

The Absorption of Culture in Organizing Good Governance in East Kalimantan

Marsuq, Marjoni Rachman, Florentinus Sudiran

Department of Public Administration, Faculty of Social and Political Sciences, Universitas 17
Agustus 1945 Samarinda, Indonesia

ABSTRACT

This study aims to determine the absorption of culture for apparatus in implementing good governance in East Kalimantan, Indonesia. This research method uses a combined qualitative-quantitative approach by gathering information about culture through survey, interview, observation methods. In analyzing this research data through the stages of data collection, data simplification, data presentation, and conclusions. The results of this study indicate that concern for culture is felt by the community while the government is high in terms of appreciation of culture, the aspect of participation supports strong cultural absorption in government organizations but is low in terms of transparency and accountability, respondents see participation and commitment related to culture that is absorbed by the community the existence of rules in accommodating culture in the delivery of good governance, rule of law, accountability, and transparency needs to be improved to support the absorption of culture in the implementation of good governance.

Keywords: Culture, Government, Society, Good Governance.

INTRODUCTION

Government governance builds the process tools used in the organization to change the workings of the state, create an accountable management system, and build actors outside competent countries to take part in making new systems that are generally useful. In this context, there is no single development goal that can be realized properly only by changing the characteristics and workings of state institutions and government (Evans, 1996). Good Management Principles assume that good governance can be measured and constructed from complex indicators and each of them shows its purpose (Thomas, 2010); Van Doeveren, 2011). Good governance has the characteristics of including all parties who are interested,

transparent and responsible, effective, efficient and fair, guarantee the existence of the rule of law, ensure the political priorities of dance, social and economic art are based on community consensus, and pay attention to the interests of the community (Weiss, 2000).

Good governance in this study will be associated with culture even though it has the connotation of the results of human efforts in changing its natural environment. Culture is understood as books, artwork, university buildings, ceremonial instruments, collections in museums. This all shows culture as a material product, so the word culture is understood as a noun, something static (Haas, 1996; Peterson & Anand, 2004). Culture is more seen as a verb. The word culture is more understood as an activity of making tools, activities for educating children, dancing, hunting, cultivating land, making love, organizing ceremonies, acting patterns and me. Adult culture is understood as productive activity and not production. If so, then the word culture shifts into a cultured word. This shift shows a static understanding that has turned into a dynamic understanding of culture (Hatch, 1993; Holling, 2001).

The dynamic concept of culture, identified as culture is more appropriate in a historical context, for the Indonesian context, not only considers it as an ancestral heritage but also something that we are currently creating through national development (Aragon, 2012). Culture is not just a past reality proud but also the future necessity that we compose in a cultural strategy. In other words, cultural change is intrinsic in the culture itself (Kitayama & Uskul, 2011; Glăveanu & Tanggaard, 2014). The dynamic of a culture as a human product of culture can be investigated. This means that culture is not a phenomenon that merely changes fundamentally, but also imprints in certain patterns. These patterns can be observed and described in the form of an explanation (Hong, 2013; Pieterse, 2015).

In a certain sense, to approach culture, we need to freeze it in static and general concepts. To understand the reality that is happening to that culture, we let go of the portrait of culture from its frame and the image is left alive (Ladd, 2003; Alexander & Reed, 2009). Good management principles are only five the main principles that will be interpreted in good public governance (Löffler & Bovaird, 2004) include accountability, is the obligation to account for, openness and transparency, obedience to the rule of law, strong commitment to work for the interests of the nation and state, and not in groups or individuals, participation in including and giving opportunities to the community to participate in development. The purpose of this study is to find out whether culture can be a guideline for apparatus in implementing good governance. While the benefits of this research are to provide input to

leaders in government units and provide preliminary data for future researchers and develop cultural knowledge.

RESEARCH METHODS

In this study qualitative methods were used (Mix Method). Qualitatively it aims to find out or describe the reality of the event under study so that it is easier for the writer to obtain objective data in order to find out, then in the technique the data collection is done in triangulation (combined). This research develops the principles of reasonableness carried out objectively through direct observation, as well as in-depth interviews. In particular, this study examines phenomena related to the Absorption of Culture in the Implementation of Good Governance. There are several methods commonly used to gather information about culture by survey methods, documentation, interviews, observations. The data validity testing technique is very necessary to obtain data validation by using data sources means to compare and check the degree of trustworthiness of information obtained through time and different tools in qualitative methods. To analyze this research data through stages of data collection, data condensation/simplification, data presentation, and conclusions.

RESULTS AND DISCUSSION

The origin of the element of Cultural Absorption

The results of the research through interviews, observations are known that training that supports culture through rejuvenation is not going well and discussions and seminars about rare artists, the art of publishing rare books, tours to other regions to build culture. It is precisely the spread of culture through music that is crowded in the Coffeeshop, nightclub venues or Coffeehouses. The best-selling type of art is a single organ that can accompany all songs and dances. What is significant in the performance of dangdut music. Local governments claim that the budget deficit is not enough to finance regional art development which is important is the existence of the RRI pro 4 program, which is a cultural program. This program is very popular with listeners because it accommodates all the tribes in East Kalimantan.

The local government chose to build infrastructure and sports activities, including the number of billions of rupiah, even if the development of art assisted funding could produce reliable artworks and regenerate artists and would generate Regional Original Income (PAD) through exhibitions, shows, tourism and book publishing - regional art history book. It is precisely now that regional art can encourage regional tourism destinations.

The results of the study show art performances that are very rare unless there is a big event such as the birthday of the Republic of Indonesia or a local area or a local election campaign. They do with minimal fees sometimes even free. They are defeated by modern one keyboard or organ that is cost-effective. A disturbing obstacle is the growth of a night club or a coffee house that presents famous and sexy capital actresses despite the high ticket prices.

The form of culture is a bridge to human development which takes a long time indeed but the benefits are extraordinary, among others, reducing the cost of transporting agricultural products, industrial products and other government excellent services to the people. Furthermore, the meaning of value is a human perception based on rationality and conscience about an object agreed upon by the community and becomes a common reference in everyday life. Here it means everything about good and bad. What is good is used as a life guideline and is poorly abandoned. For example good values or values that must be followed, for example respecting parents, praying in congregation, if outside the house they have to say goodbye, when they come home greetings, are grateful fine. Whereas the bad ones are cheating, lying to the people, parents, friends and others, taking the rights of others, deflecting debts, underestimating people's opinions and others are referred to as morals.

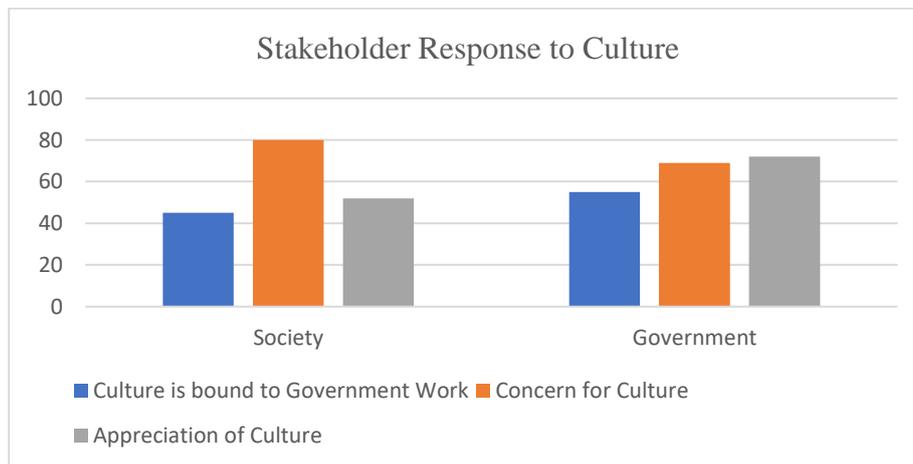
Concretely is someone wants to raise the value of "honesty" so he does social interaction in the form of socialization to the environment whether this value needs to be raised to the surface. Then the norm is a guideline in association, such as manners in communication, and when eating together. Examples of interpreting culture are broad, namely the power of human thought that continues to grow in order to meet human needs themselves both physically and mentally.

Culture in the narrow sense is dance art which consists of fine art, East Kalimantan dance, sound art, music and theater arts. Fine arts such as crafts, paintings, interiors, decorations and the like. East Kalimantan dance consists of East Kalimantan dance traditions such as East Kalimantan dance from ethnic groups and modern East Kalimantan dance which is the result of the creativity of an artist. Sound art in the form of choirs, vocals, solos, groups and chapels. Music has to do with musical instruments. In terms of musical instruments there are two kinds, namely traditional and modern. Traditional music is ethnic music such as gamelan, angklung and others. Modern music arts such as guitars, pianos, cokolele and inflatable tools. Theater art consists of traditional and modern. Traditional ones such as

puppets, ketoprak, ludruk, lenong, mamanda and others. Modern theater such as films, soap operas, and drama.

Cultural Absorption as a supporter of Good Governance

The results of the study qualitatively suggest that overcoming the constraints of good governance is influenced by the large role of the government relating to efforts to improve the work environment by absorbing the culture in organizing government activities. Culture is examined from the human phenomenon of thinking and communication activities of employees, work that is realized knowledge of culture as a realization of the lives of every person and every group of people who try to process and change the way they work and behave. Culture does not only include material results such as knowledge but also includes ways to behave with fellow employees who support organizational performance. To be aware of stakeholder responses to culture in their work environment.



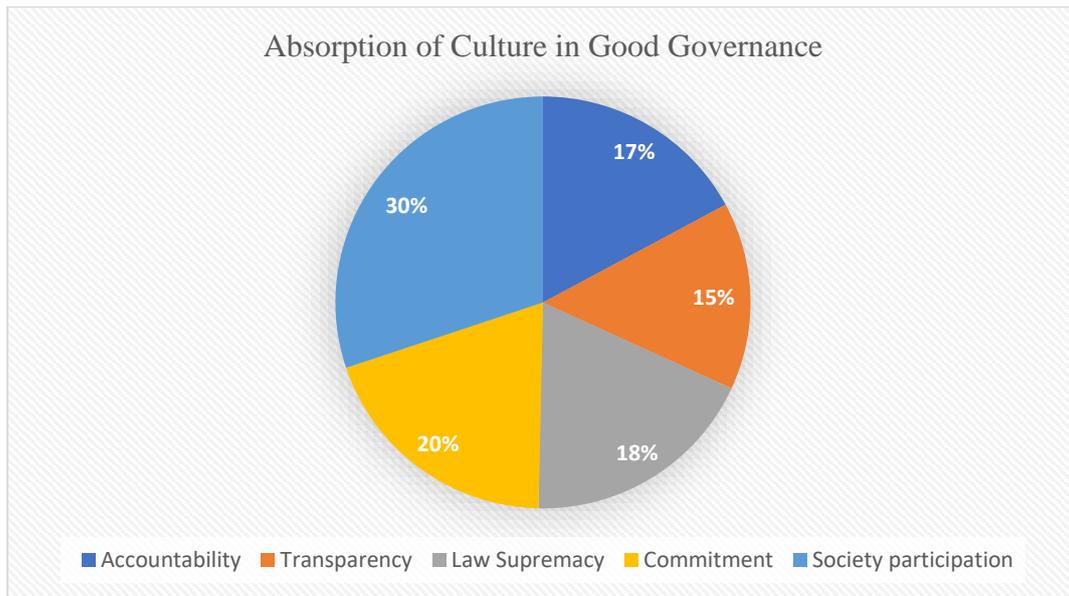
Based on the above diagram, it can be understood that stakeholder responses to culture show that 45% of people see a culture tied to government work, and the community has a concern for culture with 80%, while an appreciation of culture 52% of the people agree. From the government point of view, 55% of the government sees a culture tied to government work, then the government has a concern for culture, amounting to 69%, while an appreciation of the 72% culture of the government is carried out. Concern for culture is felt by the community while the government is high in respect of culture. For the purposes of analysis, experts first distinguish culture according to their human aspects into two, namely subjective and objective culture. Furthermore, according to the level of community members' participation in cultural elements, it is divided into three, cultural specialties namely universal culture, and cultural alternatives.

Explicitly implicit cultural patterns and cultural patterns. Finally, in terms of objective culture can still be a distinguished element of universal culture. In human terms there are

objective and objective cultural experts' opinions. Subjective culture shows the creative power of human beings that produces culture (Diener et al., 2003). Subjective culture is human realization. Its form can be inner perfection in the form of ideas, values, feelings. Subjective culture also manifests in truth, virtue, and beauty (Pollay, 1983; Marcuse, 2007). In the hierarchy of values manifests in body health, feelings of distillation, intelligence, communication skills, and values - spiritual values from high subjective culture, goal culture is the result of objectivity or manifestation of subjective culture, unlike subjective culture, objective culture can be enjoyed, used and followed by others. Objective culture does not only appear in material results, but also institutions, and organizations.

Cultural elements are thoroughly enjoyed, used and everyone participates. Not everyone takes part in all elements of culture. In feudal society, for example, there is noble dance or education that cannot be touched by ordinary people. In today's democratic society, various forms of culture can be enjoyed by many people, regardless of class. First, elements that are universal culture that are universal, exist in all cultures in the world and also every member of society takes a role in that (Greif, 1994). Second, cultural specialization, namely cultural elements possessed by members people from certain groups and not owned by the entire population (Malinowski, 2014).

The division of labor in society or specialization, for example, belongs to this scope. People who want to take part in cultural specialization require certain conditions and abilities. Third, alternative culture, namely a number of cultural elements possessed by everyone in a community of Moran, et al., (2007), Colander, (2016). Cultural elements can be freely chosen, for example various sports, all of which can be chosen according to the free will of each individual from any group. The characteristic is that it can be chosen freely as an alternative.



In the cultural absorption diagram of good governance, it can be seen that the aspect of participation supports strong cultural uptake in government organizations but is low in terms of transparency and accountability, almost half of respondents see cultural participation and commitment absorbed by the community demonstrating rules in accommodating culture in the delivery of Good Governance, rule of law, accountability, and transparency need to be improved to support the absorption of culture in the implementation of Good Governance.

Good governance has the characteristics of participatory governance, the government in supporting culture, the government supports the space of behavior in culture, the government is responsible for supporting local values that are well absorbed by the government, which can support good performance in this culture of honesty and maintaining self-esteem but the government needs to be transparent in supporting and encouraging the absorption of this cultural value.

Culture as a human product can be investigated, meaning that culture is not a phenomenon that only changes fundamentally, but also has noted certain patterns in government activities that support the realization of good governance (Salminen & Ikola-Norrbacka, 2010; Williams & Hardison, 2013). These patterns can be observed and explained in the form of exposure to meeting activities and associating in the work environment (Rayner & Tansey, 2010). Which supports work, good governance that is thick with accountability and transparency needs to be prioritized in the static and general concepts, only to understand the reality that occurs in culture that needs to release acceptable cultural portraits to support the implementation of good governance in the future.

CONCLUSION

Concern for culture is felt by the community while the government is high in terms of appreciation of culture, the aspect of participation supports strong cultural uptake in government organizations but is low in terms of transparency and accountability, respondents see participation and commitment related to culture absorbed by the community indicating rules in accommodating culture in the delivery of Good Governance, rule of law, accountability, and transparency needs to be improved to support the absorption of culture in the implementation of Good Governance. These patterns are a blend of cultural absorption with government activities that support the realization of good governance. Overcoming the constraints of good governance is influenced by the government's big role relating to efforts to improve the work environment by absorbing the culture in organizing government activities.

REFERENCES

1. Alexander, J. C., & Reed, I. 2009. Cultural sociology. *The New Blackwell Companion to Social Theory*, 378-390.
2. Aragon, L. V. 2012. Copyrighting culture for the nation? Intangible property nationalism and the regional arts of Indonesia. *International Journal of Cultural Property*, 19(3), 269-312.
3. Colander, D. C. 2016. *Social science: An introduction to the study of society*. Routledge.
4. Diener, E., Oishi, S., & Lucas, R. E. 2003. Personality, culture, and subjective well-being: Emotional and cognitive evaluations of life. *Annual review of psychology*, 54(1), 403-425.
5. Evans, P. 1996. Government action, social capital and development: reviewing the evidence on synergy. *World development*, 24(6), 1119-1132.
6. Glăveanu, V. P., & Tanggaard, L. 2014. Creativity, identity, and representation: Towards a socio-cultural theory of creative identity. *New Ideas in Psychology*, 34, 12-21.
7. Greif, A. 1994. Cultural beliefs and the organization of society: A historical and theoretical reflection on collectivist and individualist societies. *Journal of political economy*, 102(5), 912-950.

8. Haas, J. 1996. Power, objects, and a voice for anthropology. *Current Anthropology*, 37(S1), S1-S22.
9. Hatch, M. J. 1993. The dynamics of organizational culture. *Academy of management review*, 18(4), 657-693.
10. Holling, C. S. 2001. Understanding the complexity of economic, ecological, and social systems. *Ecosystems*, 4(5), 390-405.
11. Hong, Y. Y. 2013. A dynamic constructivist approach to culture: Moving from describing culture to explaining culture. In *Understanding Culture* (pp. 18-38). Psychology Press.
12. Kitayama, S., & Uskul, A. K. 2011. Culture, mind, and the brain: Current evidence and future directions. *Annual review of psychology*, 62, 419-449.
13. Kršlak, S. Šehić ., & Ljevo, N. . (2021). Organizational Creativity in the Function of Improving the Competitive Advantage of Tourism Companies in Bosnia and Herzegovina. *Journal of Advanced Research in Economics and Administrative Sciences*, 2(1), 81-91. <https://doi.org/10.47631/jareas.v2i1.215>
14. Ladd, P. 2003. Understanding deaf culture: In search of deafhood. *Multilingual Matters*.
15. Löffler, E., & Bovaird, T. 2004. Understanding public management and governance. In *Public management and governance* (pp. 27-38). Routledge.
16. Malinowski, B. 2014. *A Scientific Theory of Culture and Other Essays:[1944]*. Routledge.
17. Marcuse, H. 2007. The affirmative character of culture. In *Art and Liberation* (pp. 88-118). Routledge.
18. Moran, R. T., Harris, P. R., & Moran, S. 2007. *Managing cultural differences*. Routledge.
19. Peterson, R. A., & Anand, N. 2004. The production of culture perspective. *Annu. Rev. Sociol.*, 30, 311-334.
20. Pieterse, J. N. 2015. *Globalization and culture: Global mélange*. Rowman & Littlefield.
21. Pollay, R. W. 1983. Measuring the cultural values manifest in advertising. *Current issues and research in advertising*, 6(1), 71-92.
22. Rayner, S., & Tansey, J. 2010. Cultural Theory and Risk. In *Handbook of Risk and Crisis Communication* (pp. 65-91). Routledge.

23. Salminen, A., & Ikola-Norrbacka, R. 2010. Trust, good governance and unethical actions in Finnish public administration. *International Journal of Public Sector Management*, 23(7), 647-668.
24. Thomas, M. A. 2010. What do the worldwide governance indicators measure?. *The European Journal of Development Research*, 22(1), 31-54.
25. Van Doeveren, V. (2011). Rethinking good governance: Identifying common principles. *Public Integrity*, 13(4), 301-318.
26. Williams, T., & Hardison, P. (2013). Culture, law, risk and governance: contexts of traditional knowledge in climate change adaptation. In *Climate Change and Indigenous Peoples in the United States* (pp. 23-36). Springer, Cham.