

Public Service Innovation Based on Local Wisdom in Belu Regency

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Abstract—Belu Regency is a district that is on the edge of the border with the State of Timor Leste, which has a myriad of local wisdoms that are different from other regions. Geographical conditions, panorama, customs and local cultures are the beauty of Belu Regency. These local wisdoms drive the Government of Belu Regency to continue providing innovative public services. The purpose of this paper is to identify various local wisdoms in Belu Regency, to create innovative public services. The method used in this research is descriptive qualitative, which describes the efforts of the Government of Belu Regency in creating innovations based on local wisdoms. The result revealed that various local wisdom-based public service innovation has been created in Belu Regency, such as School Art Studio, Pet Health Center and Book at Matabesi. These innovations are based on untouched local wisdoms to make them beneficial to the community. This paper proves that in the limitations of a region it turns out that an innovation in public service can be developed based on the local wisdom the region possesses. This paper concludes that the local wisdom of a region can be used in the development of innovations to improve service quality.

Keywords—*innovation; public service; local wisdom*

I. INTRODUCTION

The practice of public service innovation in Indonesia is undergoing a significant development phase. At present various innovations originating from government agencies as an effort to improve the quality of public services. The civil servant conducts competitions to develop innovations that benefit the community. This is a positive value that needs to be maintained by the bureaucracy in order to compete against industrial revolution 4.0.

Nationally, the policy of innovation public services in Indonesia has been regulated in Law No. 23 of 2014 concerning Regional Government, in which the regulation is given the opportunity to give priority to public services to the community. Local governments can simplify the types and procedures of public services to improve service quality and regional competitiveness. Local governments are also directed to be able to utilize information and communication technology in the implementation of public services. In addition, Government Regulation Number 38 of 2017 concerning Regional Innovation states that regional innovation is carried out to support the improvement of the performance of the local

government so that public services can be carried out optimally in order to realize public welfare.

The Ministry of Administrative and Bureaucratic Reform also have a One Agency One Innovation policy that every Ministry / Agency and Local Government are required to create at least one public service innovation each year. Every year, The Ministry of Administrative and Bureaucratic Reform also conduct Public Service Innovation Competition as a place of competence in developing public service innovations. In addition, The Ministry of Home Affairs also expressed appreciation to the Local Government for innovating through the Innovative Government Award (IGA). National Institute of Public Administration also gave awards through the Inagara Award for regions that are committed to innovating through the Innovation Laboratory. These various things indicate that the road has been open to bureaucracy in Indonesia in developing public service innovations.

Through various innovative policies and programs that continue to be carried out, it has a positive impact on Indonesia's position in the international arena. According to the Global Innovation Index (GII) report, in 2018 Indonesia ranked 85th or up two ranks from the 2017 achievement. In a report released by Cornell University, INSEAD and the World Intellectual Property Organization (WIPO), it showed Indonesia gained high value from institutional indicators, human development and research, infrastructure, market progress, business progress, and creativity of innovation output. The Global Competitiveness Report 2018 released by the World Economic Forum (WEF); Indonesia is ranked 45th out of 140 countries. Previously, Indonesia was ranked 47 in the index. In the index, Indonesia is superior compared to the Philippines (56), India (58), Brunei Darussalam (62) and Vietnam (77). Despite this, Indonesia's position lost compared to Singapore (2), Japan (5), Malaysia (25) and Thailand (38).

The data above proves that the development of innovation in Indonesia is progressing. Behind the development of these innovations, there are challenges in equal distribution of innovation in each region. In Eastern Indonesia, innovation has not developed properly in other regions. Various limitations of resources seemed to be the reason for this condition.

Belu Regency is one of the areas in Eastern Indonesia that seeks to develop public service innovations. Belu Regency

whose capital is Atambua has advantages compared to other regions. Geographical conditions, panorama, customs and local cultures are the beauty of Belu Regency. This is the capital for Belu District to develop public service innovations. Belu Regency also has a strategic position as one of the leading ranks of the Indonesian Nation in the border region. Through innovation, it is expected that Belu Regency can increase competitiveness and parallel with other regions, and can show that border areas can innovate. At present, the Government of Belu Regency has begun to develop innovation in an effort to improve the quality of public services, one of which is the establishment of the Timor-Atambua Public Service Plaza to facilitate public access to various services.

Public service innovation is a new thing in Belu Regency, because so far there are limited resources in developing innovation. The limitation as a border area requires the Government of Belu Regency to optimize its resources. As an area that still has traditional values and culture, Belu Regency can use the local wisdom it has as capital in developing innovation. Local wisdom owned by Belu Regency is capital that must be developed through innovations created. Innovation must also be able to develop local wisdom that is owned so that the existing potential can develop optimally. Innovation must focus on local wisdom and culture so that the innovations developed can lift regional potential to the national level.

The Fehan Fulan Festival held in Belu Regency is one example of an activity to introduce traditional rituals that come from the local wisdom of the Belu community. This new festival which is held two times displays the local wisdom of Belu Regency which contains arts of cultural, music and culinary. Besides the Fulan Fehan Festival, there are still various activities or innovations based on local wisdom. Various local wisdoms initiated the Government of Belu Regency to continue to innovate in providing public services so as to improve performance in providing public services in the border region. The purpose of this paper is to identify various local wisdoms in Belu Regency, to create innovative public services.

II. LITERATURE REVIEW

A. *Public Service Innovation*

Law Number 25 of 2009 concerning Public Services states that public services are activities or series of activities in the context of fulfilling service needs in accordance with the laws and regulations for every citizen and resident for administrative goods, services and / or services provided by the organizer. public service. The scope of regulated public services includes the service of public goods and public services as well as administrative services that are regulated in legislation.

Setjaningrun states that public service is one form of manifestation of the functions of state apparatuses as public servants in addition to being state servants [1]. The statement implies that in addition to serving the state, the state apparatus must also serve the community. Then according to Hardiansyah said that public services as a form of service delivery needs of the community and or other organizations that have an interest in the organization, in accordance with the

procedures specified and intended to provide satisfaction to the recipient of service [2]. Public services can be said to be a government effort in meeting people's needs in the form of goods, services, and administration. Therefore, the government must be wholehearted in carrying out and meeting the needs of the community.

Related to innovation, West & Far in Ancok suggests that the notion of innovation is the introduction and deliberate application of new ideas, processes, products and procedures in the unit that applies them, then designed to benefit individuals, groups, and organizations or wide community [3].

Regulation of Minister of Administrative and Bureaucratic Reform Number 30 of 2014 concerning the Guidelines for Public Service Innovation states that innovation is a creative process of knowledge creation in making different new discoveries and / or modifications from existing ones. Dwiyanto has the opinion that innovation is everything related to new ideas or knowledge and has a transformation into results, and then can create added value in practices and processes, goods and services, adoption of techniques and new approaches in management one organization [4]. While innovation related to the field of public administration has an understanding as a transformation of new ideas and knowledge that are able to create added value in one or more aspects and / or processes in the field of public administration.

Seeing the two meanings above, innovation and public services are one unit that is copy related. In Regulation of Minister of Administrative and Bureaucratic Reform Number 30 of 2014 concerning the Guidelines for Public Service Innovation states that public service innovation is a kind of breakthrough service that is an original creative idea / idea and / or adaptation / modification that benefits the community, both directly and indirectly. Public service innovations themselves do not have to be new inventions, but can be in the form of innovations from the results of development or quality improvement on existing innovations.

Imanuddin has the opinion that public service innovation is a breakthrough initiative from public agencies in an effort to improve the quality of public services [5]. This breakthrough initiative lies in the novelty that exists. This novelty is a development process of existing public service innovations, because public service innovations must continue to be developed and even imitated by replicating innovation. Then Pratama stated that public service innovation is an idea, service, technology, structural system, or administration that is new and has benefits in improving existing services to be better and can increase community satisfaction.

Then according to NIPA, there are several criteria set out to determine an innovation in state administration, including: 1) Approach / idea / breakthrough. This includes innovation that has an element of novelty or is a form of modification; 2) Benefits. This can be seen from the existence of outputs, improvement of conditions after the innovation is carried out and measurable results; 3) Sustainability. This can be seen from the inclusion of innovation in formal decisions and planning, periodic evaluations, allocation of resources and budgets, and not contrary to existing regulations; and 4)

Replication of Innovations. This in the form of innovation can be further developed and can be implemented elsewhere [4].

B. Local Wisdom

Local Wisdom according to Law Number 32 of 2009 is the noble values that apply in the life order of the community which aims to protect and manage the environment sustainably. Another understanding of local wisdom, Seli gives an opinion that local wisdom is a knowledge developed by ancestors in changing an environment and making that knowledge a part of culture and introducing and continuing it from generation to generation [6]. This form of traditional knowledge arises from stories, legends, rituals and also rules or local laws. Local wisdom becomes important if local people who inherit the knowledge system are willing to accept and confirm it as part of their lives, so that local wisdom can be referred to as the soul of the local culture. Related to the relationship of local wisdom and culture, Sedyawati, states that local wisdom is wisdom in traditional cultures of ethnic groups [7]. Wisdom in the broadest sense is also interpreted to all elements of ideas, including those that have implications for technology, handling health, and aesthetics. Therefore, the elaboration of local wisdom includes various patterns of actions and results of material culture.

Local wisdom can also be referred to as a view of life, this is in accordance with Fajarini's opinion that local wisdom is a tangible set of life views, science, and life strategies in activities carried out by local communities and able to answer various problems in meeting needs [8]. Ridwan said that local wisdom can be interpreted as a human effort by using the reason they have to act and behave towards something, object, or event that occurs in a particular space [9]. Whereas Permana sees local wisdom as a creative answer to geographical-political, historical, and situational situations that have local characteristics [10].

Haryanto states that local wisdom can take the form of values, norms, ethics, beliefs, customs, laws, customs, special rules [11]. These forms are diverse harmony in the form of social practices based on a wisdom from culture. Mungmachon assesses the characteristics of local wisdom, among others: combining knowledge of virtues that teach people about ethics and moral values; teaching people to love nature, not to destroy it; and come from members of the older community [12]. Then in the opinion of Ayat, local wisdom has a function of external culture, such as: filtering and controlling the external culture; accommodating outside cultural elements; integrating external cultural elements into original culture; and giving direction to cultural development [13].

III. RESEARCH METHODS

The method used is descriptive qualitative which describes the efforts of the Government of Belu Regency in creating innovations based on local wisdom. Qualitative research method is research that produces descriptive data in the form of written or verbal words from research objects and behaviors that can be observed [14]. This research was conducted in Belu Regency, East Nusa Tenggara Province. This research was

carried out in conjunction with the activities of the Innovation Laboratory.

The focus of this research is basically directed at how to identify a variety of local wisdom in Belu District so as to create public service innovations. Data collection techniques, namely direct observation and documentation. The collected data is then analyzed by using qualitative descriptive analysis.

IV. ANALYSIS

A. Local Wisdom in Belu Regency

Belu Regency is an area located on Timor Island and is located in East Nusa Tenggara Province. Belu Regency became the forefront of the Indonesian nation in the east because it borders directly with the State of Timor Leste. In general, Belu Regency has a tropical climate with a very short rainy season and a long dry season. Geographically, most of Belu Regency is hilly and mountainous. One of the most famous hills is Fulan Fehan where there is a stretch of savanna with grass that is green and wide, cool, and complete with horses and cattle. Whereas the lowlands are in the western part of Belu Regency where most of the area is used as rice fields, and the mangrove forest reserves are in the coastal areas. Such conditions support the cattle breeding sector, where Bali Cows is a superior potential in Belu Regency, this is because it matches the climate and geographical conditions that cause Bali Cows to become commodities that can be developed every year to meet the local needs of beef and cow skin as well as exported outside the region.

In local wisdom, customs and culture, Belu Regency is an indigenous East Timorese people, who live in several ethnic groups and languages. While the majority of the population of Belu Regency is Tetun. The language of the Belu District is Tetum. According to Wildan, in Belu District, the community still holds local wisdom closely as a reinforcer and character builder in community life. The attitude of togetherness, harmony, mutual cooperation, tradition and religion is still upheld [15]. Through these values and enthusiasm, the Government of Belu Regency makes a policy that is a synergy between local wisdom, regional potential, and cultural strength so that the development process can create harmony between the local government and the community.

In terms of culture, in Belu Regency there are still traditional villages, such as the Indigenous Village of Nualain. Nualain village is one of a number of old villages in Belu Regency. This traditional village is located in a hilly area with unspoiled settlement conditions and has original traditional building architecture using local materials such as wooden poles, alang-alang roofs and stone fences. In this traditional village there are still some traditional ceremonies or rituals such as the rice and corn planting season, harvest season and many other traditional rituals [16]. Besides the Indigenous Village of Nualain, there are still Matabesi and Lasiolat Indigenous Villages.

In terms of from dance, Wildan argues that the Belu community has a lute dance and tandak dance [15]. The likurai dance is a war dance performed when welcoming the hero who returns to war. This dance is performed by women who flank a

small drum in his left armpit and beat the drum while dancing in a circle. While the tandak dance is performed at night, it is held at traditional house parties and rice stampede parties. This dance is usually done overnight and every night during the celebration. To preserve the dance, the Government of Belu Regency included these dances in local content from elementary school to senior high school level so that they could be passed on to the next generation.

Besides that, there is still a cultural heritage related to weaving. Belu tie weaving is a woven weave that has its own unique characteristics. Weaving weaves are woven in the form of fabrics woven from strands of weft or warp threads that were previously tied and dipped in natural dyes. The loom used is a loom not a machine. The woven fabric can be sewn to make clothes and clothing, furniture upholstery, or decorate the interior of the house. The peculiarities of ikat weaving can be developed as investment opportunities to improve the community's economy [16].

B. Example of Innovation Based on Local Wisdom

Various innovations have been present in Belu Regency which originated from the local wisdom possessed. These innovations arise because of the need for new things as a step towards developing existing local wisdom. Local wisdom that has long been built can be a source of ideas in developing sector innovations. Some of these innovations include:

1) *School art studio*: School Art Studio is a place to carry out activities to develop and develop traditional arts and culture of Belu Regency in the school environment in the form of dance, music, ikat weaving, theater, carving, sculpture. This is done as an effort to preserve the heritage of the artistic and cultural values of Belu Regency for the sake of the sustainability of future generations. Without this this fear of art and culture will be eroded by the time and needs of the millennial generation.

This art school studio has the benefit of preserving the historical and cultural heritage of Belu Regency. Students are given guidance and development through this studio so that they have the ability in art and culture. And in general creativity and innovation will be created from art and culture that is beneficial to society. Local wisdom in the form of art and culture has been developed through this School of Art Studio. There have been various awards for the existence of this school art studio, for example the involvement of likurai dance dancers at the Fehan Fulan Festival and the award for the Lakmanen Dasarai Bamboo Flute at Solo International Performing Art (SIPA) 2018.

2) *Pet health center*: Belu Regency holds a lot of potential related to livestock, various animals are kept and raised by the people of Belu Regency, such as: cattle, horses and pigs. Even Bali Cows is a superior potential for the livestock sector in Belu district, the suitability of climate and geographical conditions causes the development of Bali Cows to be a commodity that can be developed every year in order to meet the needs of both beef and cow leather marketed locally as well as exported outside the region Belu Regency.

Seeing the various opportunities that are owned and to support livestock activities in Belu Regency, the Livestock Health Center program was developed. The aim of this cattle health center is to increase public awareness about the importance of efforts to prevent livestock diseases. In addition to bringing livestock technical services closer to the community, and integrating livestock technical services. Local wisdom in the innovation of livestock health centers is important in understanding how local communities treat natural resources in livestock systems that contain a variety of positive things for the benefit of future generations. The values of local wisdom in these innovations include: ensuring the health of livestock and improving people's lives.

3) *Books in Matabesi*: Books in Matabesi have a background because of the lack of availability of books for children in remote areas and traditional villages. The location of the traditional village does not have good road access to get to the district capital. This condition has caused children in traditional villages to never read books and lack information. That condition is the reason for the emergence of the Book innovation in Matabesi, which is one of the Indigenous Villages in Belu Regency.

Matabesi as a traditional village still has local wisdom guarded by local people, especially in the form of cultural heritage and traditional houses that are still visible. In the traditional village of Matabesi activities are still often carried out by local residents as a form of local wisdom and maintaining the sustainability of local culture. One of the activities carried out is the association of local children to play and increase knowledge. There are scout activities, line marching and dance.

Seeing various activities in the traditional village, the idea arose to establish a library in the Indigenous Village. Through a civil servant, namely Zelia da Costa, the books that have been present in the capital city of the Regency can be channeled to traditional villages. This contains an element of integration between innovation and local wisdom where books can be channeled to traditional villages to increase learning discourse for local children.

C. Prerequisites for Innovation Based on Local Wisdom

School Art Studio, Pet Health Center and Books at Matabesi are innovations that can be used as examples of local wisdom-based public service innovations. The innovation was developed based on the local wisdom possessed by Belu Regency, based on values, ethics, culture or customs that are still inherent in the community.

The development of innovation in public service based on local wisdom requires preconditions, as follows: First, innovative leadership. Widodo states that innovative regional leadership has several criteria including: (1) having a clear and strong vision regarding the future of regional development; (2) high self-confidence to make various changes and become a role model; (3) strong character and orientation to provide services to the community, by not having other interests; (4) open and enthusiastic in building collaboration with stakeholders; and (5) awareness to use technology and social media for the development of innovation [17]. Various criteria

above if owned by a regional leader, the innovation of public services based on local wisdom can be developed for the benefit of the community. Innovative leaders can encourage change in the region through a clear vision and orientation to society. Innovative regional leaders always place society as a priority in public service, the program implemented always places community needs as a goal that must be fulfilled.

Second, resource mobilization. Innovation is a simple matter that can even begin with minimalist resources. This resource is not only in the form of a budget or infrastructure, which is always the reason for the difficulty of developing innovation. In the development of innovative public service based on local wisdom, the mobilization of resources is inevitable. The resources in this innovation come from the potential possessed by the regions which have not been maximized so far, especially the potential that has been provided by nature and inheritance from ancestors through culture.

Third, local cultural support. Local wisdom is the soul of local culture, therefore if you can develop innovation based on local wisdom it is necessary to get support from local culture. Local culture has shaped the characteristics of the local community so that when creating an innovation, it must have compatibility with local culture and may not conflict with agreed local rules. When the innovation of public services based on local wisdom is in line with the independence of local culture, the sustainability of these innovations can last long. But when it conflicts with local culture, it can automatically hinder the implementation of innovation itself.

And Fourth, community participation. Innovation without the participation of the community is something that is of no use because the ultimate goal of the innovation is to benefit the welfare of the community, so that active involvement from the community is a source of success from the sustainability of innovation. Community participation is very important in providing support for the implementation of a public service innovation. Getting strong support from the community can help get the resources needed to support the success of an innovation. Without the support of the community, the innovations created can be misdirected. Regarding the innovation of public services based on local wisdom, community participation comes from the community in general and indigenous people. Indigenous people must be invited to take part in the development of public service innovations because they are more aware of how local wisdom is built on existing local culture. Without involving indigenous peoples to play an active role, the resulting public service innovation can lose its essence.

V. CONCLUSION

This paper proves that in the limitations of a region it turns out that an innovation in public service can be developed based on the local wisdom the region possesses. This paper concludes

that the local wisdom of a region can be used in the development of innovations to improve service quality.

Belu Regency can give an example that being in a border area does not mean that it cannot innovate. Through a variety of local wisdom possessed, the development of innovation in public services is not a necessity, for example: school art studios, books in the matabesi and pet health center. In developing local wisdom based public service innovations, prerequisites such as innovative leadership, resource mobilization, local cultural support and community participation are needed. Through Belu Regency, it can be learned that local wisdom can be used as a resource for innovation.

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