

## RESES OF THE DPRD MEMBERS BASED ON THE LOCAL WISDOM IN STRENGTHENING CIVIC ENGAGEMENT IN MAKASSAR CITY

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### **ABSTRACT**

*This research aims to explore values in local wisdom-based recesses in their implications for strengthening civic engagement. Recess is the work program of DPRD members outside the trial agenda in order to facilitate the distribution of people's aspirations. The recess of DPRD members has the element of creating a public space for democracy which aims to accommodate the interests of citizens and foster synergy between members of the DPRD and constituents in terms of solving social problems. Local wisdom-based recess is a form of meeting between DPRD members and their traditional-non-formal constituents that emphasize Makassar's local cultural values. Civic Engagement as a process of believing that a person can and must make a difference in improving his community and solving social problems that require knowledge, skills and values. This research method uses case studies to explore the values of the recess program holistically in terms of its influence on civic engagement strengthening. The results of his research are (1) Local wisdom value-based programs are an attraction and drive for the community in supporting a program, (2) Local wisdom-based DPRD recess is a solution to accommodate community aspirations, (3) Local wisdom value-based recess is very effective in creating democratic public spaces because they do not demand specific readiness (4) Local wisdom value-based recesses have a positive impact on civic engagement reinforcement*

**KEYWORDS:** *Recess, Local Wisdom, Civic Engagement*

### **INTRODUCTION**

Recess has an element to create public spaces to accommodate the interests of citizens because recess is one of the channelings of vertical aspirations upward from the people to the government, both through the visit of the Regional People's Representatives Council (DPRD) to the chosen regions (electoral districts) to their constituents (Maharani, 2017, p.2). Public space is important in the concept of a democratic state, because through this forum the community can strengthen the status of its citizens such as their rights and obligations in involving themselves in making pro-people policies and participating in overseeing the administration of the government in order to remain in its duties, principal and functions.

According to Hardiman (2010, pp. 10-11) public money is a spatial space where the locus is citizen participation and public civilization that is formed because of respect for their rights as citizens or democratic space for the public to bridge the

public interest in creating public opinion based on deliberation to reach consensus without interference from personal, group or government interests, which subsequently in reaching consensus conveyed aspirations to the government as the government organizer.

The recess period is an activity outside the session period to create a "public space" to absorb people's aspirations and report on what has been done in their duties and functions as people's representatives. Even more than that, the recess can also be used as momentum to foster emotional closeness by the people it represents. However, this is still the hope of a democratic system because people do not know much about and encounter recess activities by DPRD members.

Of course, a representative of the people was appointed on the basis of the potential exemplary personality but the fact was not as expected because the achievements of DPRD members were not reported and the lack of public understanding of politics gave a negative assessment that the profession was not noble. If you look at these conditions, of course there is an energy value of local wisdom lost in modern civilization today. The neglected value of the archipelago's cultural heritage gave birth to a generation that was not shriveled at social phenomena. This condition is alarming because it greatly influences the civic political-culture, especially those in villages or villages that have the right as citizens to express their aspirations as constituents to their representatives who are elected members of the council.

In this study, the authors want to draw a common thread to examine values through a recess program with a value approach that has been justified by the secretary of the (DPRD) council of the Makassar City DPRD. As a culturalist, of course it is important to understand and interpret and preserve values that are still in line in this modern era, especially in the political sphere which currently DPRD members in general have not presented their representation and exemplary role as the people's representatives.

As an explanation of the above, the previous research conducted by Helda Yuliani (2017) on "Strengthening Wisdom Values as a Basis of Good Governance" shows that the development of values based on local wisdom is a positive trend in efforts to accelerate development, both infrastructure as well as the superstructure. These results provide a signal that when a program is based on local wisdom values it provides a spirit of synergy between the community and stakeholders in achieving the vision and mission of a region.

### **Implications of Recess Based on Local Wisdom Values**

According to Zuhri (2012, p. 3) Recess is two-way communication between the legislature and constituents through regular work visits which is the obligation of DPRD members to meet with their constituents regularly at each recess period. Therefore, the recess period is the period of activity of the Regional People's Legislative Assembly (DPRD) outside the activities of the session and outside the building.) The purpose of the recess according to Zuhri (in Maharani, 2017) is the Regional People's Representative Council (DPRD). public complaints in order to give moral and political accountability to the constituents in the electoral area as an embodiment of people's representation in the government

Recess and public space are things that must not be separated because recess is an instrument of the application of democratic governance to create public space. In its application in Indonesia, the implementation of constitutional democracy

means that it creates a government that has limited power, a legal state (rechstaat) which complies with the rule of law and guarantees freedom to express aspirations for its citizens. there must be a legislative body tasked with making laws that are directly elected by the people. Therefore, the legislature is a representative of the political community so that it must know the will of the people it represents (Miriam, 2017, pp. 2.3-2.9). Recess should be a place to absorb the aspirations of the people so that government policies or products can meet the expectations of the community as well as the nature of a democratic country.

As the purpose of the recess itself is to get the aspirations of the people and to socialize the Draft Law (RUU) and products of the DPRD because it requires face-to-face meetings between DPRD members and their constituents. In relation to the 'public space', the author considers that an effective forum for achieving the recess goal is the creation of public space so that it needs the creativity of DPRD members in creating a soothing atmosphere for community and DPRD members to gather, both traditionally in this local wisdom approach and concept modern is to formally meet in the building.

According to Hardiman, who associates the concept of citizen / civil society with public space, that public space is the stage for political participation movements in a democratic legal state, while the actors of these movements are none other than members of the community. They are not just people or individuals; they are citizens. That is, they are members of a political community that has rights as citizens and includes rights for political participation (2017, p.24).

Democracy is a system of state governance taken from ancient Greek teachings and adopted by major countries such as the United States. This is an ambivalence, on one side of the country that implements a democratic system is a modern country that provides human rights to its citizens. On the other hand, eroding cultural values. Therefore, modernity must be based on the value of local wisdom so that the national identity remains inherent and the values of local wisdom are still preserved amid global chaos.

Kaul revealed that "democratic public space" is one of the biggest political achievements in modernity. In a pre-modern political order, political decisions do not have to be discussed, commented on, thought out and agreed upon or in other words political decisions do not have to consider the interests of citizens, their opinions and values.

Public space has been defined by JurgenHabermas (in Flew & Swift, 2015) as "an area of our social life where something approaching public opinion can be established guaranteed access for all citizens who act as public bodies through guarantees of freedom of association and association and freedom to express and publish opinions about things that are of general interest."

Habermas himself explained (in Adut, 2012) that with 'public space' is access to an open public sphere which in principle is reserved for all citizens without being subject to coercion characterized by elements idealistic and normative elements, namely: (1) the condition of citizenship or politeness, (2) the integration of the public space with citizenship, and (3) the ideal for broad and egalitarian participation, which is reinforced by the conception of Bjur and Estman (in Thoha, 2002, pp. 205-207) about the characteristics of civil society or citizens who have independence s as a foundation for strengthening civil society institutions.

## The Concept of Civic Engagement

The term "civic engagement" itself has been subject to many definitions of flexibility, such as political participation. In some cases, the term has been used to describe involvement in community-level politics, and in other cases acts such as contacting elected officials, both of which match the classic definition of political participation.

Technically the epistemological nomenclature which is a philosophical and pedagogic framework of PKnK is a civic engagement by the Association of American Colleges and Universities-AAC & U, adapted by the views of Thomas Ehrlich (2001) who interpreted as: "working to make difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that different. "It means promoting the quality of life in communities, through both political and non-political processes." (Somantri&Winataputra, 2017, p. 121)

The concept can be interpreted as working or acting to (1) make something new or different creating new things creatively / innovatively in the citizenship life of the community and (2) developing the application of knowledge, values and motivations to make those new creative / innovative things. Civic engagement, thus confirmed includes various forms of individual participation as a form of concern for individuals or the public that enriches contributions or contributes to both the benefit of the people and the wider community.

The definition of civic engagement created by Thomas Ehrlich (in Doolittle & Faul, 2013) was used and expanded. Civil involvement has been defined as the process of believing that a person can and must make a difference in improving his community that demands knowledge, skills and values to make a difference. In other journals, civic engagement is defined in line with good public conception and beliefs about how individuals should behave in order to increase youth social capital and reduce shortages of skilled labor, thereby increasing the bonus demographics (Bhangaokar & Mehta, 2012).

From the two views above, the author considers that there is mutual interconnection where placing civic involvement is very important because of maturing humans in acting and improving skills with the establishment of communication within the community thereby increasing the demographic bonus.

As Ramaley noted, civic engagement depends on perspective and interests as well as the concept of civic engagement is much broader, as follows: (Adler & Goggin, 2005)

- Civic engagement as a community service, namely citizen involvement country which is defined as the duty and obligation of an individual to embrace the responsibilities of his citizenship so that he is active in participating, individually and with others in voluntary service activities.
- Civic engagement as collective action, which is citizen involvement which is defined as an activity where people come together in their roles as citizens. Here, an individual, through collective action influences the larger civil society.
- Civic engagement as political involution is citizen involvement which is defined as individual efforts in collective action to solve problems through political processes and paths which involve active participation and leadership in public life.
- As a social change, civic engagement is citizen involvement which is defined as participation in people's lives in order to help shape the future with social change.

From the description above, it shows that civic engagement places more emphasis on the aspect of involvement of individual collectivists in terms of more positive social changes or towards conditions that benefit the public. Civil involvement is an act of citizenship that requires active participation through deliberation in solving public problems or challenges.

In Jhon J. Patrick's view (in Winarmo, 2014, p. 178) it provides an explanation that " civic engagement is an indicator of citizens who have good character or character in a democratic country including respecting and protecting the right of every person, to participate responsibly in political life, always give an example of democratic citizenship in society and promote the common good. By its work, it is very important to hold a meeting or public space in the community because it is characteristic of a democratic country like Indonesia.

Civic engagement is defined as activism. Activism activities in question are activities that focus on social problems (Perez, Espinoza, Ramos, Coronado, & Cortes, 2010). While according to Boulianne (in Boulianne, 2016) that involvement cannot be narrowly defined in terms of campaign participation. Conversely, involvement can take the form of activities that are not institutionalized, such as signing a petition or boycotting which is more suitable for some issues of social injustice. Even more than that, According to the verb (in Jones, 2006) Voluntary in terms of exchanging energy and giving others as values embedded in community life are part of increasing civic engagement.

There are 5 (five) positive characteristics in civic engagement. In the community engagement literature shows that each of the five characteristics is positively related to civic involvement, namely Trust, Competence, Connection Character, and Caring (Kim, Jang, & Johnson, 2016).

From the five characters above, it shows that civic engagement is a very positive thing in building civilization and fostering civil society because the character shown is in accordance with cultural values so that in its implementation it directs citizens who understand their rights and responsibilities. This is reinforced by the expert's view that to be good citizens, namely citizens who have civic intelligence intellectual, emotional, social, and spiritual; have pride and civic responsibility; and able to participate in the life of the community and state (civic participation) to grow a sense of nationality and love for the country (Wahab&Sapriya, 2011, p. 99).

From the description above shows that civic engagement is more directed at the involvement of citizens to support the conceptualization of a country in the form of its participation in solving social problems where the ultimate goal is to create social justice for all its people.

## **METHODS**

The research method used was a qualitative approach with a case study research strategy. The subjects of the study were members of the Makassar City Council Makassar whose office was at Jalan Andi Pangerang Pettarani, Blok E No. 1-2 Makassar City as the maker of local wisdom value-based recess program and citizens as targets of the program. The samples in this study were 3 (three) members of the Makassar City DPRD as the executor of the local wisdom value-based recess program, 3 (three) citizens as participants in the recess activities held in Mariso District and Manggala District, and 2 (two) experts. used as informants in strengthening data.

The research data was collected through observation, interviews, and documentation which was then analyzed using the Milles and Huberman models. Data analysis techniques consist of data reduction, data presentation, and data verification (Miles & Huberman, 2012). Data validation uses triangulation techniques from data sources and data collection techniques.

## RESULTS AND DISCUSSIONS

The Makassar City DPRD is a very vital institution in the government system because it is an extension of the citizens' hand in overseeing the executive and in the formation of Regional Regulations (PERDA). The stages are the planning stage, preparation stage, preparation technique, formulation stage, discussion stage and endorsement stage. In ensuring the quality of performance as a representative of the people's representatives, the DPRD of Makassar City held a recess program on the mandate of legislation even though it was not directly explained the mechanism of the recess program.

Reses indeed stated in Law No. 17 of 2014 concerning MD3. In the Law, it was explained that when becoming representatives of the "delegates" of the people (members) in the DPRD they have an obligation, as stated in Article 373 that absorbs and collects the aspirations of constituents through periodic work visits; accommodating and following up on community aspirations and complaints; and provide moral and political accountability to constituents in their constituencies. For this reason, the regulation internally made a recess program even though it became autonomy for every member of the Makassar City DPRD.

The existence of space provided by legislators to find their constituents termed the recess period is not utilized as well as possible this condition is due to the absence of specific guidelines in the law regarding the recess itself. Recess is the working period of DPRD members outside the reserve period by visiting their constituents (people) in carrying out their functions as people's representatives. Local wisdom value-based recess is one of the program models carried out by members of the Makassar City DPRD on the basis of its autonomy in carrying out recess programs. The purpose is to open a public space for democracy in order to accommodate the aspirations of the people, preserve the value of local wisdom, resolve social problems, and strengthen the emotional connection between members of the DPRD and the constituents (residents of the electoral district) and relations among people.

Recess based on a very positive value approach in order to strengthen civic engagement because it has a semi-formal program concept that does not require formal readiness in a meeting and has become a tradition of the people of Makassar City in cultivating the spirit of local wisdom, namely sipakalebbi (mutual respect), sipakainge (reminding each other), and sipakata (humanizing each other).

In relation to strengthening civic engagement, value-based recess is ideal and effective because local wisdom value-based recess is the program most awaited by people who have social sensitivity because the community believes that DPRD members can be a catalyst in mobilizing the community to solve social problems. In this article, it is explained that the local wisdom value-based recess is very positive in strengthening civic engagement to grow one of the main characters as citizens, namely to build a combination of knowledge, expertise, values, and motivation to make a difference in a community or society.

Some indicators of the success of recess programs with local wisdom-based models are as follows:

**Table 1**

Indicators of	Change in
Knowledge Level	Increased knowledge of residents who have enthusiasm in local wisdom value-based recess programs is increasing as in terms of understanding the functions of DPRD members, duties and rights as citizens, an understanding of the benefits of ethical politics, as well as better understanding of the service corridors in Makassar City DPRD
Attitude	Changes in attitudes and behavior of citizens who have participated in local wisdom-based recess programs that are more cultural values especially the values of civilization, sipakalebbi (mutual appreciate), and sipakainge (remind each other). In addition, there is a sense of resolving social problems that are around them such as the rise of crime and the lack of awareness in worshipping in worship houses.
Changes in Behavior	Changes in citizen behavior, namely the emergence of social sensitivity in dealing with common problems in the community, the tendency to always open public spaces in the form of hospitality in the mosque after the Islamic prayer time, increased spirit of mutual cooperation in the community, Poskamling more crowded than before, and not awkward, the community invited members of the DPRD at a family party.
Strengthening Civic Engagement	Increased activities related to shared interests caused by a combination of knowledge, expertise, values, and motivation to have a positive impact on fellow citizens or citizens. In addition, there is an understanding of Pancasila values, especially the mutual cooperation spirit, so that it can be assessed that the recitation based on local wisdom values to create a democratic public space is very effective in strengthening civic engagement.

**Source:** Observations and interviews researchers

The research shows that the recess based on local knowledge in order to create public space is very useful in strengthening civic engagement because the people very respect (respect) the program is evidenced by the attendance of attendance of more than half of the quota of participants totaling 125 people. This means that the enthusiasm of the citizens in the program was very satisfying. The character that emerges in society is respect (respect) is a very positive value for being a good citizen. This was realized because of the knowledge and awareness as citizens. Therefore, public space becomes a forum for political education which is to provide knowledge, attitudes and skills to citizens in order to have political clout, political awareness, and the ability to participate in high politics.

In terms of political participation, Terrell (in de Zúñiga, Copeland, & Bimber, 2014) classifies five main types of voting, party activities, protest activities, political consumerism, and targeted forms of communication, such as contacting elected officials. As the classification of political participation according to Theorell, it can be assessed that the people of Makassar City have carried out part of their political participation activities.

In terms of dialogue in the public sphere of democracy, according to Makassar City DPRD members as informants that the community has a shared awareness in resolving problems related to public interests such as improving drainage, street lights, and damaged roads, especially social problems such as lack of community participation in mutual cooperation. As according to verbs (in Jones, 2006) Volunteering in terms of exchanging energy and giving others as values embedded in community life are part of increasing civic engagement. Therefore, in terms of awareness in solving social problems, Makassar City residents who have followed the local wisdom value-based recess in order to hold public spaces can be classified as having civic engagement strong.

One of the social problems that become a discussion in the public sphere of democracy is the fading of the culture of the value of local wisdom. 2 (two) of the 3 (three) informants from District V, namely Mariso, Mamajang and Tamalate sub-districts showed crime data disclosed by Makassar City Polrestabes that the three sub-districts occupied the lowest crime rate in 2018, especially the Mariso sub-district. one person from a police report. With this condition, members of the Makassar City DPRD from District V who became informants claimed that the condition was due to using a local wisdom value approach. The value of the local wisdom referred to is using a religious approach, providing material about manners, material about Makassar's cultural values, gender issues, and advice in marriage. This is considered as a form of resolving social problems that disturb the community.

While 1 (one) among the 3 (three) main informants from the IV electoral districts, namely Manggala District and Panakukang District, showed the opposite data. As data from the Polrestabes of Makassar City in 2018 that the two sub-districts, namely Manggala and Panakukang, were recorded as sub-districts occupying the highest crime, especially in Panakukang Sub-district which arrested 18 suspects from 14 police reports. From this incident, members of the Makassar City DPRD who came from electoral district IV revealed that they had tried to change their approach in the recess program which had previously used a formal recess program but the enthusiasm of the community had not increased. The local-based value approach has changed the mindset of the community that the recess program is solely aimed at its interests as citizens. With that in mind, members of the Makassar City DPRD claim that there is community awareness to solve social problems. In its implementation, the Mayor of Makassar program is Socialization of the "JagaiAna'ta". The "JagaiAna'ta" program is a program that provides learning and planting the cultural character values of Makassar by inviting people to be directly involved in educating children by responding well to meetings held by the school. This becomes a value learning to solve social problems that disturb the community. Therefore, the recess in terms of opening public spaces can be categorized as pengutan civic engagement.

Ramaley in (Adler & Goggin, 2005) explains that the concept of civic engagement depends on perspective and interests as well as the concept of civic engagement is much broader one of them is civic engagement as social change, namely citizen involvement which is defined as participation in people's lives in order to help shape the future with social change.

Local wisdom-based recess has benefits in preserving cultural values that become a driving force by the community in saying and acting so that it can reduce social problems. The value of Makassar's culture is sipakatau (mutually humanizing), sipakalebbi (mutual respect), and sipakainge (reminding each other). As in previous research, according to R. SitiZuhro (in Culture, Sari, & Razak, 2015) argued that cultural values in the community in South Sulawesi related to family concepts that

are maintained up to the present include the values of sipakatau, sikalebbiand sipakainge ', these values can be found in institutions such as bureaucracy. The legislature as one of the institutions of power that has a vital role is actually a place of value education. As the anthropologist stated as an informant that the Makassar cultural values have a translation of values integrated into the aspects of culture (honesty), amaccang (scholarship), asitinnajang (propriety), agettengeng (persistence), reso (business), and Siri ' (price self / shame).

According to Haba (2007, p. 11) local wisdom is wise, full of wisdom, valuable virtues that are known, accepted and followed by members of the community. In other words, local wisdom refers to various cultural properties that grow and develop in a society, known, recognized, trusted, recognized as important elements that are able to strengthen social cohesion among community members. Thus the elements contained in the value of local wisdom can be a strong foundation for maintaining peace in society and resolving social problems. This has become a supporter of strengthening civic engagement as citizens who have rights and responsibilities.

The model with a local wisdom value approach in the recess program of Makassar City DPRD members was considered effective as an instrument in educating the nation's life especially in strengthening civic engagement because it provided education to citizens namely democratic education, political education, and value education.

## CONCLUSIONS

The Makassar City DPRD recess program is a program that becomes an obligation of DPRD members and becomes the autonomy of the council members in its implementation. Local wisdom value recess is one of the recess models that is effective in terms of strengthening civic engagement because in its implementation there are values that support the character of a good citizen and increased activities related to shared interests caused by a combination of knowledge, expertise, values, and motivation to have a positive impact among fellow citizens or citizens. In addition, there is an understanding of Pancasila values, especially the mutual cooperation spirit, so that it can be assessed that the recitation based on local wisdom values to create a democratic public space is very effective in strengthening civic engagement.

In the review of education, local wisdom value-based recess is very supportive in legal education, political education, and value education that is done semi-formally so that it does not require psychological readiness. Legal education provides learning about legal awareness that is aware of rights and responsibilities as citizens, political education provides learning about democratic values and high political participation, and through value education is expected to be embedded and transformed in values, morals and norms. With the combination of these three aspects of education, it is believed that it can strengthen the character of civic engagement.

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