Role of Local Institutions "Mapalus" as a Basis of Public Service in the Field of Security and Public Order in Minahasa, Indonesia

Thelma Wawointana, Haedar Akib, Suradi Tahmir and Ferdinand Kerebungu
Department of Public Administration, Universitas Negeri Makassar,
Jln. Bonto Langkasa Kampus, Gunung Sari Baru, Makassar, South Sulawesi, Indonesia

Abstract: This study aims to analyze and explain the role of local institutions "Mapalus" as a basis for the creation of public service in the field of security and public order (Kantibmas). This type of research is a qualitative case study approach. The study found that Mapalus as the Minahasa community cultural values legalized by the government of North Sulawesi Governor Decree No. 8 of 2012 on the Establishment of the Forum Mapalus Kamtibmas. Forum Mapalus Kantibmas involving village officials/village, the police, Tenaga Nasional Indonesia (TNI) and community leaders. Forum Mapalus kamtibmas not act optimally as a basis for the creation of public service in the field of security and public order. The cause is the weak role of Local Government in internalize the values Mapalus into policy formulation and implementation as well as the factors funding/budgets that are less transparent and management, human resources lack the competence and attitude of the local governments that are less responsive.

Key words: The role of local institutions mapalus, local wisdom, the public service order and safety affairs, qualitative, implementation

INTRODUCTION

The creation of security and public order in the area of the various threats and harassment such as acts of criminality and social conflict is a shared responsibility. Attention on defense and security sector is very important because it relates to the people's demands for security and order as well as a form of accountability of state institutions. Therefore, the government/state should be able to give a sense of security, certainty and assurance in community service. The government should also disseminate the community empowerment program, so that people can be protected from threats and harassment which is internal, either in the form of inter-village conflicts, inter-ethnic conflict, religion as well as external threats such as crime, terrorism and other forms of violence. In other words, people need conditions conducive security and order as well as the handling of crime as well.

Disruption of security, order and crime has been motivated by the problems are quite complex and involves many aspects, such as social and political conditions, injustice, inequality level of economic welfare and to provoke that exploit differences in ethnicity, religion and class. Similarly, the increase in crime in Minahasa such as fights between villages, murder and rape assessed by

local governments as a rationale for the need for cultural values "mapalus" to be developed into a local institution as outlined in a policy (regulation) to address the problem. Hopefully, through this measure will be effective to overcome the problems of security and order in the community because the community leaders, traditional leaders and influential individuals is a mediator and facilitator in the settlement of the conflict. The primary assumption is that this group has the charisma and respected opinions, criticisms and suggestions by members of the community. Thus, the handling of riots and fights between villages are in need mapalus cultural role in maintaining security and order in society in Minahasa.

Local wisdom, in this case, mapalus culture is seen as social capital to reduce potential conflicts and also can create security and order in society, so that the public is safe, peaceful and prosperous. Local wisdom Minahasa with mapalus culture has a huge potential to be a model for other regions seeking patterns of interrelation between groups in creating security and public order pluralistic or multicultural.

Literature review
Mapalus as local wisdom: Local wisdom is certain ethnic groups is closely linked to cultural values, social norms,

Corresponding Author: Thelma Wawointana, Department of Public Administration, Universitas Negeri Makassar,
Jln. Bonto Langkasa Kampus, Gunung Sari Baru, Makassar, South Sulawesi, Indonesia

political, economic, legal, religious and natural environment that can support the creation of a peaceful, c life and well-being of citizens supporting a particular culture. Local wisdom in Minahasa regency, in this case, the culture mapalus, Si tou tou timou tumou dan torang samua basudara, understood as social capital to reduce potential conflicts and also to create prosperity, security and order and peace. Therefore, culture mapalus as local wisdom in Minahasa explored and further developed intensively and continuously in order to create a tolerance among religions, cultures and ethnic groups. In the case of deep local knowledge mapalus as Minahasa cultural values of the society that Sam Ratulangi has highlighted returned an orientation Minahasa cultural values which is justified by academics Minahasans, namely the concept of "the timou tumou tou tou".

The concept timou tumou tou tou, meaning that man became man in the role of a human animate another. This concept is interpreted that the role of the person (tou) is to 'be human'. Man is a being, not a given as well as having the potential to develop (timou) and is responsible for the turn (tumou) of others. Man must be able to develop the potential or quality to be able to play a role in society. This requires the active participation of the community to preserve the cultural values of local.

Mapalus is one of the local wisdom in Minahasa hitherto considered relevant because it contains the values of mutual cooperation, mutual help, family, togetherness, honesty and democratic. Basically, the term mapalus resonates in the souls of the Minahasa, so that a way of life for people or their peoples. Narrowly, mapalus essence is a 'willingness to cooperate or collaborate on a voluntary basis among the people in the organization of work, social and cultural. The essence of mapalus in the narrow sense is "a person's willingness to cooperate in a group on a voluntary basis to achieve a common goal. A common goal that can be shaped cultivate the land that belongs to someone or other activities related to the processing of land (Ahmad *et al.*, 2015).

Further explained by Tilaar (1986) that the soul mapalus lies in a person's willingness to assist in bonding the group. The group can be in the form of family, clan, village, tribe and the wider social groups. Mapalus basically has a broad sense, not just in terms of managing agricultural land but the various activities undertaken this mapalus group. Therefore, mapalus regarded as the most concrete actualization of the true meaning of the tou tou timou tumou.

Mapalus security and public order (kamtibmas): Enactment Act No. 32 of 2004 on Regional

Government is a manifestation of democracy through decentralization. With regional autonomy, local governments and the Regional Representatives Council (DPRD) expected-populist-oriented participatory policy making and or local regulations. Populist participatory policy-embodied in the form of local regulations should ensure fairness in society. Through the policy community needs can be served by the government and vice versa government policies supported by the community. Thus, creating the mindset of top-down and bottom-up interacting in terms of the need for provision of government services to the public (Sarundajang, 2005; Parsons, 2011).

Related to respect for local culture, the provincial government of North Sulawesi filed mapalus as local culture into a policy issued by North Sulawesi Governor Regulation No. 8 of 2012 on the Establishment of the Forum Mapalus Kamtibmas (Sarundajang, 2005). In Article 1, paragraph the regulation explained that "Mapalus Kamtibmas is the spirit of Mutual Cooperation, gather and engage security forces Government/District Village with the community to help each other and cooperate actively in finding the root of the problem, solve social problems and seek solutions in order to realize the convenience, security and public order for the implementation of development programs, government and society in the village/village. The purpose of the establishment of this forum described in Article 2, namely to provide guidance and to be able to raise public awareness and can maintain order, security and cope with natural disasters and maintain/protect life, property from various threats, both from within and from outside.

The main task mapalus "kamtibmas" forum are: perform basic tasks, functions and roles of each in accordance with laws and regulations in the implementation of Mapalus Kamtibmas implementing elements carry out tasks jointly conduct training and empowerment of rural communities, finding and collecting the data/information about potential natural disasters, non-natural and social disasters and problems in the field of ideology, political, economic, social culture, defense and security; report data/information obtained related to the issues raised in the public gradually to the top unit; monitoring the implementation of development programs implemented by the government in the village/village; make efforts to conflict resolution/legal issues that occur in the community (restorative justice) by promoting the efforts of deliberation and consensus as a consultant every problem facing society.

Role of public institutions: Role is a set of behaviors that are expected in a person or institution in accordance with

the social position of a given, either formally or informally. Role based on the rules and expectations of the role that explains what the individual or institution should do in a given situation in order to fulfill his own hope or expectation of people/institutions regarding these roles (Kasper and Streit, 1998). Judging from the behavior of the organization, the role is one component of the system of social organization, in addition to the norms and culture of the organization. In general, the role can be defined as "expectations about appropriate behavior in a job position (leader, subordinate)". There are two types of behavior expected in a job, namely: role perception is one's perception of how people are expected to behave in other words, is an understanding or awareness of the patterns of behavior or functions expected of the person and the role expectation is another way people receive a person's behavior in a given situation. The role played by a person in the organization will form an important component in terms of identity and the person's ability to work. In this case, the organization must ensure that the roles are clearly defined (Bacot, 2008).

There are five important aspects of the role, namely: The role of impersonal: the position itself will determine the role of expectations, not individuals. The role of behavior related to work (task behavior), namely, the expected behavior in a particular job; the role is difficult to control (role clarity and role ambiguity); the role can be learned quickly and can produce some major behavioral changes. The role and work (jobs) are not the same as someone who is doing the work could play several roles (Kasper and Streit, 1998). Role more points to the function, adjustment and as a process. Thus, the role of mapalus can be translated as the tasks and functions are expected to be made as local institutions that exist at Minahasa. Mapalus kamtibmas expected to serve as a formal organization to maintain security and order as well as guidance in the community. The realization of security and order would be a precondition that support development programs, namely the creation of public welfare.

Public service: Public service is a series of activities in order to meet people's needs for goods and services, and/or administrative services provided by public service providers (Act No. 25 of 2009). Public services are implemented based on the principle: public interest, legal certainty, equal rights, the balance of rights and obligations, professionalism, participation, equality of treatment and non-discriminatory, openness, accountability, facilities and special treatment for vulnerable groups, punctuality and speed as well as ease and affordability (Act No. 32 of 2004 on Regional Government).

Public service has always been associated with an activity undertaken by a person or group of persons or particular institutions to provide assistance and convenience to the people in order to achieve certain goals. Public services are becoming increasingly important because it is always associated with crowded public audience that has a diversity of interests and goals (Tjokrowinoto, 1977). Therefore, public service institutions can be done by government and non-government. If the government, the organization of government bureaucracy is the leading organization dealing with public services (Sarundajang, 2005; Akib and Rifdan, 2015). Then, if a non-governmental, it can be organizations of political parties, religious organizations, nongovernmental organizations and other civil society organizations (Act No. 32 of 2004).

MATERIALS AND METHODS

This study was conducted in Minahasa North Sulawesi. This study focused on the role of local institutions Mapalus as a basis for the creation of public service in the field of security and public order. This type of research is a qualitative case study approach (Nasution, 2003). The case study because of its particularity (have specificity), the Minahasa culture that serve as policy in the field of peace and security. Sources of data obtained from informants in this study were selected by purposive sampling, include: Head of the District, the village chief/village, police and military/Babinsa and society and the data source documentation in the form of written materials such as regulation governors, local government policy, reports and archival materials that are considered relevant, especially documents related to the research focus. Informant selection techniques performed purposive (intentional). For technical validity of the data examined using the following criteria: the degree of confidence; transferability; dependence and certainty. Data analysis technique using an interactive model analysis, by following the steps: data collection, condensing the data, presenting data, drawing conclusions funds (Miles and Huberman, 2007).

RESULTS AND DISCUSSION

Role of local institutions mapalus as basis of public services in the field of security and order: Role understood as a set of behaviors expected of someone in accordance with the social position of a given either formally or informally. Role based on the rules and expectations of the role that explains what the individual should do in a given situation in order to fulfill their own

expectations or the expectations of others concerning the role. Judging from the behavior of the organization, the role is one component of the social system, in addition to the norms and culture of the organization. Thus, the role of mapalus can be interpreted as the expected role performed by mapalus as local institutions that exist at Minahasa.

Mapalus security and public order or mapalus kamtibmas as a formal organization in Minahasa is expected to function in maintaining security and order in society, so it can act as the public protector. With the realization of security and order in society, it can support the development program is the creation of public welfare. This role gives a conceptual framework in the study of behavior in the organization.

Mapalus as a cultural value of the Minahasa community legitimized by the government in a policy, namely Regulations North Sulawesi Governor No. 8 of 2012 concerning the Establishment of the Forum Mapalus Security and Public Order, abbreviated Kamtibmas, where the forum mapalus kamtibmas it involves the Government villages/wards, police, National Army Indonesia (TNI) and community leaders. Mapalus kamtibmas already formally established with the involvement of District Military Command (Koramil) and the Community Development Agency (Babinsa) district level is its form of light crime but mapalus forum kamtibmas it has not been run in accordance with the designation.

Yet the institutional functioning of Mapalus kambtimas caused by weak role of local government in implementing and overseeing the policies, even regulations on the establishment of the Forum Mapalus Kambtimas not operate effectively due to the management of the fund (budget) which are less transparent and not up to the level of implementation. The research data gathered from Pineleng Village, Village Tataaran, Luaan Village and Village Kembuan shows the same thing, where the role of mapalus to resolve the conflict there has not run as expected. The villages in question is a horizontal conflict-prone regions because of frequent fights between villages. For instance the conflict between the village and the village Luaan Kembuan, where frequent fights between villages/village that has been causing some casualties. Similarly, in the village of Tataaran where the fight broke out between villagers with migrants from Papua deadly.

Based on the results of the study it appears that the form of the handling of security and order after the issuance of the North Sulawesi Governor Regulation No. 8 of 2012 concerning the Establishment of the Forum Mapalus Kamtibmas eventually run self-managed or initiative from the village itself without reference to these rules. This occurred in the village of Pineleng, Kembuan Village and Village Luaan while the Village Tataaran in its formation has been formed but has not run as expected, so the handling of security and order submitted to the police.

Security and order that has begun to waver and continue to occur as fighting between villages, theft, robber, rape, began to bloom again, even though there is a policy program of the government that passed through Governor Decree No. 8 of 2012. Policies are implemented from a Minahasa culture is very strong in the local community, because mapalus is part of an institutionalized culture. The reason why it is called mapalus because there is cooperation between the four institutions, namely in it there is the government, communities, community development district level of TNI (Babinsa) and elements of the police.

Policy effectiveness mapalus kamtibmas still low and has not gone well because there are a number of barriers that prevent, among others is this policy less communicated, weak owned resources, the attitude of the provincial government that after issuing this policy seems to get out of hand, poorly supported by budget execution and the lack of government's role in managing the local institutions that are supposed to use mapalus culture as the spirit in serving the community.

Role of local institutions mapalus in solving social problems in the field of security and public order: Local institutions mapalus role in solving social problems in the field of security and public order cannot operate effectively due to a serious lack of local government in the handling of security issues and order. Government apparatus tends to remove the responsibility and the lack of understanding of local cultural wisdom that should be appointed to be a part that cannot be separated by the people of North Sulawesi, particularly in Minahasa but local knowledge is basically, a collection of knowledge and a way of thinking that is rooted in the culture of the human group is the result of observations over a long period of time. Local wisdom that many contain a description of the assumptions of the Minahasa community on matters relating to the structure of the environment in order to function, the reaction to the actions of human beings or their peoples as well as the relationship between humans and the natural environment and the values that are closely related to religion. Local wisdom is defined as a concept and a collection of knowledge of ethnic groups Minahasa closely linked to cultural values, social norms, political, economic, legal, religious and natural environment that can support the creation of a peaceful life and well-being of citizens support the culture.

Cultural interaction as human phenomenon implies the idea that every individual and society as well as in Minahasa have a good value system as a personal preference, communities and institutions. The value system is defined as a conception of life in the minds of the majority of their peoples, on matters they consider most valuable in life. The implications of these ideas are: First, any individual or community has its own value system. In a life together as a community is seen that the system of cultural values that will shape the cultural identity as a feature of society. In historical anthropological studies, such a concept is known as the local genius (Sarundajang, 2005). The local genius characterize life as the identity of a community. Identity that comes from conception of life that they consider very valuable. Second, in a social interaction in Minahasa will occur what is called a conflict of values between one individual to another individual or between a people with a new community that has a background of different cultural value systems. Third, understanding the meaning of the universal values that exist in the community will encourage a process of mutual understanding and integration process that allows one to interact positively and creatively with their environment (Sarundajang, 2005; Wawointana, 2003).

See the context of creating a peaceful life, then most operational approach in explaining the phenomenon of the peaceful life of the Minahasa community is an approach that explains the collectivity. The process of transformation of cultural values that support the collectivity is considered quite important. That is, the roles performed by community leaders, religious leaders and family in instilling the values of a social control is strong enough for each member. When compared with the role of families and communities today, then it tends to be less or even not have the strength anymore. Conditions like these that underlies the view of some experts that requires solving the problem by revitalizing primary role of families and communities in transforming to control each of its members and revitalize the values dimension peaceful life that once existed in every tribe so that these values can be encourage the establishment of a more orderly society (social order) with the exclusion of the attitude of individualism that promotes self-interest but rather the interests of the group.

CONCLUSION

"Mapalus" the Minahasa community cultural values validated by the government in a policy, the North Sulawesi Governor Regulation No. 8 of 2012 concerning the Establishment of the Forum Mapalus Security and Public Order. Mapalus forum involving Government

kamtibmas villages/wards, elements of the police, elements of TNI and public figures. Forum Mapalus kamtibmas not act optimally as a basis for creating public service value in the field of security and public order. The cause is the role of local government in the weak internalize the values of local Mapalus into the formulation and implementation of policies (local regulations) as well as the factor of funding/budget and management are less transparent, human resources lack the competence and attitude of the local governments that are less responsive.

Local wisdom in Minahasa, in this case the culture mapalus such as Si tou timou tumou tou and torang samua basudara, seen as social capital to reduce potential conflicts and also to create prosperity, security and order and peace but in reality function and role yet optimal. Therefore, culture mapalus as local wisdom in Minahasa need to be examined more intensively in order to be cultivated as a basis for creating public service value field of security and order, at the same time in order to be gluten tolerance among religions, cultures and ethnic groups.

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