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IMPLEMENTING BUGIS-MAKASSAR LOCAL WISDOM WITHIN THE PROSECUTOR'S OFFICE IN PAREPARE CITY, SOUTH SULAWESI

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Abstract

Public service is essentially part of the government's role in serving and fulfilling the interests of society. However, in practice, the implementation of public services has not been able to meet public expectations or public service standards stipulated in Law No. 25 of 2009, especially the implementation of public services by the Prosecutor's Office. The method used is socio-legal using a sample, namely the Prosecutor's Office in South Sulawesi. The problems that are present in three fundamental aspects that determine the quality of public services at the Prosecutor's Office starting from the pattern of public service delivery, the quality of human resources, and institutions indicate the need for improvements to excellent public services to realize good governance in Indonesia. Therefore, the implementation of the principles of *sipakatau*, *sipakainge*, and *sipakalebbi* in public services at the Prosecutor's Office is a solution to excellent public services. The three principles have actually become the characteristics of the Bugis-Makassar community. Public services that are in accordance with the characteristics of an area will affect the assessment of public services in the community.

Keywords: Local Wisdom; Prosecutors; Public Services.

Abstrak

Pelayanan publik pada hakikatnya merupakan bagian dari peran pemerintah dalam melayani dan memenuhi kepentingan masyarakat. Namun dalam praktiknya, penyelenggaraan pelayanan publik belum dapat memenuhi harapan masyarakat atau standar pelayanan publik yang diatur dalam UU No. 25 Tahun 2009, khususnya penyelenggaraan pelayanan publik oleh Kejaksaan. Metode yang digunakan adalah sosio-legal dengan menggunakan sampel yaitu Kejaksaan di Sulawesi Selatan. Permasalahan yang terdapat pada tiga aspek mendasar yang menentukan kualitas pelayanan publik di Kejaksaan mulai dari pola penyelenggaraan pelayanan publik, kualitas sumber daya manusia, dan kelembagaan mengindikasikan perlunya pembenahan pelayanan publik yang prima untuk mewujudkan tata kelola pemerintahan yang baik di Indonesia. Oleh karena itu, penerapan prinsip sipakatau, sipakainge, dan sipakalebbi dalam pelayanan publik di Kejaksaan menjadi solusi pelayanan publik yang prima. Ketiga prinsip tersebut sejatinya telah menjadi ciri khas masyarakat Bugis-Makassar. Pelayanan publik yang sesuai dengan karakteristik suatu daerah akan mempengaruhi penilaian pelayanan publik di masyarakat.

Kata kunci: Kearifan Lokal; Jaksa; Pelayanan Publik.

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Introduction

The current state administration requires the realization of *good governance* in various aspects, including through the aspect of law enforcement. The concept of *good governance* that initiates the principles of participation, law enforcement, transparency, responsiveness, consensus, equality, justice, effectiveness, and

efficiency, as well as accountability and strategic vision must be the basis for implementing public services (Widanti, 2022). This is because the implementation of public services has a close relationship with meeting the community's needs, which is the ultimate goal of the concept of good governance. According to Article 1 Number 1 of Law No. 25 of 2009 concerning Public Services, it is regulated that (Wiranata & Kristhy, 2022):

“Public service is an activity or series of activities to fulfill service needs by laws and regulations for every citizen and resident of goods, services, and/or administrative services provided by public service providers”.

Based on the above provisions, the implementation of public services must go hand in hand with the principles of the concept of good governance (Handayani & Nur, 2019). Moreover, the principle of public service delivery regulated in Article 4 of Law No. 25 of 2009 concerning Public Services is relevant to the principle of the concept of good governance in meeting the community's needs. Therefore, the realization of good governance should be achieved through the implementation of public services (Susanto, 2019).

One of the state institutions that is required to be guided by the principles of public service delivery is the Prosecutor's Office of the Republic of Indonesia (Astari, 2021). The institution is one of the public services that is categorized as a legal structure and plays an important role in law enforcement, especially in the field of prosecution. In Article 1 paragraph (1) of Law No. 11 of 2021 on the amendment of Law 16 of 2004 concerning the Prosecutor's Office of the Republic of Indonesia, it has defined the prosecutor's office as "a government institution whose function is related to judicial power that exercises state power in the field of prosecution and other authorities under the Law" (Ashari & Sulistyowati, 2022). Furthermore, in consideration of the letter (a) of Presidential Regulation No. 15 of 2021 on the second amendment to Presidential Regulation No. 38 of 2010 concerning the Organization and Work Procedures of the Prosecutor's Office of the Republic of Indonesia, it has expressly mandated to realize bureaucratic reform to provide excellent legal services to the community (Kurnia, 2022).

However, based on the status quo, the implementation of public services in the Prosecutor's Office of the Republic of Indonesia is in direct contact with very complex problems that lead to the birth of negative implications for ineffective that harm society (Putra, 2022). The complexity of the problems referred to in this case, such as the implementation of public services that do not meet the SOP, convoluted services, the placement of the community as weak parties, illegal levies,

protracted case delays, violations of human rights and so on (Pravillia et al., 2022). The complexity of these problems must certainly be resolved professionally and proportionally to provide excellent public services to the wider community as a manifestation of the concept of good governance in the Prosecutor's Office of the Republic of Indonesia (Magriasti, 2022).

Optimizing public services in realizing *good governance* in the Prosecutor's Office should be carried out based on local wisdom (Ramadani, 2020). For example, the application of local Bugis-Makassar principles, namely the principles of *sipakatau*, *sipakainge*, and *sipakalebbe* in the implementation of public services. This is important to apply in the implementation of public services considering that these three principles have relevance to the principles of public service and the principles of *good governance* concepts.

The principles of *sipakatau*, *sipakainge*, and *sipakalebbe* should be applied by the Indonesian Republic Prosecutor's Office in the implementation of public services. Moreover, the Prosecutor's Office as one of the law enforcement agencies received a bad assessment from the Ombudsman of the Republic of Indonesia in 2019 (Putri & Adnan, 2020). Moreover, currently, the Prosecutor's Office is strengthening the foundation of the concept of Corruption-Free Areas and Clean Bureaucratic Service Areas as fundamental principles instilled in the State Civil Apparatus (Deviyanti & Bintoro, 2021). Therefore, the author considers that there is an urgency to recommend *a grand design* in improving the quality of public service delivery in the Prosecutor's Office of the Republic of Indonesia based on the principles of *sipakatau*, *sipakainge*, and *sipakalebbe*.

Several researchers have previously discussed the implementation of public services by the Prosecutor's Office of the Republic of Indonesia. *First*, Astari Devi Wening researched the public service of the Prosecutor's Office in Developing *Tilang* Service Innovation in terms of Public Service Communication. *Second*, Eko Prasetyo and Arif Sugitanata examined the Urgency of Implementing Good Governance Based on Local Wisdom in Indonesia. The difference in our research lies in the specificity of Bugis-Makassar culture's local wisdom, which is implemented in public services at the Prosecutor's Office of the Republic of Indonesia.

Research Problems

First, how are the efforts of the Prosecutor's Office in realizing *good governance* in public services? Second, how can the principles of *sipakatau*, *sipakainge*, and *sipakalebbe* be applied to public services in the Prosecutor's Office of the Republic of Indonesia?

Research Methods

In this study, the authors used a normative-empirical type of legal research, if translated with legal research equipped with empirical data. The approach taken in the study focuses on Socio-Legal studies. The reason is that Socio-Legal studies in legal research, especially in the context of empirical legal research, are understood as the use of studies or studies of social science disciplines on the process of work or the influence of law in social life. This study uses secondary data (from the library) and is supported by primary data based on field research, such as observations, interviews, and surveys.

Some steps carried out in empirical research are *first*, compiling hypotheses such as observation followed by problem formulation. *Second*, prove the hypothesis and provide reasoning from the hypothesis. *Third*, the hypothesis is strengthened to gain legitimacy over previous *Shahih* evidence. *Fourth*, hypotheses that have gained legal status are abstracted into scientific theories.

To analyze and determine the results of the research, valid data is needed, therefore the data collection techniques used in this research focus more on literature research or literature research but still consider field research or field research. Data collection techniques are carried out by searching and finding various kinds of references, be it laws and regulations, books, journals, or documents that are valid and relevant to the object of this study. The data collection uses field studies by visiting the location directly.

After collecting data in the form of sources of legal materials relevant to the research, the data will then be analyzed into research results. To analyze the data and information that has been collected, the authors use qualitative descriptive analysis techniques. According to Sugiono, descriptive qualitative is a study conducted by describing the data as it is and explaining the data with qualitative explanatory sentences. In the use of data analysis techniques that are descriptive and qualitative, what needs to be carried out by researchers is to develop the data that has been obtained by using theories relevant to the object of research so that the research can describe the design of this research.

Discussion

The existence of the Prosecutor's Office in law enforcement in Indonesia carries a mandate to play an important role in efforts to uphold the rule of law, protect the public interest, uphold human rights, and eradicate corruption, collusion and nepotism (Muhammad Yusni, 2020). In carrying out its functions, duties, and authorities, the Prosecutor's Office of the Republic of Indonesia is a state institution that carries out the mandate in the field of prosecution which is expected to bring legal certainty, justice, and legal order based on the law and

guided by religious norms, decency, and morality, and must deepen humanist values, law, and justice embedded in society (Harahap, M. D. I., Lubis, M. Y., & Purba, 2021). In addition, the role of the prosecutor's office is also in its involvement to be fully involved in efforts to create a just and prosperous society based on Pancasila and must maintain the dignity and dignity of the government and the state and become an umbrella to protect various interests of the community (Polontalo, 2018).

Juridically, article 30 of Law No. 16 of 2004 concerning the Prosecutor's Office of the Republic of Indonesia has sat down the duties and powers of the prosecutor's office, namely:

| | |
|---|---|
| In the Criminal Realm | <ol style="list-style-type: none"> 1. Carrying out prosecutions; 2. Carrying out the determination of judges and court decisions of permanent legal force; 3. Supervise the implementation of conditional criminal convictions, supervision, and conditional release decisions; 4. Conduct investigations into certain criminal acts under the law; and 5. Collect a complete file of a particular case to be able to conduct additional examinations before transferring authority to the courts which in their mechanism is coordinated with the investigator. |
| Realm of Civil Law and State Administration | On behalf of the state or government, the Prosecutor has special powers to act both inside and outside the courts in the civil and administrative spheres of the state. |
| Realm of public order and Peace | <ol style="list-style-type: none"> 1. Raising legal awareness of citizens; 2. Securing law enforcement-related policies; 3. Keep an eye on the circulation of printed goods; 4. Overseeing beliefs that pose a threat to citizens and the country itself; |

| | |
|--|--|
| | <p>5. Prevent misappropriation and/or acts that defame religion; and</p> <p>6. Researching and developing criminal laws and statics.</p> |
|--|--|

In relation to the duties and authorities of the prosecutor's office in the realm of public order and peace, the prosecutor's office as a legal *structure must* participate in carrying out activities oriented towards increasing public legal awareness (Budiman, 2022). This is also in line with the realization of Article 30 paragraph (3) letter a of Law Number 16 of 2004 concerning the Prosecutor's Office of the Republic of Indonesia, where this activity is mandatory and is carried out by the Prosecutor's Office of the Republic of Indonesia starting from the level of the Attorney General's Office, the High Prosecutor's Office and the District Attorney's Office (Syafiq & Muhajir, 2019).

However, one thing that is most important and highly emphasized by the central government today is the improvement of the quality of public services in every state agency or institution (Izzati, 2020). The Ministry of State Apparatus Empowerment and Bureaucratic Reform (*Kemenpan-RB*) categorizes programs oriented towards improving public services as strategic issues and agendas that have priority status during the 2015-2019 government period (Katharina, 2021). Conceptually, public service is an important principle in realizing *good governance*. Thus, in implementing this principle, public services are required to be guided by the interests of the community, namely the community is positioned as a subject that needs help from bureaucratic officials. This is also to fulfill the rights of citizens (Hendrayady, 2020). Therefore, optimizing the quality of public services is an urgent matter to be presented to realize excellent public services with the principles of *good governance*.

Based on the current status *quo*, the limitations of public services in this writing lie in an effort or series of activity programs to meet every citizen's and resident's service needs for goods, services, and/or administrative services available to public organizers features. The Prosecutor's Office of the Republic of Indonesia as one of the government institutions also emphasized not only participating in this program but improving the quality of public services has become mandatory must be present in service at the Prosecutor's Office (W. Wahyudi & Ismail, 2022). Moreover, the Prosecutor's Office itself has issued implementing regulations, namely the Attorney General's Regulation Number: Per-011/A/JA/06/2013 concerning public service standards of the Prosecutor's Office of the Republic of Indonesia (R. Wahyudi, 2020). This foundation emphasizes the need for the

realization of ideal public services to realize *good governance*. Because, in its implementation, the Prosecutor's Office often receives criticism and input on the performance of public services. In the *MaPPI-FHUI* (Indonesian Judicial Monitoring Society - Faculty of Law, University of Indonesia) assessment, it is stated that the accessibility of public information in the Regional Prosecutor's Office of NTT, NTB, South Sulawesi, and DKI Jakarta is below the standard because only 38% of the District Attorney's Office presents information openly to the general public (Saputra, 2017).

The Prosecutor's Office's efforts in realizing *Good Governance* in Public Services

Etymologically, service comes from the word *layan* which means helping to prepare or take care of someone's needs. Hardiansyah said that public service is serving the needs of people or communities and/or other organizations that have an interest in the organization, by the main rules and procedures determined and aimed at providing satisfaction to service recipients. Several indicators must be met so that a service can be said to be excellent service. *First*, transparency is that the service is open, easy, and accessible to all parties in need and is provided adequately and easily understood. *Second*, accountability is a service that can be accounted for by the provisions of laws and regulations. *Third*, conditional, namely services that are by the conditions and abilities of service givers and recipients while adhering to the principles of efficiency and effectiveness. *Fourth*, participatory is a service that can encourage community participation in the implementation of public services by taking into account the aspirations, needs, and expectations of the community. *Fifth*, equal rights, namely services that do not discriminate in terms of any aspect, especially ethnicity, race, religion, class, social status, and others. *Sixth*, the balance of rights and obligations, namely services that consider aspects of justice between givers and recipients of public services.

In general, public services are general protection or government responsibility as fulfilling the basic needs of the community and creating welfare between communities by realizing their rights. The quality of public services is always in line with the expectations of the community to improve their welfare. The quality of public services for Indonesian citizens must ensure the welfare of people's lives. Government officials have basic responsibilities regarding the process of providing maximum public services for their people to get welfare equally. Apparatus and civil servants participate in the implementation of public services aimed at improving society and the state.

People consider that public service is one of their rights to be used as humans because humans have human rights, which are inherent in every human being. However, the community's right to receive services from the government

apparatus has not been achieved according to public expectations. In this case, for the community and government, no form can be applied to public services. The community is not prosperous in life, because it is caused by rights that have not been fulfilled optimally which makes the community dependent on the highest government services. Assessment of the performance of public services or employees who provide services can be assessed through how high the work creativity of the organization and its employees. If an organization or its employees have high creativity to carry out public services to achieve maximum goals in the organization, it will be easier and faster to address it together. The quality of public services and many more are currently still not good and less than optimal, especially for public services. It needs to be done by finding more appropriate and faster solutions to solve problems such as revitalization, restructuring, and deregulation and increasing the professional ability of officials and the community to participate in actions, including honoring and sanctioning public service units. This effort can be realized if each unit works together as an impact of improving the quality of public services.

The quality of public services can be considered to have reached the peak point of its ambition, not only in business organizations but in internal state organizations can also be used as a benchmark for how maximum to achieve good service quality. The existence of high work motivation in each employee will produce the best results for the organization, therefore employee selection must also be considered before recruiting organizational or government employees.

One of the important elements in realizing *good governance* lies in the aspect of public service as part of the government's role in serving and fulfilling the interests of the community (Susila Wibawa, 2019). Definitely, public service is defined as the provision of services from the government, private parties on behalf of the government, or private parties to the community, with or without payment aimed at serving and meeting the interests or needs of the community (Prasetyo & Sugitanata, 2022). Not without reason, there are at least three reasons that make public services a strategic point to realize *good governance* in Indonesia, namely:

1. Public services are the responsibility of the state carried out by the government in interacting with non-governmental institutions. Where the success of public services in practice will increase public support for bureaucratic performance (Razak & Harfiah, 2018).
2. Aspects of *clean* and *good governance* can be translated concretely and easily through public services (Ahmad & Warsono, 2020).

Public services involve all *governance* interests ranging from government elements, and market mechanisms, to the community (Doramia Lumbanraja, 2020).

Juridically, there are special rules that comprehensively regulate public service standards in Indonesia, namely through Law No. 25 of 2009 concerning public services (Indonesia, 2009). The existence of a *quo* rule aims to encourage the quality of public services to the needs and expectations of the community, the region, and even Indonesia (Hardiyansyah, 2018). If you look at the regulation, also states that "Public service is an activity or series of activities to meet service needs by laws and regulations for every citizen and resident of goods, services, and/or administrative services provided by public service providers". In other words, public services are government media in meeting the needs and desires of the community in the process of organizing the state (Lindawaty et al., 2018).

Although public services already have a constitutional foundation, in practice it is still far from the philosophy of public service in meeting public expectations or public service standards outlined in Law No. 25 of 2009, especially the implementation of public services by the Prosecutor's Office of the Republic of Indonesia. We can see this from the results of the Assessment, which assessed the prosecutor's office in the category of poor judgment in 2019 (Magriasti, 2022). Therefore, until now the Prosecutor's Office of the Republic of Indonesia, one of which is the Parepare District Attorney's Office, continues to strive to carry out bureaucratic reforms to realize *good* governance through three aspects, namely governance or implementation patterns through infrastructure, quality of human resources, and institutional aspects.

Public service quality regulations have been regulated in the internal regulations of the Attorney General of the Republic of Indonesia Number: PER-011 / A / JA / 06/2013 concerning Public Service Standards of the Attorney General of the Republic of Indonesia. Article 1 explains that Public Service Standards at the Prosecutor's Office of the Republic of Indonesia must be implemented by structural officials and public service staff. At the point of reference of public services, the first example is that the leader is conducting public services to the community, both services and administrative services by employees assigned by the leader. Public services must be integrated with public information services that aim to provide information flexibly and transparently to the public. In public services, there is often a problem of lack of information that causes miscommunication to those who need information, especially digital information is very important in modern times. In addition to improving the quality of public services in various governments or groups, increasing public trust in public services is the main goal to improve public welfare with complaints from the public over inadequate public services and government facilities. The quality of public services in the Prosecutor's Office is applied to service officers who have been equipped with ethics and service procedures that have been applied to the training

of service officers. In the mass media, socialization of public services is enforced to be informative. For service officers who work not according to guidelines or procedures, sanctions are considered based on service standards. Law Number 25 of 2009 concerning Public Services is a law in which the principles of good governance are part of the function of government itself. In its main duties and functions, good governance can strengthen democracy and human rights, improve economic, and socio-cultural quality, reduce poverty, and strengthen the protection of society and the environment. According to Mulyadi, public services can be clarified into 4 types, namely: *first*, administrative services, namely services that produce various forms of official documents needed by the public. *Second*, goods services are services that produce various forms/types of goods used by the public. *Third*, service is a service that produces various services needed by the public. *Fourth*, regulatory services, namely services through the enforcement of laws and regulations, as well as public policies that regulate the joints of public life.

According to Fitzsimons, there are 5 (five) indicators of public services, namely reliability, tangible, responsiveness, assurance, and empathy. Reliability is characterized by providing proper and correct service. Tangibles are characterized by adequate provision of human and other resources. Responsiveness is characterized by the desire to serve consumers quickly. Assurance is characterized by attention to ethics and morals in providing services. Empathy is characterized by the willingness to know the wants and needs of society.

The application of good governance principles is very important in the implementation of public services to improve the performance of the state apparatus. This is because the government designed the concept of good governance principles to increase the potential for changes in the bureaucracy to realize better public services, besides that the public still considers public services carried out by the bureaucracy to tend to be slow, unprofessional, and expensive. The bad picture of bureaucracy includes fat bureaucratic organization and overlapping inter-agency authority, systems, methods, and work procedures are not orderly, civil servants are not professional, not neutral and prosperous, corrupt practices, collusion and nepotism are still deep-rooted, coordination, integration, and synchronization of programs have not been directed, and the discipline and work ethic of the state apparatus is still low.

The concept of good governance has long been implemented by all parties, namely the government, the private sector, and the community. However, there are still many who are confused about understanding the concept of good governance. Simply put, many parties translate governance as governance. Governance here is not just in terms of the structure and management of institutions called executives, because the government is only one of the three big actors that make up institutions called governance. The other two actors are the

private sector and civil society. Therefore, understanding governance is understanding how the integration of roles between bureaucracy, the private sector, and civil society in mutually agreed rules of the game. Government institutions must be able to create a conducive economic, political, social, cultural, legal, and security environment. The private sector plays an active role in growing economic activities that will expand employment and increase income, while civil society must be able to interact actively with various kinds of economic, social, and political activities including how to control the course of these activities.

Based on the understanding of the definition of governance, the addition of the adjective good in governance can be interpreted as good or positive governance. The location of good or positive qualities is when there is maximum exertion of resources from the potential of each actor based on awareness and mutual agreement on the vision to be achieved. Governance is said to have good qualities if has certain characteristics or indicators.

In the aspect of governance or the pattern of public service delivery at the Parepare District Attorney's Office, it innovates services both by improving infrastructure and innovation through technology or electronics. For example, the Parepare District Attorney's Office service unit has been present at the Public Service Mall located in Labukkang, Ujung District, Parepare City, South Sulawesi. The presence of the unit will also have positive implications for the public because people can easily solve their affairs related to the prosecutor's office or other institutions in just one place so that they no longer need to travel long distances or move around.

In addition, to streamline the bureaucratic flow, the Parepare District Attorney's Office implemented a One-Stop Integrated Service system located in the middle of the Parepare District Attorney's office. This also aims to make it easier for the public to take care of everything in just one door of the service to get case information, ticketing services, evidence services, legal consultation services, reports, complaints, prisoner visit letter services, and so on (Sudirdja, 2021).

Meanwhile, in the aspect of the quality of human resources, the main weakness is related to professionalism, competence, empathy, and ethics (Bisri & Asmoro, 2019). Various views also agree that one of the elements to consider is the issue of a proper compensation system (Sancoko et al., 2010). At least the Prosecutor's Office of the Republic of Indonesia has instilled the concept of a Corruption-Free Area and a Clean Bureaucratic Serving Area in all prosecutors in each region (Triyuniadi, 2022). Not without reason, the existence of the concept aims to realize a zone of integrity in preventing attempts at corruption, collusion, and nepotism (Mulyana et al., 2022). In addition, the concept also aims to instill an attitude of integrity and professionalism in employees in carrying out their

duties, especially in providing excellent public services (Pamekas, 2021). This is actually in line with *Trikrama Adhyaksa "Satya Adhi Wicaksana"* as a basic guideline for all stakeholders in the Prosecutor's Office, where every word has a meaning, namely:

Satya: "Loyalty that comes from a sense of honesty, both to God Almighty, to oneself and oneself and to one's family and fellow human beings";

Adhi: "Perfection in duty and primary to a sense of responsibility to God Almighty, family, and fellow human beings"; and

Wicaksana: "Wise in speech and behavior, especially in the application of power and authority".

On the other hand, the institutional aspects of public services in the Prosecutor's Office of the Republic of Indonesia also continue to innovate (Magriasti, 2022). Where services at the Prosecutor's Office are not only present *offline* but also present and exist *online*. Such as e-ticket services and information and the collection of evidence presented by the Parepare District Attorney's Office and the West Jakarta District Attorney's Office. One example of its services can be seen in the COD ticketing service procedure presented by the West Jakarta District Attorney's Office, namely:

Based on the Public Service Research report of the West Jakarta District Attorney's Office, 147 reports entered the Indonesian Ombudsman regarding public services and abuse of authority. To respond to these problems, in the end, the Prosecutor's Office continues to present service innovations to improve and improve services. One of the innovations implemented can be seen in the West Jakarta District Attorney's Office. Where in its implementation the West Jakarta District Attorney's Office presents innovations in the form of services between ticket cases and online ordering services for permits to detainees. The West Jakarta District Attorney's Office also collaborated with Koperasi Teguh Sejahtera Bersama to provide file/mail delivery service options using the *Cash on the Delivery* (CoD) system. Where people can choose to use these features to present an effective and efficient process. The program has been running since 2017. The West Jakarta District Attorney's Office also presents a feature for accessing information related to handling cases from the start of the investigation to the execution of the verdict, as well as providing a schedule for case hearings that appear on the prosecutor's website, as well as information on the return of evidence that can be accessed through the West Jakarta District Attorney's website. This is also in line with Law Number 25 of 2009 concerning Public Services Article 10, which mandates that "every public service provider is obliged to evaluate the performance of the Implementer". Therefore, it is necessary to evaluate public services at the West

Jakarta District Attorney's Office to measure whether the policy innovation is by public needs or vice versa.

The Concept of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* Principles in Public Service in the Prosecutor's Office

Conceptually, the implementation of public services and the concept of *good governance* have similarities in their principle aspects which include the principles of participation, effectiveness and efficiency, accountability, transparency, fairness, and responsiveness. However, we consider that these principles have a space that must be filled by the principle of local wisdom-based, namely the principle of *sipakatau* which emphasizes the nature of humanizing humans, the principle of *sipakalebbi* which emphasizes the nature of glorifying or respecting each other, and the nature of *sipakainge'* which emphasizes the nature of reminding each other. Where the principles of *sipakatau*, *sipakalebbi*, and *sipakainge* can be implemented constructively in the implementation of public services to realize *good governance* in Indonesia.

The principle of *sipakatau* focuses on behavior to humanize humans. In other words, mutual respect must be present in public service practice. Where, every officer in the field must instill the principle of mutual respect, especially in the community. When identity is attached to a public service officer, what must be put forward is integrity and professionalism, not arrogance and egoism. Meanwhile, the principle of *sipakainge* means reminding each other. In a sense, rights, and obligations have been attached to each individual. Especially in public service practice, mutual improvement is related to which are rights and not rights, and which obligations and not obligations are principles that must be instilled in *stakeholders* in public services. Meanwhile, *sipakalebbi* refers to guiding the human being to behave as he should be, that is, a mindset and behavior that is always right, and has a good character, in more detail as follows:

Sipakatau'

This cultural concept is often heard among the Bugis people as a role model in living a social life. Andi Patongai in Nurnaga explained that *sipakatau* comes from the word "*Tau*" which gets the prefix "*paka*" and the affix "*si*". The word "*tau*" means man, the man himself from the physical and spiritual so *separated Si-Paka-Tau* each has its meaning. *Si'* can be interpreted as a neighbor and '*paka*' can be interpreted as respecting others. So *sipakatau* means respecting each other, respecting each other, and loving each other.

Sipakatau is a trait that does not discriminate against each other. As in the eyes of Allah Almighty that all human beings are equal i.e. there is no difference in degree, wealth, beauty, and social status. This is then understood, as humans must

respect and respect each other, for example between educators and their students. Psychologically every human being wants to be viewed as the essence and existence of his creation. *Sipakatau* is an attitude that humanizes the whole person under any circumstances. *Sipakatau* atinya humanizes each other. *Sipakatau* is one of the messages of the earlier people or ancestors (*pappasenna tau rioloe*) in the Bugis tribe which is very important to be practiced in interacting with other humans. As mentioned in a book of Bugis which states that:

“upasekko makketenni ri limae akkatenniang: mammulanna, ri ada tongeng’e; maduanna, ri’lempue; matellunna, ri getteng’e; maeppana, sipakatau’e; malimanna, mappesonae ri Dewata Seuwa’e”

It means that I send you to five handles (in living life in the world: first, on the word true; second, on honesty; third, on determination; fourth, mutual respect or mutual humanization; fifth, surrender to God Almighty). Examining this value leads to how each individual should respect and appreciate anyone as a whole person regardless of one's origin because every human being is the most perfect creation of God Almighty.

The value of *sipakatau* suggests that Bugis culture positions man as a noble creature of God and therefore should be valued and treated well. This encourages the growth of attitudes and actions which of course must be implemented and internalized in establishing patterns of social relations in society to create a harmonious atmosphere characterized by the existence of a relationship of mutual respect as fellow human beings. Respect for fellow human beings is the main foundation in building harmonious relationships between fellow human beings and mutual respect for the existence and identity of each member of the community.

The Principle of *sipakatau* is oriented towards the nature of humanizing human beings who hold to the values of justice, equality, and fraternity. Where, this principle, focuses on building awareness of every legal subject involved in the implementation of public services to understand that every human being has the right and obligation to get humane treatment to maintain his dignity and dignity without being discriminated against based on *SARA* (Ethnicity, Religion, Race and Intergroup).

According to the Big Indonesian Dictionary, *SARA* is an acronym for tribe, religion, race, and intergroup. *SARA* is a view or action related to self-identity sentiments concerning religion, descent, ethnicity, nationality, and groups. *SARA* proves that Indonesia is a rich country because it consists of various cultures and customs. However, it cannot be revealed that the discussion of *SARA* based on negative sentiments can certainly have the potential to cause conflict. Thus, the

principle of sipakatau is needed as an effort to avoid prolonged conflicts due to SARA.

Sipakainge'

Sipakainge is here as a guide for the Bugis community which aims to make humans always remind and advise each other. In addition, *sipakainge* is also needed in life to provide input in the form of criticism and suggestions to each other. Given that human beings are social beings who are inseparable from mistakes and sins, as human beings who live in the structure of society, they are expected to remind each other when doing an action that is outside the existing norms and ethics. These criticisms and suggestions are certainly needed to make improvements to the mistakes and shortcomings made.

Ernam Syarif et al explained that *sipakainge* culture is a reminder. What cannot be denied by humans is that they have mistakes and shortcomings. Because of course, humans are not perfect, even though humans are basically His most perfect creation on earth. One of the limitations of humans is to realize mistakes, so Allah Almighty reminds people to always advise each other in truth and advise each other patiently. By reminding each other one can change and avoid despicable qualities that are not liked by Allah Almighty. Ordinary human beings who do not escape mistakes and to become better human beings must socialize and need warnings, criticisms, and suggestions from other human beings. *Sipakainge* is a mutually reminding nature that every human being must possess for the balance of life in this world and to lead to eternal life that is the hereafter.

The principle of sipakainge focuses on reminding each other if something goes wrong or mistakes in the implementation of public services. The limiting point of this principle is to emphasize the role of each legal subject to play active role in reminding if the implementation of public services is not in line with the mandate of laws and regulations. Indirectly, this will construct an internal prevention and supervision system to produce accountable public services. This is also in line with point 9 of the 14 components of public service standards mandated in the Public Service Law.

Sipakalebbi

Sipakalebbi is a culture that carries and leads to the value of glorifying and appreciating one's strengths with a form of recognition of one's strengths. This value teaches us to always treat others well and look at someone with all their advantages, meaning that when we interact with someone should see objectively the advantages that a person has regardless of the shortcomings that exist in that person, with this value we can always have a positive view of each human being.

All human beings feel happy when respected and glorified by their neighbors, even all religious teachings teach them to respect and glorify each other among others.

Sipakalebbi comes from the word "Lebbi" meaning unpretentious, graceful (female), and carrying. *Sipakalebbi* means maintaining elegance (women) and taking care of each other's authority, or it can be interpreted as mutual respect and mutual respect. *Sipakalebbi* means mutual respect or always wanting to appreciate and be appreciated. So the nature of *sipakalebbi* is a form of appreciation. A trait that can see the good side of others and give a good speech for the achievements he has achieved. Good speech between the young and the old also includes *sipakalebbi*.

Sipakalebbi praised each other and respected each other to maintain harmony in daily life. The ordinary man is inseparable from conscience, who always loves everything related to beauty from goods to praise. Acknowledging the strengths of others as well as one's shortcomings, accepting all those circumstances with an open heart, and covering each other's shortcomings or shoulder-to-shoulder in all activities is a form of appreciation for each other.

The Principle of *sipakalebbi* or the nature of mutual glorification or mutual respect. Where, each party must uphold the nature of mutual respect, and respect, and avoid arrogance and egoism. So, this will make every subject of the law aware, especially the organizers to provide excellent services such as greetings, smiles, and greetings and will ensure that the implementation of public services runs according to the standardization specified in the laws and regulations.

Sipakatau, *sipakainge*, and *sipakalebbi* have such a deep meaning in the ethnic Bugis philosophy wherever they settle that every human being if he understands and practices them in the interaction of daily life will become a person who is missed and liked by others so that the philosophy of *sipakatau*, *sipakainge*, and *sipakalebbi* can guide human beings to behave as they deserve, that is, a mindset and behavior that is always right and has a good character. Understanding and living these philosophies will not harm anyone.

One of the Prosecutors who has applied these three principles is in the "Restorative Justice" House of the Parepare District Attorney's Office. These three principles are very strongly instilled in efforts to handle cases through *restorative justice*. This is very logical because the orientation of *restorative justice* itself lies in resolving cases without having to go through the courts. Where this mechanism strongly prioritizes mediation efforts between victims and perpetrators. Thus, in this effort, the right principle is needed, namely by using the principle of local wisdom of Bugis-Makassar.

Sociologically, these three principles have become the hallmark of the Bugis-Makassar people. Public services that are by an area's characteristics will affect the

community's assessment of public services. The more qualified a public service is, the closer it will be to *good governance*. This is also in line with the theory of *planned behavior*. Where, in the theory states that there are at least 3 components that influence the individual's impulse to perform a behavior, namely 1) Attitude; 2) Subjective Norms; and 3) Control of perceived behavior. In this context, subjective norms play an important role in influencing the quality of public services. Because subjective norms are norms that refer to the norms that are present in the surrounding environment. In fact, along with the pattern of behavior of society subjective norms are used as social pressures that greatly affect the actions of individuals. Therefore, the application of the *principles of sipakatau, sipakainge, and sipakalebbi* to each Prosecutor's Office becomes necessary to be implemented as an effort to realize the excellent public service of the Prosecutor's Office of the Republic of Indonesia.

Conclusion

The problems that are present from the three fundamental aspects that determine the quality of public services in the Prosecutor's Office of the Republic of Indonesia starting from the pattern of public service delivery, the quality of human resources, and institutions indicate the need for improvements to excellent public services to realize *good governance* in Indonesia. Therefore, reforms are needed to realize *good governance* through excellent public services.

The solution to this problem is to instill and implement the principles of *sipakatau, sipakainge, and sipakalebbi* in public services in Makassar. These three principles have become the typical cirri of the Bugis-Makassar people. Public services that are by an area's characteristics will affect the community's assessment of public services.

Suggestion

In the end, the application of the principles of *sipakatau, sipakalebbi, and sipakainge* in the implementation of public services is something that must be done to realize *good governance*. Because in the theory of sociocultural psychology, it is stated that groups of people tend to be more obedient to the guidelines that have become characteristic of a particular group or area. This will certainly have good implications for legal *culture* in the concept of *the three elements of the legal system* so that excellent public services will be created which will ultimately realize *good governance*.

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