

INDIGENEOUS PUBLIC ADMINISTRATION: PUBLIC ADMINISTRATION VIEWED FROM LOCAL WISDOM PERSPECTIVE

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Abstract— Global transformation is always demands a good governance system and one of the functions that must be run is public administration's system. The impact of powerful globalization streams, should be anticipated as well as possible. Public Administration with the developed values of western modernity, sometimes make us glare about the progress and forget the values of the identity of local wisdom that we have. Whereas, the Public Administration that is appropriate with local wisdom will be less than the western Public Administration's model. This paper critically discusses the concept of public administration based on local wisdom (public) models which have been publicized in various countries, including Indonesia. A review and reconstruction of ideas, concepts and theories on Government and Governance. The main issue is that it is not always the western administrative model that is able to solve the problems of public administration and has been successfully implemented in various regions in responding to the local culture.

Keywords— *public administration, local wisdom, indigenous*

I. INTRODUCTION

As an archipelago consisting of various ethnic groups and languages, Indonesia is a country that is very rich in terms of culture. Every tribe in general has customary law that regulates various aspects of life, ranging from social relations issues, rituals of worship, beliefs, myths to customary sanctions for offenders who do it. The wealth and diversity of cultural assets has also contributed to the public administration system in the context of local wisdom, so that from here a public administration that is characterized and has its own uniqueness is formed. The practices of public administration that are based on local wisdom have actually been going on for a long time in the days of cruelty and the period before the invaders entered Indonesia and took place from generation to generation even though there are still those that still exist today.

The science of public administration is a scientific discipline that has never been separated from the development of the times to demand that it always changes. Along with the development of the science of administration, an area is required to make changes towards a better one in accordance with the development of an increasingly advanced era. Modern public administration that has always experienced developments starting from the paradigm of old

public administration, new public management, to the new public service has always been seen as the core study of contemporary public administration. But the more we pursue it we feel increasingly left behind and find it difficult to follow it. Indonesia whose background has a history of the kingdom with a local public administration system (indigenous), when complacent by following the progress of the development of the western model public administration model, it is feared that they will forget the identity of the local wisdom values that we have in the context of administration. Even though public administration that identifies in accordance with the values of local wisdom will not be less severe when compared to the western model public administration.

Modern public administration that is developing at this time, both at the theoretical and practical level, is built based on the teachings and ways of thinking in the western model. When looking at the practice of public administration in Indonesia, Max Weber is one of the references to laying the foundation of the practice of public administration with the concept of bureaucracy. With the Old Public Administration, Weber's thoughts form the basis for the emergence of thoughts about public administration in Indonesia, even in the World.

However, the concept of public administration according to Weber may not necessarily be practiced in its entirety and according to its context to solve the problems of public administration in various regions, both developed and developing countries, including one in Indonesia. Because Indonesia itself has characteristics that are quite unique and different from other countries both in terms of social aspects of society, ethnicity, customs, geography, and also the cultural diversity that exists. So whether the teaching is able to deal with problems at the level of the local bureaucracy in Indonesia. This failure was triggered by the failure of the concepts, theories and practices of western public administration (western) in responding to local culture/local wisdom which is part of indigenous. In developing countries there are many western model public administration practices that are considered less relevant [1].

Moving on from the above problems, lately there have been many researchers who are interested in researching the topic of public administration that comes from local culture/wisdom, or better known as the Indigenous Public

Administration (IPA). The topic of science became an interesting topic and began to receive attention from researchers along with the emergence of awareness of the importance of developing contextual concepts of theory and practice of public administration, especially in developing countries [1]. The efforts made by these experts then gave birth to a concept of "indigenization". This concept is a practice that is fought in developing countries and at the same time is used as an alternative paradigm in the process of developing public administration, which has been dominated by a western approach which aims to perpetuate indigenous practices despite efforts to adapt to the practices of other place or country.

So far the concepts and practices of public administration developed in various developing countries, including Indonesia, always refer to concepts and practices that occur in developed countries [2]. In other words, developing countries do more "imitation" than digging native practices (local wisdom) which should be hereditary, even though the concepts and practices (westerns) proved to be incompatible with the conditions and problems faced by the nation. (The College of Public Administration, University of the Philippines, 1981).

In adopting a Western model (Western) public administration system, especially in Indonesia, it certainly cannot be done in its entirety and immediately applied just like that, this is because Indonesia in almost every region has different cultural and traditional backgrounds so that this greatly influences success in practicing it. On the other hand Indonesia is also known in the history of the country and its culture, Indonesia is a country which in the science of government administration is a product of an empire-style form of government, this occurred before the Dutch colonial era, so that there was an actual public administration process based on local wisdom (Indigeneous Public Administration).

In Indonesia, the failure of western model public administration practices can also be observed when the Marshall Plan fails to develop the economy. The success phenomenon carried out in 17 countries in Western Europe and Southern Europe, turned out to fail in developing countries. Public administration practices which are the main devices of development adopted from the West failed to be implemented. This is because the Marshall Plan program in Europe was followed by the existence of Protestant ethics as the main factor driving the growth of capitalism in Europe [3]. Whereas in Indonesia do not have the need for achievement (N'ach) as stated by Mc Clelland as the main cause behind the third world people. Protestant ethics in Europe is a form (N'ach) of local culture for encouragement to work well.

While in other countries the failure to adopt a western model public administration system also occurred. The practice observed by [4] that agricultural technology transformed into China by western countries failed to develop farmers in a resilient manner. Therefore, agricultural practices are reintroduced to local values that are owned and developed within the local entity.

The phenomenon of failure in adopting the practices of the western administration's conceptual concept has actually shown indications when the Comparative Administration Group (CAG) conducted by [4] and his colleagues conducted

studies in various countries. They found that local officials built institutions as practiced by Western countries, but it turned out that the agency did not work as it did in its place of origin.

Local officials would construct institutions along Western lines, but those institutions would not operate like their counterparts in the industrialized world. Experts blamed resistance to change, lack of motivation, personnel absence, excessive bureaucratic autonomy, and simple corruption. No one seems to have a coherent explanation for why western management methods should fail with such predictable regularity.

From this case, it can be said that the various concepts that were built in public administration were not rooted in the culture of society, even foreign objects that disturbed the entities of the people themselves. According to [4], ecology determines the success or failure of public administration practices. Many examples can be raised of what happens in bureaucracy in Indonesia that lives in a social ecology that is different from western ecology. One of them is the case of implementing meritocracy in Papua. The value of meritocracy that prioritizes competition and eliminates aspects of nepotism, often in conflict with local values that highlight the solidarity of clans or clans as positive values. Helping a clan or clan family is a noble social obligation. The next example is what happened in Yogyakarta with a privileged system of government that asserted a royal system. Within the power structure, the royal system is built on the basis of charismatic legitimacy and traditional legitimacy, king-centered power, not rules. This shows the anti-thesis of Weber's legal-rational model which places the rule of law above power [5].

Based on these arguments, the study of public administration based on indigenous public administration in Indonesia is interesting to do with the first reason, the process of moderating public administration in developing countries to be able to catch up with public administrations in developed countries failed to provide benefits because the concepts and practices of public administration from developed countries are not compatible with the concepts and practices of public administration in developing countries (cultures and others) [1]. Second, Indonesia as a country with various ethnic groups and cultures needs a different approach when it wants to develop the concept of western public administration.

II. METHOD

This study uses a qualitative approach using qualitative descriptive types. Descriptive because this study seeks to uncover and understand the phenomena that occur, which ultimately provides a clearer understanding of the phenomenon under study. Data collection methods used are library study methods or secondary data research. Literature study is used to collect data sourced from the results of studies of literature and academic journals which contain theories and analysis of public wisdom-based public administration. This study aims to explore various concepts and practices regarding public administration based on local wisdom in several regions.

III. FINDING AND DISCUSSION

A. *The Indigenous Public Administration Concept Approach*

Representation of indigenous is indigenization, traditional but not always synonymous with simple, it can refer to a complex, Indigeneity, Confucian, tribal, and asianization. This term is attached to popular terms such as administration, government, self-government, and governance. Indigenization means the effort for what is externally influenced to fit the local culture (attempt to transform what is externally influenced to the local culture). Indigenization can also mean efforts to transform administration, government, and governance in harmony with local culture. He is in harmony with the territory of the community and the scope of this study is broad, for example present in the process of decision making/policy, planning, development, service, organization, leadership, and so forth.

The indigenous public administration has not been the main object of studies of public administration in the world in general and in Indonesia in particular. The scope and main focus of public administration studies are generally concerned with research that targets the domain of execution, the world of implementing government policies. Other research topics concern the study of decision making, implementation of power, public sector leadership, community service. Another study is a study whose scope includes actors formulating and implementing policies. In subsequent developments his studies involved public management studies and public policy studies. In this case the study is more oriented to the study of Western thought whose flow departs from the concept of government thinking to governance.

[6] tried to define indigenous as "Indigenization is thought of as native patterns which are not imposed nor copied from the West". namely indigenous is regarded as an original or pure pattern that was pre-existing and not contaminated or copied from Western culture (former from colonial power). Other writings on public administrative indigenism are made by [7]. This article is entitled the Tribal Governance and Public Administration. The main content of the paper is reviewing governance tribal based and its relationship with the United States government. This study involves a study of the law and cooperation agreements between the central government and tribal leaders in the United States. Based on this study approach it was found that different administrations were needed to accommodate the interests of different tribes in America.

Lately a lot of public administration studies have tried to do "reinventing" which is trying to rediscover an administrative concept that originates from indigenous. Many do comparative studies of public administration in order to find a new concept or theory about Indigenous who see public administration based on understanding or try to look at the local administration from the perspective of cultural, traditional and religious variables. Here the researchers try to reconstruct and try to explain how the role of this concept is in a public administration system. These studies tried to approach the public administration based on the adat approach. The importance of reinventing public administration is based on a model of customary excellence.

The study of the indigenous is based on the former communist colonies which almost in each region began to leave an indigenous trail by changing an administrative system that emphasized the western model with a market approach and changes to policies towards privatization. These regions tend to ignore and lose what they actually had in the past before the colonial occupation came and seized everything including changing the existing public administration system.

Over the past fifty years there have been protests from indigenous peoples (indigenous local communities) that have emerged in several countries such as Canada, the United States, Mexico, Panama, Columbia, Ecuador, Bolivia and many other areas in North and South America that demand the government to restore policy Indigenous [8]. The aim of this demand is to respect and uphold the rights of local (historical) communities. One of these demands was to create local political institutions (indigenous autonomy) which aims to compile political, social and economic life in the community. The demand to become an autonomous institution is solely aimed at empowering local communities in developing economic and social conditions in these communities. This demand is motivated because globally it is evident that one third of the population shows that this community is classified as the poorest of the poor and globally. This is because the local community is classified as a marginal group and politically they are not too calculated.

With the demands as explained above, it is hoped that the local people will be able to be independent and to be more prosperous according to their own needs (indigenous autonomy). The results of this study concluded that indigenous autonomy is capable and has a positive impact on improving the lives and welfare of local communities. This indigenous autonomy will be more effective if the indigenous autonomy is recognized by the state and there is interaction between the two. The public administration approach that refers to indigenous is one of the solutions offered and is an alternative in facing the current state administration system. The public administration model based on indigenous is not a approach neat and orderly one-best-way to governance. However, the attendance was to explore and develop state administration based on a context based on cultural values, customs and religion. He was born departing from a thought of multiple solutions to problems of public administration. The solution administration is administration that involves (considering) local traditions. These traditions contribute (shape) administration. For example, local traditions are useful as elements of forming an administrative system. Moreover, they determine administrator roles. The Confucian tradition determines administrator roles in China, Korea, and Japan.

The perspective used to explain administration here is different from previous perspectives. Previous perspectives were very normative in seeing administrative phenomena. The perspective used in this paper looks at the ideographic and ecological dimensions of administration. This paper departs from administrative assumptions depending on the context in which the administration operates. The second assumption held is that administration is in principle not singular, but plural. This paper opposes the paradigm which states that in this world there is only one universal model of administration.

This paper argues that the world of administration is the world of execution. Administration is here to solve problems. As a problem, administration is not single. There are many administrative problems and because of that the solution must also be a lot. Local traditions and values are very involved in solving problems. These traditions are not only involved, for some conditions they are the formers of the administration itself. In such a position, local values determine administrator roles. Confucian traditions in China, Korea, and Japan determine administrator roles. What roles must be filled and played in these countries according to the Confucian tradition. The role of local culture towards administration enriches administrative discourse in Asia in particular, and in the world at large. Administrative discourse that emphasizes aspects of locality is present to match western administrative discourse which still dominates the world.

B. Local Wisdom in the Public Administration Perspective

Local wisdom is an inheritance in the values of life that are united in the form of religion, culture and customs. In its development the community adapts to the environment by developing a wisdom that is in the form of knowledge or ideas, equipment, combined with customary norms, cultural values, and activities in managing the environment to meet their daily needs. Local wisdom or often called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards an object or event that occurs in a particular space [9]. In general, local wisdom arises through a process of internalization in a long period of time and takes place from generation to generation as a result of interactions between each other and their environment.

Studies of the potential of local wisdom in the perspective of public administration both in terms of diversity of cultural products, as well as in terms of the diversity of substances can be agreed that local wisdom is a potential that must be maintained and developed in the present context. Changes in the paradigm of the modern western administration of government and governance, actually narrowed the opportunity to accommodate efforts to implement the conception of public administration based on wisdom (local wisdom) which is an effort to maintain and prosper community life at the local community level.

The diversity of patterns of adaptation to the community environment that exist in the culture of Indonesian society which are inherited from generation to generation is a guideline in regulating community life at the level of local communities. Then this is known as a manifestation of the local wisdom of a community in the context of public administration. Through public administration based on local wisdom it is evident that the community is able to survive in the face of various crises that befall it. Therefore local wisdom is important to be reviewed and preserved in a community in order to maintain a balance with its environment and at the same time be able to preserve its environment.

Indonesia in its past historical experience, when people did not recognize the existence of a "State", the community lived cumulatively, grouped and formed small communities and had together values in an autonomous government as a

combination of environment and values. recognized local traditional values in the social life of the community. The principles of "original autonomy" are not only reflected through cultural rituals, but can also be traced from the traditional governance model carried out by each of these communities in the past. This is a product or thought of the local community, and this product has not been influenced by the thoughts of the western administration.

One of the writings on local public administration was made by Samodra Wibawa in his book entitled "Countries in the Archipelago: From City Countries to Nation Countries", [10] divided the evolution of administrative thinking into three broad categories. The first category was the administration of sovereign kingdoms before the colonial state entered Indonesia. This is the forerunner of public administration based on local wisdom. The second category is the colonial administration characterized by the Weberian administration. The third category is the sovereign Indonesian state administration.

Wibawa placed the administration of the heritage of the kings/kingdoms of the archipelago as public administration based on local wisdom. Academic books generally see that the basis of the legitimacy of the administration of the legacy of kings representing local public administration is charismatic legitimacy and traditional legitimacy. Within the power structure that is built on the basis of charismatic legitimacy and traditional legitimacy, power is centered on the king, not on regulations. This shows the anti-thesis of Weber's legal-rational model which places the supremacy of the law above the personal power held by kings and other traditional leaders [5].

C. Local Wisdom Practices in Public Administration: Learning from Practice in China

Based on the study in advance, it appears that the Chinese Public Administrations which are based on Confucianism teachings are the same as Western Public Administrations (WPA). The underlying values are equally focused on centralization/concentration of power. In China, this is what distinguishes the Chinese administrative system and WPA, centralizing not only centralization of administration, but also centralization of politics, military and law. China does not recognize the separation of powers. This country only knows the division of power.

Centralization of administration is the first choice because it provides benefits. Centralized leadership guarantees that decision making and planning and implementation of policies from the highest leadership are not intervened by outside parties. In this model, repeated discussions and consultations in decision making can be avoided.

The teaching of Confucianism based on centralization is able to create a solid (consolidated, not split, not fragmented) bureaucratic structure. This centralized system of administration is very similar to Weber's theory of unitary command. In addition to guaranteeing solidity, centralization makes the bureaucratic structure persistent and stable.

China likens its highest emperor to the emperor. The leader is placed as law and religion. He was placed as a holy

figure and could not be blamed. He is seen as the super/wisest person. He has a better understanding than ordinary people. His words are a source of reference, and therefore must be respected and followed. Here it is clear that the main task of public administration is to find and find people with administrative talents who are considered capable of acting legitimately as the Act itself.

The state and executive institutions of the state have the greatest power among other institutions. Such a model is called *vivuanhua* leadership. This leadership model places the state council as the highest organization. To carry out its duties, the state council gained support from political parties that controlled all administrative functions and state decision-making functions. This practice has a broad impact on the lives of Chinese people. The leader not only controls the bureaucracy and the military but also controls and controls every aspect of the lives of organizations and individuals.

Public administration and Chinese political parties provide considerable power to the military. The military is involved in managing power in public administration. Not only in public administration, the military is also included in business management. When managing a business they get privileges.

Powerful public administration is inversely proportional to individuals who are less powerful. The administration does not view the public as part of the whole, but as the whole itself. This implies that individuals can be defeated if the excuse is for the public represented by public administration.

One of the confucian teachings that strongly color the practice of Chinese public administration is meritocracy. Government management is based on the teachings of the merit system. This teaching puts HR in a central position. Such a position is shown by the government by stating that China adheres to rule by man, not the rule of law. This statement emphasizes that the implementation of public administration policies and operations is based on people, not the rule of law. Development of administrative ethics is not focused on developing legal values and norms, but on developing ethical virtues.

Meritocracy colors the daily life of public administration. Not only that, meritocracy is the key to the success of administration. The representation of the meritocracy was that prospective staff and government officials were very tightly selected. Selection involves competency testing. Staff and employees who pass the competency test are believed not to commit abuse of power when given authority. Through competent employees, abuse of power can be minimized.

Merit system has been implemented for generations. This system has been valid since the days of ancient China until now. This system respects the technical and political skills of bureaucratic HR. Competent bureaucrats are placed at the highest level in the social hierarchy and their job careers are guaranteed. Without adequate competence, the bureaucracy cannot survive and is unable to achieve efficiency. To support this, all administrations attach great importance to schools (including training institutions) to officials.

Meritocracy has an important role. Some important roles have already been explained. Here will be explained the most important war of meritocracy. The most important role is related to China's centralized political and economic system. Centralization has caused a number of excesses when executed. One of the excesses that stands out is the emergence of abuse of power. The principle of meritocracy is able to eliminate excesses like this. How to eliminate through two levels. The first level is the level of selection. The second level is the level of training (HR development).

Selection and training became the doctrine of the success of the Chinese model administration. This doctrine contains 3 theoretical assumptions. First, people's control is the main solution to organizational or administrative problems. Second, there are genius administrative talents, who have a better view of public administration than others. Third, the best public interest is that the highest authority is unconditionally given to public officials who have passed the selection. According to this perspective, Chinese public officials not only have the power to make decisions that are free of control, but also legally justified in doing so. This is to say that whatever the consequences of the decisions of competent administrators, public administrators are not burdened by legal opposition. Of course, their concern is only one, namely political opposition.

Government by man reinforces the impression that China's legal framework is weak. China adheres to the rule of law. Law is not an instrument for controlling society. The person or official who controls it. In China, top officials arrange decisions made by judges.

Public policy is directed towards independence. Independence is manifested in the form of businesses producing their own goods. Food policies oriented to agriculture create independence for food staples. Another focus outside the agricultural independence policy is industrial independence, military/defense independence, and the independence of science and technology.

Independent culture and culture are deeply rooted in China. Chinese society has been very accustomed to being independent since the Chinese state adopted isolation politics. Isolation is synonymous with values that prioritize independence. The isolation that is carried out is not only related to geographical isolation which is clearly symbolized in the great fort of China, but also represented outside the fortress, whose form is the development of a spirit of independence. In a simple definition the independence of the Chinese model is interpreted as a concept and action that is independent of foreigners.

Insulation leads to independence. The independence of Chinese people is based on the work of the clan system. Independence grows and develops in large families. The extended family is very closely related to the paternalistic arrangement model. In paternalistic settings, roles and obligations are arranged hierarchically, tiered from top to bottom. The hierarchy describes the direction of command and communication from above (government) down (community). Such a hierarchy guarantees orderliness, order and harmony both internally and externally. In addition, the top to bottom hierarchy creates and maintains social harmony. The social harmony of the Chinese model implies

that political and ideological differences are not needed and therefore need not be given space.

The Chinese administration model is a place where independence (autonomy) and efficiency meet. In this administration independence is achieved by expensive costs. Conversely, low-cost independence. Low-cost independence is achieved by producing as much goods as possible to bring multiple profits. Such independence is not achieved through trade.

As a highly autonomous country, China has its own understanding of what it means to be efficient and effective. In some ways the meaning of efficiency and effectiveness of the Chinese model is different from the definition of efficiency and effectiveness made by Western countries (Weberian version). This country argues that administration must be productive. Productive means more profits and more income for those who contribute to productivity. Profit, income, and productivity are achieved through what is known as the "contract responsibility system" (Zerenzhi). Practice in the field shows that "the contract is a responsibility system" Success. He was not only successful but also gained wide support from the farmers. Evidence of his success is that the contract is able to drive an increase in agricultural production 7.9% per year.

Like WPA, the Chinese administration favored efficiency values. The main task of the state is how to maximize efficiency. The more efficient fields or activities of economic activities in general and agricultural and industrial activities in particular. Economic development does not depend on tax revenues that are increasingly elevated, but to productivity.

Public Administration of South Korea in general is the same as Public Administrations of China. Both are based on the teachings of Confucians. The prominent difference between them is only two: isolation and loyalty to the party. In the first so-called South Korea is more open to foreign (US) influence; on the contrary, China is very closed. In the second term the Public Administrations of Korea and its officials are not directed to enter into party mono-loyalty values; on the contrary, Public Administrations of China and its officials are subject to one party.

D. Criticism of Western Model Public Administration (Western Public Administrations)

Leonard D. White's writing [1] states that management is a single process that can be uniformly applied wherever it invites a lot of criticism. An expert who has criticized Western Public Administrations (WPA) is Robert Dahl [11]. The famous criticism about WPA was made in 1947. That year he wrote "The Science of Public Administration: Three Problems". In his writing, Dahl argues that the principles of public administration are not a concept that is universally valid and free from moral and political goals. He then added that the principles of administration were also not free from the influence of the personality of individuals in administration. According to Dahl, public administration is not value free. WPA principles cannot always be applied in

other countries (universal generalization) According to him, the influence of environmental variations must be accepted as reality. Rationality is not singular. Together with the factors of rationality, the environment colors and shapes the characteristics of public administration. Public administration is not a closed system, a system that is impermeable to external influences. Public administration is an open system. External factors such as economic, social, cultural, defense and security factors, and international relations greatly influence public administration.

IV. CONCLUSION

In principle the administration is not single, but plural so that there is not only one administrative model that applies universally in public administration (best one solutions) disputed in this paper. As it is known that administration is present to solve problems and problems that occur in administration are also very complex and complicated, therefore the solutions that are present should also have a lot. One solution offered to deal with this administrative problem is the model of public administration based on local wisdom. Where to look at administration depends on the context in which the administration operates. Administration that keeps and involves local traditions and values in solving problems.

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