

Regional Development Plan (RKPD) Policy Formulation by Musrenbang Based on Good Local Governance in Badung Regency, Bali Province

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Abstract Local autonomy facilitates the local government to manage its own regional area based on local socio-culture. Thus local autonomy becomes the basic for the innovation to formulate Regional Development Plan (RKPD) in the governance of Badung Regency. The integration of local culture into management of local government, for example the formulation of Regional Development Plan in Badung regency through Development Planning Meeting (*Musrenbang*) is important. Government' roles are to legalize or to catalyze. Government should maximize the sense of togetherness from every sector to produce Regional Development Plan based on good governance principles, such as effective, efficient, transparent, fair, and every stakeholder has a sense of belonging toward Regional Development Plan. Therefore the policy of Regional Development Plan declared by Badung government can obtains full supports from every sector. These can be achieved by adopting local values of Badung societies and by reforming the regulation of Badung local government. This research was conducted by using descriptive qualitative approach, gathering data by direct observation, interviews and documentation.

Keywords Policy Formulation, Good Local Governance

1. Introduction

The lives of societies with the development in education and technology become more complex, as well as the needs. By autonomy, the local societies can express aspirations and decisions toward services and local development (Muluk, 2009:195) [1]. Thus society is not just as an object of development, but also as a subject. As a subject of development, society has a right to manage and solve their own problems based on the aspirations of internal society (Muluk, 2007:3) [2]. This is also stated in article 18 of the second amendment of the 1945 Constitution, paragraph 2 in which about government in province, regency, and city organize and manage their own affairs according to the principles of autonomy, and the duty of assistance. (UUD 1945, Ps. 2) [3]

Thus the government should do innovation toward policy to fulfill the needs of society. The innovation can be in the form of public policy since it will affect the lives of society in general. The formulation of public policy can be studied through Development Planning Meeting (*musrenbang*). The

process of Development Planning Meeting is the implementation of central national policy in form of graded Development Planning Meeting from village level, district level, and regency level to produce one of public policies, that is Regional Development Plan (RKPD) in regency. The process of formulation highly affects the policy. It is important to analyze the formulation process of public policy. This research is conducted since there are gaps and imbalances in the research locus from the implementation and formulation of RKPD policy. The empirical phenomenon is the public policy in form of Regional Development Plan which is not suitable with aspirations from society. There are villages which do not follow the schedule and even do not held Development Planning Meeting in village. However they still produce the result of village Development Planning Meeting which is continued to district Development Planning Meeting. There are also several cases of planting banana trees in the middle of street. Furthermore, the forum of the heads of the villages plan to not held Development Planning Meeting. These empirical phenomena are interesting to be explored deeper. From this rational, the formulation of the problems is: "How is the implementation of Development Planning Meeting (*musrenbang*) policy toward the formulation of Regional Development Plan policy in Badung Regency?" The purpose of this research is to know the implementation process of

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Development Planning Meeting (*musrenbang*) policy toward the formulation of Regional Development Plan policy in Badung Regency.

2. Research Method

The research methods such as object of the study, approaches and focus can be seen below.

2.1. Object of the Study

The object of this study is Badung Regency, Bali Province, Indonesia. Badung regency is chosen since it is a region with the second biggest locally generated revenue in Indonesia. Badung regency as an international tourism destination already gains a lot of achievements. Moreover, Badung regency is an autonomous institution which cannot be intervened by any institutions, such as local or central government. This autonomous institution is *adat* institution which is usually called as *adat* government village or *pakraman* village. *Adat* government village has institutional structure which is lead by the head of the village (*Bendesa Adat*). The basic of the management is traditional rules (*awig-awig*) with its own financial resources. The other reason is that there are some cases to be solved as mentioned in the introduction.

2.2. The Research Approach

The approach of this research is descriptive qualitative in which describing about phenomena in the process of public policy formulation through developmental planning in Badung Regency.

3. Result and Discussion

There are several results based on the study from primary data in form of interview and observation. From the result of the study of village Development Planning Meeting in research locus, there are five elements in which not all are qualified based on Development Planning Meeting implementation guideline that is Regulation of Domestic Government No 54 of 2010. The five elements are resources, document material, actor, product and the selection process of representative for Development Planning Meeting in district level. It is found that there are two elements which are not fulfilled, such as resources and basic document material. (Regulation of Domestic Government No 54 of 2010 [4]. The other elements are already accomplished, such as actor, product and the representative for Development Planning Meeting in district level. There are differences found if we compare this with development plan policies that produced from different regions with different Development Planning Meeting processes. For example, the development planning process at Malinau Regency, East Kalimantan. There are two new institutions out of formal structure institution for participation in formulation, legitimation, implementation and accountability in management system

budgeting region reformation that produce from development planning meeting forum (Merang Djalung, 2013) [5]. By having new institution to participate, the result Development Planning Meeting process becomes more transparent. On the other hand, in Badung Regency, there is no new institution because *adat* institution is still exist, and just be more empowered as always participating in Development Planning Meeting forum public area, until it produce transparent policies.

After conducting direct observation, it is found that the Development Planning Meeting process is not suitable with democracy principle and good governance, such as transparency and actors' participation. Those all are not fair, not prevalent, not effective and not efficient. The atmosphere of the Development Planning Meeting process is mostly *elitist*. Thus the Development Planning Meeting process can be considered as a pathology in the formulation of policy.

There are several criteria that should be fulfilled in Development Planning Meeting process, but fail to be applied, which cause the pathology of policy formulation in three villages. The criteria are: resource elements and source or discussion material. The other three elements are: the decision of main priority and representative to attend Development Planning Meeting in district level is not produced in village Development Planning Meeting; the decision is one sided produced by head of village and village secretary without discussion forum; and several proposals which are not accredited as main priority, or become main priority but they are not published. Thus the result of village Development Planning Meeting becomes not transparent and in *elitist* atmosphere. In Tibubeneng village, Development Planning Meeting process had not been held for two times. The continuation of this case should be stopped by doing some changes. The difficulties in implementing the proposed process are no accommodation and many rejections. Thus it needs instructional techniques, intensive socialization, and technical guidance such as effective communication techniques, the main priority formulation method with the requirement and the Development Planning Meeting simulation forum.

The other finding is local organization as a local wisdom becomes an important element in Development Planning Meeting. The local organization is *adat* institutions in village and the local organization is *adat* institutions under village, it's call is *banjar*. There is a selection of proposal in *banjar* level before continuing into Development Planning Meeting in village. This selection involves direct participation from societies or villagers. The selection in *banjar* is held at the hall of *banjar* in form of meeting, lead by two leaders, that are (adat leader) *kelihan adat* and (formal leader) *kelihan dinas*. The selection is not just before Development Planning Meeting, but is also held every month, discussing about physical and non-physical development for every aspect of societies.

The meeting which is held by the villagers has a different atmosphere with the Development Planning Meeting forum. The villagers meeting is more democratic and deliberative,

contains a lot of local values. The local values are obedience toward law, which is called as traditional rules (*awig-awig*) and can be seen from the discipline to attend meeting, togetherness (*paras-paros*), kinship in joy and sorrow (*salunglung sabayantaka*), cooperation (*ngayah*) and a sense of belonging for the meeting decision. The meeting is used as a media to communicate by giving suggestion and the decision. The leader just legalizes the decision. The decision of forum can be directly known by villagers, which will be also sent to each family. The mechanism of meeting (*paruman* or *sangkepan*) which is held by *adat* institutions is written in *awig-awig* or legislation. Traditional rule has a regulation which is named *pararem*. One of the clause from traditional rule stated that *paruman* is a *banjar*'s field of deliberation that has a highest power in *adat* government village. In traditional rule or *awig-awig* there is a statement about *paruman* or meeting below:

"Sabha utawi paruman sane kawentenang netep, wenten tigang paos luaripun: 1) Sabha Desa Adat Sangeh, patut kawentenang nyabran warsa apisan ri tatkala ngembak geni; 2) sabha banjar adat kawentenang nyabran sasih apisan ri tatkala rahina Buda Kliwon; 3) sabha prajuru desa adat kawentenang nyabran sasih apisan ri tatkala rahina Anggara Wage" (Awig-Awig, 2010; Pawos 35). [6]

The meaning: (The meeting is divided into three, such as: 1) Sangeh Adat government village Meeting is held once a year in a day after *Nyepi* (*Ngembak Geni*); 2) Meeting of *Banjar* is held once a month in *Kliwon* Wednesday; and 3) Meeting of *adat* government village's committee is held once a month in *Wage/Legi* Tuesday (a day before meeting of *banjar*) (Traditional rule, 2010; article 35).

This study explores the existence of *adat* government village which always integrate with the management of local government in local level. Table 3.1 shows the difference between *adat* and formal government village. *Adat* government village does not belong to government administrative, but government in local level. It has upper hierarchy in district level in form of *Pakraman Village Small Assemblies* (*majelis alit desa pakraman*); in regency level in form of *Pakraman Village Intermediate Assemblies* (*majelis madya desa pakraman*); and in province level in form of *Pakraman Village Main Assemblies* (*majelis utama desa pakraman*). The lower hierarchy of *adat* government village or *pakraman* village is in *banjar*. *Adat* government village also has coordination with government administrative (can saw at table 3.1).

By looking at the characteristics in the table, it can be seen that *adat* government village is not a government institutions. *Adat* government village is an independent institutions with its own autonomy based on its definition. *Adat* government village cannot be ruled out from every governmental process of local government. *Adat* government village or *adat* institutions should be involved in formulating decision or policy. To achieve governance which helps government in form of formal authority and to improve cooperation informal organization, *adat* institution as a local authority should be noticed. This is stated by Mardiyono:

"Local government has a right to have local options in form of policy option or organizational option. Through the option of policy, the actors in local government influence any event to solve problems and needs. Through organizational option, the actors in local government influence the way to make and implement policy in the future with anticipation and plan." (Mardiyono, 2009. p. 49). [7]

Local government can input the good customs from local institutions into the formulation of policy through village Development Planning Meeting. Thus pathology of policy in Badung government can be decreased and achieve full governance. This is because *adat* government village understands about the needs of societies more than formal government village. Moreover there are main values that become customs in *adat* government village which should be internalized in public policy and public administration, such as obedience, trust toward traditional rule (*awig-awig*), and discipline toward bamboo clapper (*kulkul*) to attend meeting. The societies obey head of village (*bendesa*) and *bendesa* also serve sincerely without looking for salary and decree. This should be input to the clause decision of the head of regency in form of management rules or decree (*Surat Keputusan*) by noticing *adat* government village or institutions.

A lot of proposals are raised out of village Development Planning Meeting process in which they are transferred into Development Planning Meeting in district and regency. It shows the alignment of decision maker who seems to be *elitis* toward their constituent. This attitude produces dissatisfaction for societies. This phenomenon can be categorized as diseases of public policy or borrowing terms from pathology, mal public policy. To prevent the pathology of policy, these attitudes should be directed to uphold ethics policy back to Development Planning Meeting guidance and adapt with local good customs. The application of policy based on society local values in *adat* government village in research locus becomes one way to revolutionize the mental of decision makers who do not comprehend deliberative theory.

The result of this study is to answer the problems about implementation of Development Planning Meeting policy to formulate Regional Development Plan in Badung regency by using *elitis* theory and deliberative. The analysis shows that the formulation process of public policy through Development Planning Meeting has *elitis* atmosphere in which the authority in making decision belongs to some people. In Development Planning Meeting, the decision is produced by the head and secretary of village. Parson stated that "power belongs into some people or groups. Decision making is the process for the sake of elites". (Parson, 2005, p. 251) [8] This result is contradictive with deliberative theory from Marten Hajeer in point four and five of five network society elements (Hajeer, 2003. P.8) [9]. It expects the awareness of dependency from actors, respect differences because of the complexity of necessity, and bring out trust and identity that the policy is the public property.

Based on the empirical result of study, there are real local

values which are not noticed by elites or regency government to be applied in formulating Regional Development Plan. Local values which are exist in Balinese societies such as togetherness (*paras-paros*), kinship in joy and sorrow (*sagilik saguluk salunglung sabayantaka*), (*ngalap kasor*), cooperation (*ngayah*) based on *rule of law* in traditional of law (*awig-awig*) and operational traditional of law (*pararem*). Developing local values in research locus to be applied in the formulation of public policy by village government or local government becomes the expression of national government. The result of this study support the research of Dele Olowu

in 2012 [10], which is stated that developed country will take and improve the management of society local values since local government is a local expression of national government.

The proposition is: Regional Development Plan formulation process through Development Planning Meeting in Badung regency by adopting local cultural values in decision-making can produce Regional Development Plan which is based on good governance principles and can also decrease pathology of public policy. (The Matric of focus, finding and proposition can saw at Table 3.2).

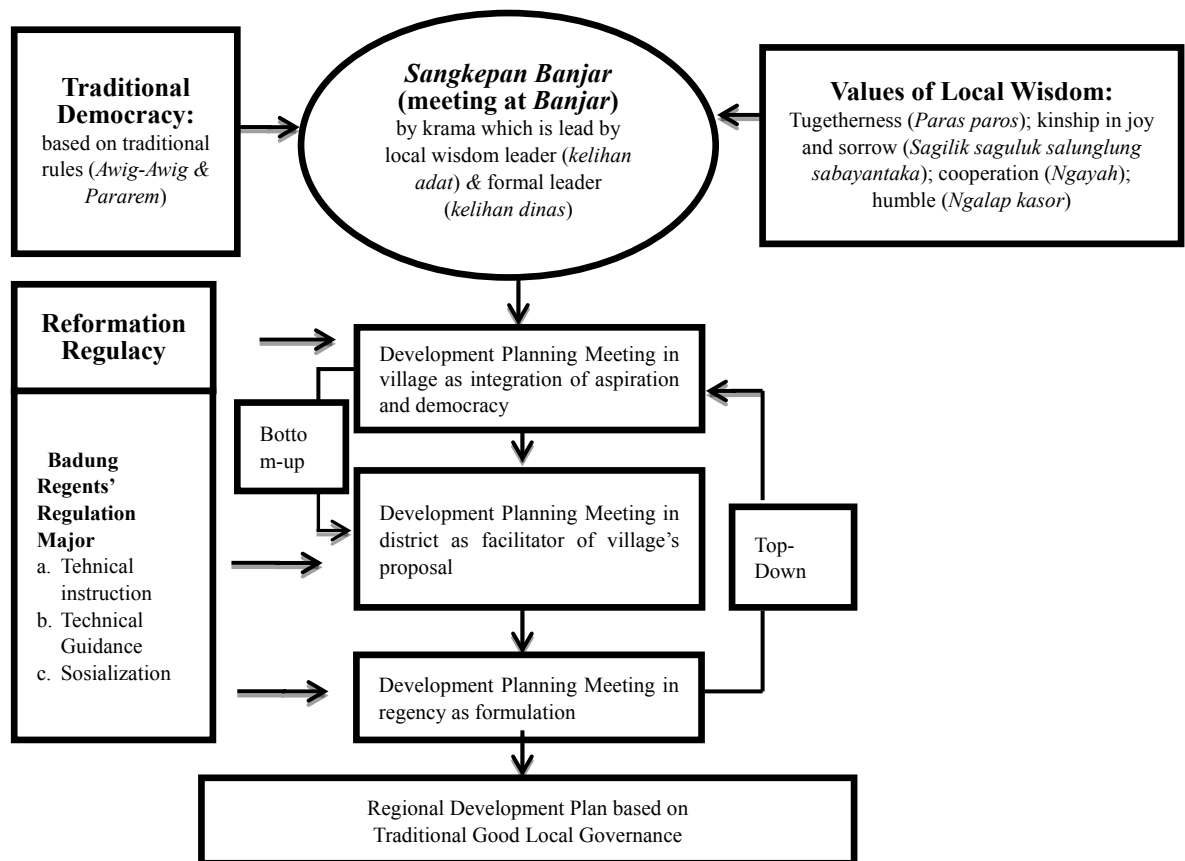
Table 3.1. The Differences between Formal Government Village and Adat Government Village

NO	CHARACTERISTIC	Formal Government Village	Adat Government Village
1	Office	Exist	No office, the place is in LPD or house of village leader (<i>bendesa</i>)
2	Staff	Exist	No staffs, the committee are village administrator and banjar's adat committee (<i>keliha adat banjar</i>)
3	Responsibility	Toward village societies and head of regency as the head	Toward the decision of forum or <i>paruman</i>
4	Law product	Vertical, obey the upper rules	Autonomy obeys traditional rules (<i>awig-awig</i>) and <i>pararem</i> based on forum decision and not contradict with <i>Pancasila</i> and 1945 constitution (<i>UUD 1945</i>)
5	Decree	Head of village (<i>Perbekel</i>) get <i>SK</i> and be inducted by the head of regency	Chosen directly by societies, has no <i>SK</i> , is not inducted and is just confirmed by Intermediate Assemblies (<i>Majelis Madya</i>)
6	Legality	Law/ Government Regulation. Regents' Regulation	Traditional rules (<i>Awig-Awig</i> and <i>Pararem</i>)
7	Structure	Local government below the head of regency and district	Autonomy is coordinated
8	Statute/Household	Based on the upper laws	Autonomy based on traditional rules (<i>awig-awig</i> and <i>pararem</i>)
9	Definition	Unity of the legal community which has authorized boundaries to manage its own civil necessity, based on the respected origin and local custom in the system of the unitary state of Indonesia (<i>NKRI</i>)	of indigenous people in Bali who has Hindu's tradition and norms in form of <i>kahyangan tiga</i> or <i>kahyangan desa</i> with specific area and wealth to manage its own internal structure
10	Service	Specific area for administration of residence	Reflects cultural element and religion based on <i>Tri Hita Karana</i> which involve place, people, custom and culture
11	Work procedure	Have to involve adat village committee (<i>bendesa adat</i>) in every village activities	There is no obligation to invite head of village (<i>perbekel</i>) in every activity
12	Source of fund	From local government	Has its own resources of fund (funded from members, LPD, village market, tourism, BPR, <i>Pelaba</i> in temple)
13	Regulation	Village rules are made by BPD and the head of village	Adat government village rule in form of traditional rule (<i>awig-awig</i>) based on forum decision
14	Income of committee	From APBD of regency	Adat government village funds, funds from local government
15	Decision-making mechanism	Based on rules/upper decree	In the forum based on traditional rule (<i>awig-awig</i> and <i>pararem</i>)
16	Relationship with local government	Cannot direct <i>adat</i> institution	As adviser of formal institutions

Resource: Author

Table 3.2. Matric Focus, Finding and Proposition

FOCUS	FINDING	PROPOSITION	
		MINOR	MAYOR
Implementation process of Development Planning Meeting policy in formulation of Regional Development Plan in Badung regency	<p>Integrating aspiration of society in village level, facilitating proposals between government and societies, and formulating proposals into public policy</p> <p>The process of village Development Planning Meeting is <i>elitis</i></p> <p>The blend of bottom-up and top-down in district level because of mentoring from regency.</p> <p>The selection of proposals in <i>banjar</i> level contains traditional values which are deliberative and the result is based on good governance, so it needs to be adopted in Development Planning Meeting in village, district, and regency.</p>	Formulation process of Regional Development Plan through Development Planning Meeting in Badung regency adopt the local cultural values in decision-making, so it can produce Regional Development Plan with good governance principles and decreased pathology of public policy.	Formulation process of RKPD through Development Planning Meeting in Badung regency by adopting local values, giving socialization, technical guidance, reforming regulation from head of Baung regency, honoring local traditional democracy values, produce RKPD with good governance principle.

**Figure 1.** Performance Model for Regional Development Plan Policy Formulation Based On Good Local Traditional Governance

4. Conclusions

The formulation process of public policy through village Development Planning Meeting produces village Development Plan and Regional Development Plan in Badung Regency which is dominated by elites in village government until regency government. This domination shows Development Planning Meeting process is conducted

with *elitis* atmosphere, no good governance and intervention of regency government is shown in district Development Planning Meeting. The formulation process which is *elitis* affects the emergence of policy pathology. The formulation process of Regional Development Plan through village Development Planning Meeting can adopt local traditional democracy values which already exist before Indonesia independence day and still alive in *adat* institutions. By

adopting local values, pathology of policy can be minimized and product of the policy can be transparent, fair, and prevalent.

5. Recommendations

Formulation of Regional Development Plan through Development Planning Meeting process produces Village Development Plan until Regional Development Plan in Badung Regency. This formulation process has to reflect the blend of top down and bottom up elements which shows democratic policy and deliberatively. This process can be applied through transparent communication toward society basic needs, fund, and improvement of coordination. Suggestion for regional government in Badung Regency is to reform decree of head of regency by making technical instruction of Development Planning Meeting process from village level until regency level. It is also suggested to give socialization and technical guidance to the committee and actors. Local cultural values should be integrated into the formulation of Regional Development Plan, so there will be a synergy between *adat* institutions and local government in regional administration to produce Regional Development Plan with good governance.

Based on the findings and analysis Formulation of Public Policy in Badung Regency, Bali Province, we offer a recommendation model as figure 1.

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