

A Cultural Influence on the Local Government Environment in Indonesia

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ABSTRACT

The legacy of a centralized government system with a mindset that is formed as a result of experience so far with a centralized system of government and development includes, 1) weak supervision; 2) responsiveness in changing development approaches and strategies; 3) misalignment between policies and implementation in various areas of development; 4) the economic crisis has caused the weakening of the ability of local governments; 6) the unevenness of economic growth between regions; and 7) the powerlessness of the community in the process of social change for the improvement of welfare in various regions. In Indonesia, without excluding the factors of injustice, geopolitics, and ethnicity, there is a tendency to identify movements. Therefore, it can be said that religious and cultural differences contribute to political tensions, and can even trigger separatism. While culture is a concept that encompasses many (broad) things, it includes everything from the influence of an individual's thought process to his behavior

INTRODUCTION

Culture is an acquired thing, but it does not include inherited responses and tendencies (Samongilailai & Utomo, 2024). The complexity of modern society is so serious that culture rarely provides detailed provisions for proper behavior. Culture is mainly carried out by circumstances whose limits are quite free on the behavior of the individual and by the influence on its functioning of institutions such as the family and the mass media. Then, culture provides a framework within which individuals and households devise lifestyles (Rossanty et al., 2018). The limits by which culture sets behavior are called norms, which are simple rules in determining or prohibiting some behavior in various situations that are specific to the norms executed from cultural values. So that the cultural value of belief that is maintained reinforces what is desired, violations of cultural norms can end up with sanctions/punishments of mild social censure to be discarded from the group.

Ethnic identification with religion appears from the pattern of attitude towards a political movement. The response came not only from the government but also from certain religious groups who felt disadvantaged. Political conflicts triggered by ethnocentrism generally stem from issues of injustice, inequality, and ideological differences (M. Hisyam & Pamungkas, 2016). One of the causes is the filtering effect mechanism, which is an impact caused by development programs that can only be enjoyed by those who are by the development program, while those who are not included in the standard do not get it.

Meanwhile, segmentation in the form of the occurrence of social units that are bound into primordial bonds with sub-cultures that are different from others is very easy to give birth to social conflicts. In such a case, political conflict usually occurs in two dimensions. First, at the ideological level, there is a conflict between the value system adopted by ethnic supporters and the ideology of social unity. Secondly, at the political level, this conflict occurs in the form of opposition in the division of power and limited economic resources in society.

Under such conditions, consciously or unconsciously, any disputing group will seek to improve and devote itself to strengthening internal solidarity among its members, forming social organizations for the purposes of common welfare and defense, forming institutions to strengthen cultural identity, increasing ethnocentric sentiments, stereotyping, religion, and other primordialism-based efforts. Many people argue that national and social integration is the solution to ethnocentrism, by reducing political conflicts based on ethnic, religious, and regional differences (Budiono, 2021).

However, it is worth realizing that integration is a sociological process that cannot be done and taken in a short time. Integration requires a process of civilization and socio-political consensus among ethnic groups within the unitary state of the Republic of Indonesia (C. J. Hisyam, 2021). National consensus on how the life of the Indonesian nation should be realized or organized, which we should find in the process of growth of Pancasila as the basis of the philosophy or ideology of the state.

Indonesia which is multiethnic, heterogeneous, and diverse must continue to strengthen its existence through the implementation of Pancasila ideology, especially in the field of Social Welfare Development and education improvement (Harfn et al., n.d.). Education is the key to the advancement of thinking that breeds intellectuality, professionalism, and tolerance that will eventually give birth to citizens who not only have local loyalty (culture, tribe, etc.) but also have a sense of nationalism in the life of the nation and state (Mulyasana, 2020).

Issues nuanced by narrow regional separatism at that time can be mitigated by the approach of political stability with the nuances of the development of economic growth that is artificially satisfactory, to meet the basic needs (basic needs) of the people accompanied by a centralized system of government. At the time of the extraordinary economic crisis at the end of 1997, which was ultimately insurmountable and then followed by a multidimensional crisis due to the negative synergy between the economic crisis and the unhealthy socio-political situation which was a "fire in the chaff", there was an explosion of distrust in the authorities at that time so that the new order (Bahaudin, 2007).

LITERATURE REVIEW

Cultural Theory

In general, many cultures are interpreted as the result of human work born of creativity, taste, and intention (Masriani, 2015). Here are four theories and approaches to culture (Kistanto, 2017), namely:

- a. Seeing culture as a noun: in the sense that through cultural products we define and manage that culture. This theory of cultural products is also important because all cultural products on the earth are the product of human collective culture. Cultural identity can be seen from this approach;
- b. Seeing culture as a verb: this approach is also important to understand since it will be able to explain to us how those cultural processes take place in the middle of our lives. The artistic products that we understand through the first approach above also imply the existence of human cultural processes which Van Peursen called the three terminals of the cultural process. The mystical life in which myth Reigns, or the power of myth guides the direction of the culture of a society, followed by the presence of ontological life and the last is the functional life that today dominates our cultural life;
- c. Seeing culture as an adjective: it is to distinguish between cultured and uncultured life, distinguishing between cultured human life and other beings such as animals and objects that do not have cultural potential. In looking at culture as an adjective, the element of values becomes very important. Culture is constructed as a configuration of values or as a complex of values that then operate on different levels of life. The configuration of values belonging to different cultural communities then gives birth to different cultural constructs in that cultural community; and
- d. Viewing culture as a state of affairs: certain cultural conditions determine the face of culture.

In essence, experts point to the existence of 7 elements of culture that are considered cultural universals (Syakhrani & Kamil, 2022), namely:

- a. Equipment and supplies of human life (clothing, housing, household tools, weapons, means of production, transportation, and so on);
- b. Livelihood and economic systems (agriculture, animal husbandry, production systems, distribution systems and so on);
- c. Social system (political organization kinship system, legal system, marriage system);
- d. Language (spoken or written);
- e. Arts (Fine Arts, Sound Arts, Motion Arts, and so on);
- f. Knowledge and education systems; and
- g. Religion (belief system).

Cultural universals are in advance and can be translated into smaller elements called cultural activities or cultural activities. For example, cultural universals livelihood and economy, among others, include activities such as agriculture, animal husbandry, production systems, distribution systems, and others. Furthermore, it is detailed again related to these cultural activities into smaller elements called trait-complex. For example, settled agricultural activities include elements of irrigation, a system of cultivating the land with a plow, a system of property rights to land, and so on. Furthermore trait-complex cultivates the land wisely, and will be broken down into smaller elements, such as animals that pull the plow, plow control techniques, and so on. Finally, the smallest cultural elements that make up traits, are items.

Culture, in addition to having basic elements, also has a nature of fact. The nature of nature of this culture is common to all cultures everywhere, although the culture of each society is different from one another (Rosana, 2017). The true nature of the culture is as follows:

- a. Culture manifested and channeled through human behavior;
- b. Culture has existed before the birth of a particular generation, and will not die with the expiration of the age of the generation concerned;
- c. Culture is needed by man and manifested in his behavior; and
- d. Culture includes rules that contain obligations, accepted and rejected actions, prohibited actions, and permitted actions.

Local Government Environment

The local government environment in Indonesia is one of the key elements in a decentralized system that aims to bring public services closer to the community and improve development effectiveness. In this context, the local governance environment is influenced by the interaction between various dimensions, such as governance, organizational culture, social dynamics, and public policy.

The local government environment also includes systems, structures, and dynamics that occur in government at the local level. This includes administrative processes, policies, relationships between actors, and interactions between local governments and the community. The local government environment plays an important role in the success of national development,

ranging from: (1) aspects of local culture, (2) organizational structure, (3) policies, (4) economic conditions, and (5) community participation (Sosiawan, 2015).

Despite various challenges, decentralization and regional autonomy create great opportunities to build more effective, transparent, and inclusive governance (Mahadiansar et al., 2020). Further study is needed to understand how local factors can be optimized in creating superior local governance.

Personality Definition

The first biologists study the behavior and make drawings about the system of organisms of a species ranging from foraging behavior, avoiding the threat of danger, attacking enemies, resting, looking for a partner, mating, and others (Wiranata & SH, 2011). In contrast to the animal organism, the human organism is also studied by experts down to the smallest thing. But it can not determine the pattern of his behavior.

These patterns of behavior are almost all not the same even for all kinds of races that exist on Earth. This cannot be uniform because a human being called homo sapiens is not only determined by his biological organic system but is also influenced by the mind and soul so that variations in behavior patterns arise. Seeing this, the experts focus more on human action patterns. With a more specific pattern of behavior determined by his instincts, impulses, and reflexes. The set of elements of reason and soul that determine the behavior or actions of an individual is called "personality". In popular language, the term personality also means consistent character traits, so that an individual has a distinctive identity different from other individuals (Tirtawinata, 2014). The concept of a more specific personality has not been defined until now because of the breadth of coverage and difficult to formulate in one definition so it is enough for us to use a rougher meaning until the actual definition is obtained from psychology experts.

As it has been explained above a person's personality is formed by the knowledge he has from the depiction of the surrounding world and fantasies about various kinds of things, there is also material that becomes the object and target of the personality element systematically. 3 things are the main contents of personality (El Rahman et al., 2011), namely:

- a. Various organic needs of oneself, the needs and impulses of one's psychology, as well as the organic and psychological impulses of fellow human beings other than oneself;
- b. Various matters related to the individual's awareness of their own identity from the physical, and psychological aspects, which concern individual awareness; and
- c. Various ways to meet, strengthen, relate, obtain, or use various needs so that a sense of satisfaction is achieved in meeting these needs.

Diversity of Individual Personalities and Cultures

The existence of various human personality structures is due to the various contents and objectives of knowledge, feelings, wills, and desires of personality as well as differences in the quality of relationships between various personality elements in individual consciousness (Saifuddin, 2019). Studying the material of each element of personality is the task of psychology in the form of habits/habits or various kinds of material that cause the emergence of personality, among others:

- a. Habits (Habit);
- b. Custom;
- c. Social system (social system);
- d. Individual personality;
- e. General personality (modal personality); and
- f. Habits, customs, and personality.

Because the material content of an individual's knowledge and feelings is different from that of other individuals, and also the nature and intensity of the links between the various forms of knowledge, each human being has a distinctive personality. The various types of personality have been summarized into various types and sub-types that are the task of psychology (Pratomo et al., 2022). However, anthropology and other social sciences also pay attention to this personality problem even though they only deepen or understand Customs and other social systems. This is because there is a very clear relationship between the personality of an individual or group with the Customs and culture of a region. Where culture affects the formation of personality patterns of an individual.

Talking about personality and culture, can not be separated from the relationship between society and culture. Society and culture are the embodiment or abstraction of human behavior, personality embodies human behavior. Human behavior can be distinguished from personality because personality is the background of behavior that exists in an individual (Djaali, 2023). Personality includes habits, attitudes, and other traits that are typical of a person who develops when the person is related to others. Personality is an organization of biological, psychological, and sociological factors that underlie individual behavior (Wijaya, 2017). These factors affect an individual either directly or indirectly.

METHODOLOGY

The method of writing used is to analyze the phenomenon of opposition in the Indonesian government system (Spradley & Elizabeth, 2007), with the method of writing through the study of literature from literature from various sources (Adlini et al., 2022). This research is arranged in a descriptive analysis, which is a method of describing the state of the object under study based on existing and ongoing factors (Soendari, 2012). The data obtained is recorded and then collected compiled and analyzed and then finally a conclusion is made (Sukmadinata, 2019)(Sugiyono, 2010).

The subject matter of this study is also partly adopted from the OCAI (Organizational Culture Assessment Instrument) developed by Cameron and Quinn (2006)(Susilo, 2018). The aim is to help and facilitate the identification of the relationship between culture and the environment.

RESULTS

Democracy and the Governance Environment

Democracy is a state of the country where in the system of government sovereignty is in the hands of the people, and the supreme power is in the joint decision of the people (Suarlin & Fatmawati, 2022). In general, the principles of democracy include the division of power, free elections, open Management, individual freedom, free judiciary, minority rights recognition, government based on law, Free Press, the existence of several political parties, consensus, agreement, constitutional government, provisions on democratization, supervision of State Administration, protection of human rights, majority government, competition of expertise, political mechanisms, freedom of state and government policies that prioritize deliberation.

Direct democracy occurs when sovereignty is in the hands of the people in a country, every citizen of that country can directly convey their problems and opinions to the executive. Representative democracy occurs when in order to realize sovereignty in the hands of the people in a country, it is necessary to have some kind of legislative institution (Parliament) because so many people in one country cannot all sit in that institution. A characteristic feature of constitutional democracy is the idea that a democratic government is limited in its powers and is not allowed to act arbitrarily against its citizens. Political participation is a private citizen activity that aims to influence decision-making by the government. Political communication is the delivery of messages relating to the functioning of a political system.

In essence, social contract theory is an attempt to break the foundations of absolute government and establish the political rights of the people. Philosophers who came up with this idea include John Locke from England, Montesquieu from France, and several other opinions including:

- a. According to Friedrich Stahl there are 4 elements of rechtsstaat, including:
 - 1) Human rights;
 - 2) The separation between the division of powers to guarantee those rights;
 - 3) Government based on regulations; and
 - 4) Administrative Justice in disputes.

- b. According to AN. Dicey there are 3 elements of the rule of law, namely:
 - 1) The supremacy of the rules of law, the absence of arbitrary power in the sense that a person should only be punished if he violates the law;
 - 2) Equal standing before the law; and
 - 3) Guarantee of human rights by law and court decisions
- c. According To Henry B. Mayo, a Democratic political system is one in which public policy is determined based on a majority by representatives effectively supervised by the people in periodic elections based on the principle of political equality and held in an atmosphere of guaranteed political freedom.
- d. Given the development of democracy, the history of Indonesia can be divided into 3 periods, namely:
 - 1) The period of the first president of the Republic of Indonesia, namely the period of democracy (constitutional) which highlights the role of Parliament and the party because it is called parliamentary democracy;
 - 2) The period of the second president of the Republic of Indonesia, namely the period of guided democracy which in many aspects has deviated from constitutional democracy which is formally the foundation and shows some aspects of Popular Democracy; and
 - 3) The third Presidential period of the Republic of Indonesia, namely the Pancasila democracy which is a constitutional democracy that emphasizes the presidential system.

Physical Environment of Government

Knowledge of the physical environment can explain the development and influence of the relationship of the environment with human life, and vice versa the influence of human life on the environment, both direct and indirect nature.

- a. The physical environment can be classified into 3 physical environments, namely the geographical environment, natural resources, and resources Adaya population or humans;
- b. The influence of the geographical environment on the life of the state can be grouped into 7 dimensions of environmental influence of the state and government, namely the location of the country in the rotation of the globe, The Shape of the land, The Shape of soil fertility and mineral water, climate, physical forms of state borders and the size of the state;
- c. Natural resources are for the potential contained in the natural environment that can be converted into materials or energy for the benefit of human life. Natural resources are materials or energy for the benefit of human life. Natural resources are various types of plants, animals, and various materials in the content of the Earth, both in the form of liquid and solid objects that can benefit humans who have them; and
- d. Man (population) as a community inhabiting parts of the earth as other living beings is one of the factors of the physical environment. Human beings are not only a destination but also a resource that can be used for human life itself. In other words, in addition to the human (population) as the central or objective point of its environment, he is an element of the

environment one of the species of animal factors, and also an economic factor.

The Social Sphere of Government

- a. The social sphere of government is all aspects of human life as Homo social, as homo political, homo economic, and homo sapiens in the life of the state. All these aspects of life are not independent elements that are separated from other elements. Changes to one element will affect the other elements, these relationships with the surrounding natural environment are increasingly getting attention in studying the life of the state and government;
- b. Ideology is an archetype of ideals that are practical to achieve the goals of a group of organizations in the life of the state, including social, political, economic, and others. The extreme form of an ideology is that when its nature forces it to become a way of life that outlines what is not in line with its ideology should be considered a disease or an enemy. In general, the ways taken by ideologists to create their ideology are done through 3 ways, namely:
 - 1) Ideology is created through the results of research on various existing ideologies;
 - 2) Ideology formulated or created from the experience of the group or nation concerned; and
 - 3) From philosophical thought, formulating the ideology of his people from various philosophical thoughts or based on existing religious teachings.
- c. Socio-culture as part of the elements of the social environment of government can be divided into non-material culture and material nature. Nonmaterial culture includes language, values, norms, knowledge, basic notions lived by the community, and others. The culture that is material or physical is the object produced by the community in adjusting to the environment, for example, objects produced by the community in adjusting to the environment, for example, equipment, roads, houses, irrigation, toys, and others;
- d. Social politics contains a broad and very flexible definition, so no definition can be accepted by all parties. Therefore, the important thing is not the definition but the understanding of state power, the formation of state power, how a good system, the development of power in institutions, how a system, the division of power in institutions, how the administration, what is the purpose and for whose interests, how the state determines national policy and duties, how the relationship of citizens with the head of state, how the state regulates the relationship of government power with individuals, groups and political parties, how the state defends citizens and state interests from interference coming from within and from outside, how the state strives for the prosperity and well-being of its citizens and others;

- e. Economic institutions are said to be the whole structure of society, since they connect everyone in economic life, both in the production process and in the distribution of goods and services; and
- f. Social security encompasses a very broad dimension that is inseparable from issues of order and defense. Social security encompasses the notion of individual, group, society, and all its aspects. Interference with Social Security can be both material and immaterial, it can come from within and from outside. In today's development of Social Security can be distinguished between security defense in the form of interference with national interests arising from within and from outside the social order concerning interference with the interests of citizens both individually and in groups.

Environment and Corruption

The development of the world economy begins with classical economics, which was initiated by Adam Smith in the 18th century with his work *Wealth of Nations* (Putra, 2022). The main doctrine in classical economics is the existence of the invisible hand as a regulator of resource distribution patterns so that the role of government is not necessary, even considered to be disruptive (Pujiati, 2011). The market mechanism based on the law of supply and demand is the driving force of the economy. In such conditions, economic actors will strive to get the greatest benefit with the smallest possible sacrifice. With the onset of the Great Depression in the 1930s, classical economics was considered a failure marked by the inability of markets to create equilibrium. Therefore, later JM Keynes proposed a new concept known as neoclassical. This concept emphasizes that government intervention is needed in the distribution of resources considering that the market is not able to create a balance.

With the development of technology and increasing human needs, the economy continues at the stage of the natural resource economy (SDA). Exploration and exploitation of Natural Resources is carried out on a large scale. The impact of this economic style is now felt by the world. There is a climate change that is very dangerous to life on Earth. Melting ice, sinking of some islands, many natural disasters, and the emergence of various new diseases are the beginning of the suffering that will be experienced by human civilization if this is not immediately overcome. Global environmental destruction that transcends generational boundaries shows humanity ignoring its understanding that the world is limited (tragedy of the commons).

Therefore, now comes the Next Economy, namely environmental economics (environment economics) or green economy (greenomics). It is realized that in its implementation, the Natural Resources economy has incurred enormous costs known as externalities. Externalities in this case are costs (transaction costs) that arise in activities or parties outside the implementation of these economic activities. The cost of these costs remains even if there are parties who do not bear it directly.

Cultural Conditions of Society in the era of Regional Autonomy

The empirical manifestation of the paradigm adopted in regional autonomy today is the change in the structure of authority and orientation from an authoritarian-centralistic system to a democratic-decentralized one. The regional authority is very large by the paradigm of broad autonomy, round and whole, on the contrary, the central and provincial authority is very imitative. In practice, this condition often leaves problems, such as misperception between the governor and the Regent/mayor (Bali Post, 30/11-2004) in carrying out the functions of government, development, and society.

The shift of authority and orientation is more likely to enable a fundamental change in the characteristics of power relations between regions and the center and give districts/cities the flexibility to produce regional policies without interference from the center. At the conceptual level, the practice is based on the thought of Mawhood (1987) on political decentralization, namely the devolution of power from the central government to the regions to realize equal Political Rights, Accountability, and local responsiveness (Suacana, n.d.).

To achieve this, the local government must have a clearly defined territory, its local revenue, a regional parliament capable of controlling the regional executive, as well as a regional head directly elected by the people through elections. That way, political decentralization will be able to create democratic governance, where the people have greater access to oversee the running of government in the region. On the contrary, local governments will be more responsive to the aspirations and demands of the people.

Autonomy Problem

However, until the end of the implementation of Law No. 22 of 1999 and before the enactment of Law No. 32 of 2004 on Local Government, it is evident that there are still many discrepancies in the implementation of the broadest autonomy, namely, among others:

- a. First, there is a perception that the province no longer has administrative authority over the district/city. The province seemed 'afraid', even 'inferior' to touch the district/city government domain, so it was more to avoid the possibility of accusations that the province interfered in the domestic affairs of the district/city. In this case, it is mentioned that the state where the province feels a loss of confidence, fear, and insecurity to deal with district/city, as inferiority syndrome (Fernanda, 2002). The Law No. 32 of 2004 seems to be trying to adopt this problem by considering the need for attention to aspects of the relationship between the structure of government and intergovernmental regions;
- b. Secondly, the transfer of power to the regions, from an authoritarian-centralistic to a Democratic-decentralisation orientation of the system, has (to some extent) provoked the consolidation of primordialism parameters in the local political community, which can nourish the excessive development of "regionalisms". Autonomy is not and cannot be used as an instrument to justify the denial of Indonesia, as well as justification for the rise of Group egoism (ethnic, religious, racial), territorial exclusivism (Region, Region, Region), primordialism, and intolerant attitude towards other people or groups;

- c. Third, the implementation of regional autonomy has also left several issues surrounding the extension of Central and regional financial relations, executive and legislative relations in the regions, as well as the arrangement of local institutions and mechanisms. As a result, the application of regional autonomy as stipulated in law No. 22 year 1999 has caused much debate discourse, which highlights the various problems partly suspected due to the premature birth of this law 5 years ago.

However, there is one problem that is rarely observed, namely the problem of "limited horizon" in seeing the autonomy process itself. Regional autonomy has only been seen in a limited geo-political horizon, as a process of "detachment" of Regions from the center, which is then given the authority to regulate and manage their households. In the context of cultural studies, such a view becomes partial because the geo-political and socio-cultural boundaries have melted from the social units that existed before. The implication is that provinces, districts, and cities can no longer define themselves and their environment in terms of thinking and acting as a whole as before. The principle of Heteronomy in such conditions, is not excessive to hope to interpret autonomy within the framework of broader and holistic cultural change, in which various benefits can be obtained. The conception of JF Lyotard (1989), for example, emphasizes the principle of "arrangement", called: "postmodernism". The principle builds on the "deconstruction" of the so-called Big narrative (assumptions about universality, homogeneity, and centrality), to then disperse towards the "small narratives" (assumptions about heterogeneity, plurality, and locality). Therefore, the reality that is very relevant for postmodernism is multiculturalism which seeks to penetrate the "compartmentalization" and the limits of existing dualism. Likewise, a very relevant obligation for postmodernism is the obligation to respect the right to be culturally different.

A realization in this case recommends that the perspective to see the expanded autonomy, by looking at Autonomy as a network (web), in which can be built lines of relations between cultures (trans-cultural) is very rich, this is the philosophy of trans-politics (Suacana, 2005). Within the cultural network, there are at least three cultural relations that can be built, namely between regions (local-local), between regions and centers (local-center), and between regions and global elements (local-global). Such autonomy perspective, termed heteronomy is a regulatory principle that respects heterogeneity. In IT, diversity tends to be seen as a positive and productive thing in efforts to develop various forms of creativity (regional, ethnic, and religious). Various elements of plural culture are given the right to live fairly, in a space of cultural democratization.

With the heteronomic paradigm, regional autonomy is viewed from the point of view of postmodernism and multiculturalism, namely the process of deconstruction of the New Order government structure, which is authoritarian-centralistic. Then, followed by the reconstruction process of "small narratives", in the form of pluralized and marginalized autonomous regions, which are expected to regulate themselves. This stage needs to be "co-ordinated" so that the small narratives do not turn into "small fascists", which are based on primordialism. Each community is allowed to live with their local discourse and rationality which has been "walking" as a familiar form of life, becoming a tradition. This kind of tradition with its respective "local rationality" can be categorized into the terminology of Kuhn (1962) as a "paradigm", which in reality still requires a lot of tolerance.

The Influence of Culture in the Life of Society

Culture is one of the basic elements of social life. Culture has an important role in shaping patterns of thinking and social patterns in society, which means it also shapes the personality and mindset of a particular community. Culture includes the actions or daily activities carried out by an individual or society, their thinking patterns, beliefs, and ideologies that they adhere to.

Of course, in reality, the culture between one society and another is different, regardless of the differences in the character of each group of people or their habits. This multicultural reality can be found in countries with a population composition consisting of various ethnicities, such as Indonesia, the Soviet Union (now, Russia), Yugoslavia (now split into several countries), and others. The condition of a country with a multi-cultural composition is prone to conflict and social inequality. Indeed, many factors cause these conflicts, but as one of the basic elements in social life, culture has a big role in triggering conflicts.

Cultural Influence in Government Life

A culture that always tries to survive in a relevant way follows the passage of time. The culture that is alive and attached to the soul of a nation, is worthy and deserving to be a pride that is felt and shared by all people who take shelter in the nation itself. Culture is present as something that must be maintained and preserved together and as something that unites Cultural Influence on the Local Government Environment in Indonesia. According to various points of view, local wisdom is the values of life that grow and develop in a society. In socio-cultural life, local wisdom is present to build a sense of longing for the life of the past that the purity of culture and its glory to Survive feels 'difficult' to realize in today's era. We can not avoid that in a sense, we learn from past lives that we often refer to as history. By knowing the history, we should learn from the golden age when culture was still firmly attached to the heart of every component of this country.

In this case, local wisdom plays an important role in bridging the mindset of past lives with the present to create a cadre of national leaders who love their nation wholeheartedly and are willing to fight as hard as they can for Indonesia. In other words, local wisdom is the basic foundation of a nation to find its identity and identity independently. However, the time that continues to roll with the development of the era seems to drown out what has been maintained so far: social and cultural life. Western culture and various developments in all fields

are growing so rapidly as to become a giant 'sucker' of local culture and social life that develops in it. Indonesia consists of thousands of islands with their respective regional cultures that are united in the culture of the archipelago. The beauty of Indonesia's diverse culture is perfectly welcomed and appreciated in the eyes of the world. However, presumably, in their own country, the perfect cultures gradually fade eaten by time. We often forget about it! We only move fast and go wild when our culture is taken by other countries for its beauty. Is this what our nation deserves to be presented to the surface of the world.

In addition to Art, other local wisdom appears in the lives of citizens in the plurality of Muntilan citizens, life in Muntilan City is so harmonious, harmonious, and peaceful. This was evident at the time of Prayer held together to commemorate the 40 days of the death of Wahid held in Hok an Kiong Muntilan Temple in January 2010 and followed by every representative of the five existing beliefs, namely: Buddhism, Catholicism, Christianity, Confucianism, and Islam. Modernization and Western culture that entered as well as various kinds of development in various fields, indeed challenged Muntilan residents to selectively sort and choose. However, socio-cultural life is still grasped and maintained, without fear of being consumed by time. This example of local wisdom in Muntilan City is manifested by the participation of the community and government in making it happen. I hope, this example can be realized and have an impact on all components of the Indonesian nation culture is defined as the whole of human knowledge as a social being that is used to understand and interpret the environment and its experiences and become the basis for its behavior. Thus, culture is a set of rules, instructions, plans, and strategies that consist of a series of cognitive models that humans have and use selectively in dealing with their environment as manifested in their behavior.

The culture owned by the Indonesian nation is diverse and very rich (Balqis et al., 2024). This difference is not only caused by the existence of six religions owned and recognized by the state, 18,018 Islands, 33 provinces, 378 districts/cities, 403 tribes, and ethnicities and approximately 300 local languages but also due to the influence of other cultures that mix in it, including; cultural influences from China, India, Arabia, West and Europe. According to Kontjoraningrat that at least there are four kinds of sources of conflict in a pluralistic society (Umanailo et al., 2016), namely:

- a. The existence of competition between ethnic groups in obtaining the source of life;
- b. There are ethnic groups that impose their culture on other ethnic groups;
- c. some are taught by other religions; and
- d. The existence of potential conflicts that have taken root in society. If these four sources can be contained, peace will be created.

DISCUSSION

In studying the influence of Culture on personality, it should be limited to the part of culture that directly affects personality. The following types of special cultures that significantly affect the form of personality, namely:

1. Specific cultures based on regional factors. Here are found the different personalities between individuals who are members of a particular society, because each of them lives in different areas and with special cultures that are not the same as well. Examples of Customs applying for a bride in Minangkabau are different from customs applying for a bride in Lampung;
2. The way of life in the city and the village are different (urban and rural ways of life). An example of the difference between a child raised in a city and a child raised in a village. City children appear more daring to assert themselves among their peers and more open attitude to adjust to certain social and cultural changes. While a child who grew up in the village has more self-confidence and more have a sense of value;
3. Special culture of social class. In every society will be found social layers because every society has a certain attitude of appreciation as well;
4. Special culture of religion. Religion also has a great influence in shaping the personality of an individual. Even the existence of various madhhab in one religion also gave birth to different personalities among his people; and
5. Culture based on profession. Work or expertise also has a great influence on a person's personality. The personality of a doctor, for example, is different from that of a lawyer, and it all has an effect on the family atmosphere and the ways they get along.

In terms the definition of culture itself implies a very noble goal, so it can not directly blacken culture as one of the factors causing the emergence of conflict or lack of peace, especially by looking at the elements of culture itself;

1. Religious systems or religious ceremonies such as homoreligius where humans have intelligence, noble feelings, and the assumption that there is another great power that can blacken and whiten their lives;
2. A system of social organization as homo socius in which humans are aware of their weaknesses and intelligently arrange their strengths by making social organizations as a forum to work together to achieve the goal, namely improving their welfare; and
3. Livelihood system as a homoeconomicus where humans make their level of life in general continues to increase.

CONCLUSIONS AND RECOMMENDATIONS

Cultural influences are natural and automatic, so their influence on behavior is often taken for granted. When we are asked why we do something, then we will answer spontaneously, "Yes because it should be so". Answers like this seem to be automatic answers that show the influence of culture on everyday behavior. When we deal with a society that has a culture, values, and beliefs that are different from ours, only then realize how that culture has shaped behavior. Then there will be an appreciation of the culture itself when dealing with different cultures. Culture exists to satisfy the needs of society, culture also provides instructions and guidelines for solving problems by providing "tried and true" methods for satisfying physiological, personal, and social needs, and developing culture based on local wisdom. As for the next research recommendations, which include:

1. Conduct in-depth explorations through qualitative approaches, such as interviews with community leaders and local officials, to understand how local culture influences work practices in government;
2. Adopt a comparative approach between regions with contrasting cultures to understand how cultural contexts affect different aspects of Public Administration;
3. Use relevant theoretical frameworks to analyze the role of culture in shaping the characteristics of bureaucracy in each region;
4. Engage academic institutions and local organizations to strengthen data validity and provide richer perspectives; and
5. Provide policy recommendations that are contextual, so that they can be applied in accordance with the cultural characteristics of each region.

FURTHER STUDY

Further research can be focused on the analysis of differences in the impact of local culture on decision-making patterns and apparatus performance in various regions. In addition, an in-depth study of how the integration of traditional cultural values with bureaucratic reform can lead to more effective governance is also important. Research can also explore the relationship between the culture of local government organizations with the level of public satisfaction with public services as well as the influence of Culture on the application of ethical values and integrity in the government environment.

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