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STRENGTH OF LOCAL WISDOM
IN IMPLEMENTING GOOD GOVERNANCE
IN POLEWALI MANDAR REGENCY

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ABSTRACT

This paper is directed to identifying the local government's ability Mandar in integrating local values in the governance process by observing the local values that exist and existed among the community. Good Governance to be one important benchmark in the implementation of the system of governance, including in the area. Almost all local governments are trying to apply the principles of good governance in the implementation of tasks and functions, although likely to still constrain. One of the highlights is when the concept of good governance tends to be a concept that is separate from the social context in the region. Still there is a tendency of government practices that appear insensitive to the values of good governance and the values of the local community (local wisdom) that exist in society.

Keywords: local wisdom, good governance, the regency, Polewali Mandar

INTRODUCTION

In general, the merging of two words, "wisdom" and "local" can be understood as the ideas of the local that are wise, full of wisdom, good-value, which is embedded and followed by members of the community. Local wisdom based on the values of existing local, is an important related to the structure of people's lives. Local wisdom is developed and conveyed to the public through a process of integration among different understanding around the culture of a particular society. Local knowledge is something that is important and underly-
ing local communities in taking well behaved in that decision as well as in many other civic activities.

Associated with local wisdom, the discipline of anthropology known local term genius. Local this genius is a term first introduced by Quaritch Wales first. The anthropologist discusses at length the notion of local genius. Anthropologists, among others, Haryati Soebadio stating that the local genius is also cultural identity, identity / personality of the nation's culture that causes the nation is able to absorb and process the appropriate foreign cultures and the ability of his own character. The Moendardjito (say that elements of local culture as a potential area of genius because it has proven its ability to survive until now. Characteristics are: able to withstand foreign cultures, have the ability to accommodate the elements of foreign cultures, having the ability to integrate elements of foreign culture into the native culture, have the ability to control, being able to give direction to the development of culture.

Under these conditions, local knowledge and local genius are two things that are very relevant and indicates some sort of custom or habit that basically tested by nature and has a good value and are believed by the public. It is a social act that repeatedly and suffered reinforcement (reinforcement). If an action is not well-regarded by the community it would not be strengthened continuously. Thus local wisdom comes not as an imposition but awareness is done repeatedly since the virtues therein. The value of goodness is reflected in the context of life held daily in various aspects of community life with a variety of consequences.

These values refer to a particular belief system related to what should and should not be, or what is true and not true in a variety of contexts behavior. Local values as well understood as the various experiences of life that exist internally within the context of a particular community that is trusted by the community. Those values are undergoing a process of transformation in each generation in the context of the community and deeply institutionalized in the public's mind.

In addition, the local value is also strongly associated with community knowledge systems. The knowledge system into a paradigm that produces a particular way of looking at a system's behavior at ev-
very level of society. It is important of these are local values tend inherent nature as something given and received with a certain confidence that will lead society in a better condition. Based on this, it can simply be stated that local values is a matter of life who believed society and accepted as a guide towards a better life. Against denial will lead to conditions that are not desired by the community. Thus, the existence and continuity of a local value in a society necessarily related to the level of trust and acceptance of society against it.

Each community would have local values are believed to exist and implemented in the context of everyday life. However, although every community to have, but not all of the people still keep it strong as the basis for behavior in every aspects of life. Less well the passage of the process of transformation from one generation to the next to be one of the causes of local values become inclined marginalized. In addition, the movement of modernization and tendencies of global cultural pressures have contributed to the abandonment of local values that exist and have existed in the system during the life of the community.

UNDERSTANDING OF THE GOOD GOVERNANCE

The term "government" and "governance" are often considered to have the same meaning, namely how to implement the authority in an organization, institution or country. Government also is the name given to the entity that organizes the power of government within a country. The term "governance" is already known in the literature administration and political science since Woodrow Wilson introduced the study field about 125 years ago. But during that governance is only used in the context of corporate organization and management of higher education institutions.

Discourse about "governance" in the sense that we discussed in the paper was about this - and that translated into Indonesian as governance - emerged about 15 years ago, especially after the various international financing institutions require "good governance" in the various aid programs. By theorists and practitioners of the Indonesian state administration, the term "good governance" has been translated into governance mandate (Bintoro Tjokroamidjojo), good governance
(UNDP), good governance and responsible (LAN), and there is also interpreted narrowly as a clean government.

The most fundamental difference between the concept of “government” and “governance” lies in how the organization of the political authorities, economic and administrative management of the affairs of a nation. The concept of “governance” connotes a more dominant role for government in organizing various authorities earlier. While governance implies how a nation distribute power and manage resources and the various problems faced by the community. Indeed, the concept of governance should be understood as a process, not a structure or institution. Governance also shows inclusivity. If the government is seen as “them”, the governance is “us”.

According to Leach & Percy-Smith (2001) government implies just as politicians and government who set up, do something, give service, while the rest of “us” is a passive recipient. While governance melt the difference between “government” and “the governed” because we are all part of the process of governance. In other words, the concept is the element of democratic governance, fair, transparent, rule of law, participatory and partnership. Perhaps definition formulated IIAS is most appropriate that capture the meaning of which is “the process whereby elements in society wield power and authority, and influence and enact policies and decisions concerning public life, economic and social development.”

Thus, in a simple governance is whole process of decision making/policy and a whole series of processes in which the decision was implemented or not implemented, so the analysis of governance then focuses on actors and structures or systems, both formal and informal, are involved in the process development and implementation of a decision. Government is just one of the actors, while the other actors outside the government and ordinary military classified as part of civil society. Likewise, the formal decision-making structures owned by the government (cabinet meeting, plenary session, dialogue with the citizens, etc.) Only one of the structures that influence decision-making and implementation, while outside it may be there are many informal structures (customs, mafia, corruption, etc.) which may affect the implementation as well as individuals in the formal structures earlier.
Good governance requires eight common characteristics / basic, namely participation, consensus orientation, accountability, transparency, responsive, effective and efficient, equity (equality) and inclusiveness, and the rule / rule of law. If implemented ideally, this concept is expected to ensure a reduction in the level of corruption, the views of minorities are taken into account and the voices of the most vulnerable in society are heard in decision-making processes. He is also responsive to the present and future needs of society. This concept ideally.

One of the government are among the very nature of existence as public service providers. thus the government did not present to serve themselves but to reassure the public and to create conditions that possibility every member of the community to develop the ability and creativity in order to achieve a common goal. Along with the shift in the socio-political constellation in Indonesia, the paradigm of government also experienced similar things. There has been a paradigm shift from the "Rule Government" to "Good Governance".

LOCAL VALUES OF MANDAR

Polman is a region inhabited by ethnic Mandar. Even ethnicity is part of the majority society. This is evidenced by the use of ethnic names in the name of the district Polman (Polewali). When the province of South Sulawesi has not been expanded with the birth of West Sulawesi province, Polman that when it was still called Polewali Mamasa (CBP) remains the province of South Sulawesi. At that time, Ethnic Mandar is among the four major ethnic groups inhabiting South Sulawesi namely Bugis Ethnic, Ethnic Makassar, Mandar Ethnicity and Ethnic Tana Toraja. Since West Sulawesi province, formed as a result of the expansion of South Sulawesi province, the region Mandar then entered as one part of the province of West Sulawesi. It is preceded by the separation of Polewali and Mamasa into a separate district. Both became Mamasa and Polewali Mandar. Nevertheless, Ethnic Mandar remains the dominant ethnicity in the region of West Sulawesi in quantity as well as its culture.

With a majority context, Mandar ethnic society is indeed occupies an important position in the social structure in Polman. In fact it
can be said that this gives Ethnic enormous influence in the governance of local community life. Geographically, the region's dominant ethnic inhabited covers an area of boundary Paku, Polman district to Suremana region, which became the district of Mamuju. Thus ethnic spread in a vast area in West Sulawesi. In fact, it is undeniable that this ethnic exist in every district in the province that includes Polman, Mamasa, Majene, Mamuju and North Mamuju. Although there is a tendency that people Mamuju not feel as part of Mandar ethnic and tend to feel as ethnically separate but can not be denied that ethnic Mandar spread in almost all regions of the province of West Sulawesi.

Based on the historical context, Ethnic Mandar can be observed within the scope of the royal Balanipa considered as chairman of the union throughout the kingdom that is within the Mandar or better known as "Salu and Pitu Pitu Ulunna Ba'bana Binanga". Locals or originating from this area know the term Lita 'Mandar which tend to refer to the area that was once the Afdeling Mandar region.

In Assitalliang (agreement) Tamajarra'I and Tamajarra II agreement and so did Allanuangsang Stone (Pledge Sipamandar) in Luyo hinted that Mandar as the concept of territory and culture concept was born out of the deal and awareness and guidance sense of unity and fourteen kingdoms in the ethnic areas Mandar the seven kingdoms on the coast in the group mountain kingdom in the royal group Pitu Ba'bana Binanga and seven mountain kingdom in the royal group Pitu Ulunna Salu. Initiative and coordination carried out by the royal Balanipa and then became the center of Mandar confederation.

Based on the work of Anwar Seang, said Manda or Mandar Pledge Sipamanda in Luyo are synonymous with a strong sense, so that the meaning Sipamandar in Luyo interpreted as a pledge together to further strengthen the unity among those who are driven by the demands and experiences of their natural history. Within the meaning might be closer to the meaning and actuality Mandar essence is to provide additional suffix "an" in the word Sipamandar be Sipamandaran. Associated with the Pledge Aipamanda in Luyo, Sipamandaran can be seen from three sides.

From the cultural side, Sipamandaran means that they are bound in the Pledge Sipamandar in Luyo it comes from a cultural unity and
called Mandar region, in terms of historical and wisdom history can mean that they are bound by the vow Sipamandar in previous Luyo indeed have been fused into one geographical and cultural unity of the region, but the region has scattered them so that they must renew the existence and substance of the Pledge Sipamandar, being of genealogically side there is still a myth of mountain areas and coastal areas, explaining that their ancestors came from one ancestor that is Pongkapadang (male) and Torijenne (women). Thus the Pledge Sipamandar in Luyo is historical reconstruction, reconstruction of the social, cultural, political and social reconstruction of the region unanimously and intact. Said, because through the Pledge Sipamandar in Luyo and also basic agreement is determined unification Tammajarra II (Allewuang) back big family Pongkapadang / Torijenne in the order of unity that divided the country and the dispute, due to the growth of socio-historical cultures, different political. Thus meaning Sipamandar in Luyo more actual in Sipamandaran meaning, namely the mutual recognition that they are associated with said Mandar as a cultural unity and unity geonologis.

Various Ethnic Mandar context shows that the range of values that exist in society Mandar is something firmly rooted in society. History shows that the values that exist and are believed Mandar community in the form of utterances or principle of life has been the basis of community life in a variety of procedures. The need to help each other, paying tribute to the nobility, respect for fellow human beings, or the value of Todilaling wisdom that most affect the elites Mandar through his saying, "Patondosaliwangi baromu, patondotamai Barona know mae'di" literally means: the outside and place it next to your interests the interests of the people inside. If interpreted in the context of community leadership elite, elite Mandar demanded to always put the interests of the many rather than self-interest. The values are understood in the context of the customs and culture of the people who dwell in Mandar including Polman. Various values are then giving effect to the order of the practice of everyday life and have implications on societal behavior, including in addressing the external system life. It will then be given a separate standard or guidance in dealing with or observe the phenomenon of social life there. Supposedly it will be
an impact on efforts to sustain and maintain the harmony of life in Polman. But even still exist but the presence of local values that exist in Polman tend to be limited to certain circles and contexts.

Part of the indigenous elite and community leaders tend to still keep the existence of local values that exist primarily on the principles of life. This is still reflected in the activities of cultural customs and inheritance value through the messages of wisdom to relatives and the community. These conditions tend to be quite visible in the younger generation.

IMPLEMENTATION IMAGES GOOD GOVERNANCE AND CONDITIONS LOCAL VALUES IN SOCIETY

Good governance is the concept of the implementation of governance, not only related to the organizers of the State (government) alone. Good governance is also strongly related to elements outside the state of society. Thus, work through the government bureaucracy does not run its own network but is also associated with the position and existence of society. Therefore, the successful implementation of this concept will be highly dependent on the synergy between the two elements. Values Good governance uphold the rules in carrying out its duties and functions as well as keep in line with the aspirations of the people it is carried out with government functions effectively, efficiently and responsibly. Ideally it takes place at all levels of government, including in the context of local government.

In general, the conceptual aspects of government Polewali Mandar (Polman) has a good level of understanding of the Good Governance. It is primarily understood as a necessity for the government to run the government responsibly and transparently and to provide space for the community to help provide input and perform control of various processes. The level of understanding is formed by a process of socialization and good discourse through a variety of activities as well as public discussion spaces like the media. It is then formed a government position as putting good governance as a "liability" in the governance process. Various implementation of tasks and functions.

This is also supported by the integration of the values of Good
Governance in laws No. 32 of 2004 on Regional Government System. This Act incorporate the core values of good governance through the elaboration of various chapters. In general, this law very clearly emphasizes the local government accountability, transparency and community involvement. Therefore, formally the concept is becoming a formal requirement to be implemented. Its implementation would strongly associated with the government behaviors included in the formulation of public policies. Ideally all aspects of government in Polman will make it the primary basis in all of the dynamics of governance. It is increasingly becoming important if it is associated with the implementation of regional autonomy as a form of decentralization of government power in Indonesia.

The government's policy on regional autonomy is actually not new. Almost along the laws regulating local governance, autonomy for local governments has been set. This is a consequence of the Constitution of 1945 (UUD 1945) Article 18 of the Local Government. A logical consequence of the implementation of regional autonomy is the delegation of partial authority of the government to the central government in local government. Through Law No. 32 of 2004 on Regional Government System, regional autonomy granted to the City and County. Thus both levels of government have received numerous authority to run in each region according to the context and needs of the region. The authority is so great then, local governments are required to be able to run a variety of such authority is ideal. The substance of regional autonomy aims to provide the best service for the community.

The local government is certainly required to be able to implement it properly. Another implication is that could happen, the possibility of irregularities in the implementation of government. Authority of local governments has enabled the local government authorities or local elites to make it as a means to promote personal and group interests. It certainly has the potential to deviate from the basic substance of the regional autonomy for the welfare of the people. This condition is not impossible can happen given the general political constellation in the area indicate a trend dominance of local elites.

The condition was later put the concept of good governance is
an important aspect that great power possessed local governments can still be placed as mandated by law. In order to place them in the appropriate context substantially, regional autonomy would require the involvement synergistically between local governments and communities. It is quite recognized by the government Polman. The local government is indeed always must promote good governance as the basis for carrying out various tasks and functions. If implemented ideally, this concept has become one of the important elements in the area to minimize the potential deviation of power by government elites.

INTEGRATION OPPORTUNITIES OF LOCAL VALUES IN THE LOCAL GOVERNMENT IMPLEMENTATION

The implementation of local government is a part of a system whose success depends not only on the government but also a good level of community involvement. Synergy on both of them will make the various processes in the region could lead to the welfare of the people. This would certainly fit with the purpose of implementation and the mandate of the Constitution of 1945. As part of the overall community in the area, community involvement even become an important point. If, based on the 1945 Constitution and Law no. 32 of 2004 on local government system, the position and community involvement is very crucial. In the context of local government, the community can not be regarded as an object of policy alone but also as the subject of various policies.

In this case the processes of governance should be a space where, people are very likely to be involved actively. Community involvement certainly in proportion formally possible. It certainly would reinforce the democratic spirit that is present in the implementation of regional autonomy. Involvement is at once an opportunity for local governments to be able to provide the best based on various inputs objectively society. At this point Transparency, accountability and public participation to find relevance in the exercise of government. Good governance then becomes important.

However, based on an idea that is found in the district Polman, formal factor through various rules, does not automatically guarantee
the good governance in the region. In this context, although the rules provide guidance to the government, but there are still things that need to be examined further. Still there is the fact that the implementation of local government is still not truly indicate good governance. Though the rules have led local governance leads to better performance. It is then demanded to find other standards that can support the existing formal aspects. In this context, it takes a certain values that are believed by the executive government as important in every action they do. Therefore, the existence of local values become very important.

As something that is believed by local people, local values can save a great potential to be one of the main foothold in implementing the government. Truths that are stored in people's minds by the local value-nlai certainly be very fundamental. Thus, it will always be entrenched so that anyone will feel uncomfortable when denying these values. Although it does not provide real penalty as a violation of the formal rules, the implementing government denying local values will be confronted with social punishment from society (social punishment). In many ways, social punishment is often more remarkable impact than the formal penalty. People residing in or around the existence of these values would be very careful in maintaining all actions including government officials.

Involvement of local values in the context of the implementation of government of course will always be in line with the concept of good governance, in Polman showed that the assumption about the importance of responsible authority and serve the interests of the people in the community is important to put forward. A leader must be a good role model in behavior or in any decisions, especially concerning the lives of many people. If it is truly integrated into the implementation of the regional government, the government that there will always be run on existing grooves. The potential deviation will be reduced. Community involvement also would be increasingly driven by a sense of community in ensuring that the region is becoming increasingly advanced.

Obstacles that may be encountered in the effort to integrate local values in the context of good governance is, the fact that many
local community values are no longer considered especially by the younger generation today. Transformation of values that exist tend to be slightly hampered due to the influence of other values from outside the local community context. Indeed, not all the values from the outside adversely impact the value of existing local, but the facts show that there has been a degradation of these values in most societies. There is a tendency that the values that exist only tends to dwell as cultural assets of the region or characteristic of a particular ethnic group rather than as a substantial grounding in community life. It can be observed in contemporary society a fact of life.

CONCLUSION

The existence of local values associated with the governance of the district Polman showed the existence value “Mandar” in the interaction of people’s lives everyday because inhabited by ethnic majority Mandar. In addition, local values also have linkages with the existing majority religion which is Islam. Basically, local communities have local values associated with their view of the government or a leader and how a leader should do. Leaders are expected are the best people who are respected by the community and will do their best for the community. Despite the existence of local values tend to be different but still there are similarities in how the government should be looking at.

Belief in the values of existing local government in looking at how it should be in the line of duty and responsibility, making the integration between local values with Good governance can only be a necessity, if not synergistic. Both saw that the government must take responsibility and serve the interests of society. It is certainly a very good early opportunities to integrate with each other. The integration of both will make the implementation of pemerintahan in the era of regional autonomy will be “maintained” through two aspects, the formal aspects and aspects of the locality.

Implementation Good governance in the area is still heavily influenced by two main aspects, individual factors as well as local leaders of political social constellation that built up in the area. This makes the integration opportunities between local values and good gover-
nance in creating a better society would still be highly dependent on these two aspects.

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