. Subculture has been defeated through diverse public guidelines that have emerged recently to help foreign traders. When traditional houses are annihilated, a guilty leader goes to jail, and shame, morals, and values cease to shield in times of corruption that Easterners have abandoned for years. Accountability is wasted, although the desire to become a good governance country is often heralded. The guilty person in this country can return to the Government. The ways of making decisions by deliberation have also begun to be abandoned, which is characteristic (local wisdom); everyone in the House of Representatives tends to make decisions forcefully because of certain interests. People feel that public policy is impartial to morals and values and impartial to small people. Every public policymaking is under pressure from external factors. Thus, public policy needs to improve its implementation in Indonesia.

4.3. *Many communities were involved (Community Participation)*

In in-depth interviews with public policy experts, they explained that governments at the central and local levels need to form value systems well, tend not to maintain them, and do not develop systems that can solve various problems. Thus, community participation needs to be better formed. Public participation is only seen in the political system, which is manifested in the form of parties and elections. Participation has the principle that everyone has the right to be involved in decision-making in every governance activity. The impact of not forming active community participation is the non-accommodation of various community arguments and the non-representation of lower-level interests. Therefore, various decisions drafted with the process cannot be implemented (Dunn, 2004; Nugroho, 2008).

Worse, some of the results of public policies in the form of local laws and regulations cannot be implemented properly. Every policy eventually tends to be forced.

For example, we can see the Education System Law that does not voice various proposals from every university, the Blasphemy Law, the tax law that always comes from above, the Manpower Law, and regulations on people with low incomes at red lights. A judicial review of the articles in the later law submitted by various institutions to the Judicial Commission shows that the public has begun to be critical of every decision in the form of public policy taken only based on the wishes of the upper class. Implementation clashes often occur in the lower circles when policies begin to be implemented. Implementing barren policies, which consume energy and thought, occurs in almost all sectors, including public policy, in the form of legislation. Taxation is imposed at high rates. Indonesia is one of the countries that apply the highest tax rates globally. Compared to the USA, which applies the highest rate of 33% to income tax, Indonesia is more than 35%. Implementing the Taxpayer Identification Number (NPWP) policy for working residents and their income below non-taxable income (PTKP) is an inefficient policy. It spends paper to conduct tax reports every month and every year. No wonder, then, we became famous as a country that is wasteful and does not favor the small people.

In planning a good public policy, experts explain Osborne's opinion that the current Government must be responsive, called an anticipatory government, a forward-thinking government. In this case, the Government tries to prevent problems from arising rather than providing services to eliminate problems. They use strategic planning, giving visions of the future, and various other methods to see the future. The Government at the central level consisting of ministries is well coordinated. This trend also occurs at the provincial and city/district levels, where each agency will also run under good coordination to protect local wisdom.

4.4. The existence of a Pilot Project

In West Sumatra province, the local Government can make policies that support local wisdom, namely motivating Minang, overseas people with 'gebu minang, and pulling balsam to increase regional revenue (A. Samudra, 2023). Millions of Minang people who are overseas send some of their income to regional development, which in turn contributes to increasing the flow of money circulation in the province and, at the same time, increasing regional revenues. Therefore, local wisdom should be used as a trigger for increasing regional revenue. Local wisdom that local governments cannot utilize can backfire, for example, the powerlessness of local governments in improving the economic system of the bottom community. Pedaling for local municipalities/regencies in Lombok and Bali needs to be analyzed more usefully to form a new value system. This effort is intended so that there is support from the community (local wisdom).

5. Conclusion

In the end, it is necessary to give some important recommendations, as follows: It is necessary to formulate the existence of a Law on Local Wisdom immediately. The benefits obtained by the existence of this law are that this law can cover every local wisdom in each province; to avoid clashes in the implementation of public policy, obtain support from all levels of society, the preservative morals, ethics, and values of society;

With the support of the lower layers, it can increase community participation as part of the concept of good governance. NTB and Bali Province need to develop a plan for using local wisdom in a win-win solution to spur NTB and Bali Province to become an independent region. The Government can take advantage of existing local wisdom by utilizing community support through deliberation and community participation in social policies to increase regional revenue. An example of this can be seen in the Minang community. Lombok and Bali can emulate in other forms, such as pedaling support in full coordination from the Government to continue to increase regional revenue receipts not only from parking levies but their recommendations/invitations to entrepreneurs and community members to be more active in improving the economic sector and paying hotel and restaurant levy taxes. It is a matter of how local governments immediately package various ideas and create them through mutually beneficial cooperation.

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