PUBLIC PARTICIPATION ON LOCAL BUDGETING BASE ON LOCAL WISDOM

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Abstract - The objective of this research is to reveal the public participation in the process of local budgeting based on the local wisdom of Osing Community. Public participation is the participation in the planning, implementation or accountability process of the development. An interpretive paradigm with an ethnomethodology approach was employed to reveal the existence of local values of Osing Community when participating in the local budgeting. The results of this study showed that the values of local wisdom of the Osing community are meaning peaceful and welfare. Moreover, there are also some values of local wisdom among guyup (harmonious), bersilaturahmi (visiting one another), friendly, consistent, Gotong Royong (mutual cooperation), honest and open, are identified. These values of local wisdom are internalised in the planning, implementation and transparent responsibility aspects of public participation in local government budgeting. The value of the local wisdom consistent is internalised in the planning budgeting, the value of the local wisdom gotong royong is internalised in the implementation of the development, and honesty and openness are internalised in the accountability of the development.

Keywords - Public Participation, Local Budgeting, Local Government, Local Wisdom, Musrenbang

I. BACKGROUND

The Change in the paradigm in budgeting which is in line with the message of the Law on Local Autonomy requires public participation in order to reinforce the budget supervision (Sopanah, 2004). In the 2004 Law no. 25 on the System of the National Development Planning, the mechanism of participation in the budgeting has been regulated and clarified in the 2002 Decision of the Minister of Domestic Affairs no. 29 which has been revised into the 2006 Regulation of the Minister of Domestic Affairs no. 13. The main point of the three regulations is that there is a mechanism of public participation in the local budgeting process. Achmadi et all (2002) and Sisk (2002) explained that participation is a key to sucess in the implementation of any local autonomy since this participation deals with the supervision and aspiration aspects.

People participation in budgeting should be made in stages in the budgeting cycle from the arrangement, implementation, to the accountability (Mardiasmo, 2002;70). The facts in the field show that although public participation in the development and the planning of the local budgeting is assumed to be very important, some researches show the public participation is very low (Cooper dan Elliot, 2000, Layzer, 2002, Navaro, 2002, Laurian dan Adams, 2004). Such a low participation, for example, was shown by Laurian and Adams (2004) by their low attendance in various public meetings. The public meetings are considered to be less efective as a rational tool of persuation, but they still play a role in maintaining the sistem of local democracy. The results of Laurian and Adams's research (2004) are in line with those made by Sopanah (2003, 2004, dan 2005a, 2005b).

This research was inspired by Sumarto's research (2004; 118) explaining that non formal mechanism comes from public innovative initiation which is more effective that the formal mechanism such as Musrenbang (public participation) (Waidl, dkk.ed. 2008). Moreover, the inspiration of this research was also from Muluk's research (2007). Muluk (2007) in his research adopting a system-thinking approach was successful in concluding that public participation in the local governments has improve in the reformation era. The improvement refrers to the S curve pattern, meaning that there is an improvemen in the preliminary stage of the reformation era, but gradually the improvement was slow and then stagnant. But, public participation has occupied a higher level than the previous growth of participation. The writer has made some researches on public participation in making policies of budgeting since 2003. Her 2003, 2004, and 2005 researchers showed that public participation in the budgeting process is very important since it may improve the transparency and accountability. Other research results also showed that although participation is important, in reality, however public participation was still low. Further researches in 2008 and 2009 found some changes in public participation, first it was low, but due to the encouragement from the government and NGOs, but latter it is high.

The objective of this study is to understand public participation in the budgeting process, either in planning, implementation or in accountability in the Osingesse context. The Osingesse people have culture and customs different from other people in Indonesia. This difference enables to bear a form of participation which is different from other villages in

Indonesia. This research would study locality values of the Osingesse internalised in the budgeting planning, development implementationf and accountability. The results of this research are expected to be able produce a real picture on how they participate in the local budgeting process. Therefore, the research problem is: How is the Public Participation in local budgeting based on the local wisdom among Osingesse?

II. THEORETICAL EXPLORATION OF PUBLIC PARTICIPATION IN BUDGETING

A. Obtaining Rights to Welfare through budget

Budget is a statement about the performance to be reached during a certain period expressed in a financial standard, meanwhile budgeting is a process to prepare a budget (Mardiasmo, 2002; 61). Budget is a financial plan reflecting a choice a government makes on a policy, either economic or social policies (Khan dan Hildreth 2002; Salihu, 2005; Shim dan Siegel, 2005). According to Henley et al (1990), stages in budgeting either in private or public sector is relatively the same, consisting of four stages, namely planning, ratification, implementation and reporting (accountability).

The domination of the the executives and legislatives in budgeting results in imbalance in giving a priority in the budget allocation and this creates an opportunity for corrupting the budget in all cities/regencies in Indonesia. The modes of curroption the legislatives make are among others: adding and widening the items, distributing the local budget fund to fictitious institutions/foundations, and manipulating the official travelling. Meanwhile in the executive institutions, the modes are among other: making use of the rest of fund without any procedures, deviation in the procedures of proposing and taking the local cash fund, and manipulating procutement process (Wahyudi dan Sopanah, 2004). Amids the cases of corrupting the budgets, there is a question whether the case of budget is a complicated, economic-technocratic problem of bureaucracy, or a great problem on human rights, especially the fulfilment of socio-economic rights of the people? According to Wiratman (2004: 4), budget is a parti of human rights since it is the government commitment to make its people welfare.

Wiratraman (2004: 4) states that to improve their economic, social and cultural rights, at least there three elements of the state's obligations, namely:

1. state obligation to respect
2. state obligation to protect
3. state obligation to promote and fulfill

Based on the three elements, state through its public budget may fulfill their people's welfare through various programs and activities the people need. Therefore, in the budgeting process, public aprticipation is really needed. It is the people who know more about their need for development. The basic thinking about the importance of public participation, according to Mahardika (2001), is that any project of development will face a threat of failure if it does not involve people in the budgeting process and its implementation. It is also in line with the research Sopanah (2011) made stating that some rejections to development occur because any participation is not involved.

B. The Importance of Public Participation the Development

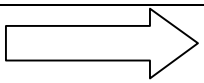
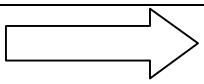
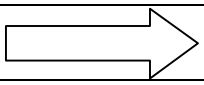
The importance of participation is stated by Conyers (1991: 154-155). First, public participation is a tool to get information about the condition, need and attitudes of the local peole, whitout which any program and any project of development will fail. Second, people will believe in projects and programs of develipment if they feel to be involved in the process of preparation and planning, since they will know better the projects and will have a feeling of ownership to the projectAnd Third, it is a democratic rights if the people are involved in the development of the people themselves.

An idea about expansion of participation into a political participation comes from Habermas who inspires that an autonomous public space out of the state domain should exists (Cornwall, 2002; 170). State as an actor and political institution has a right to lead the purpose and objective of the development, with or without involving the people. Therefore, the people should be invilved in making any policy by making use of public space Haberma offers in the form of political participation. By political participation, the people may influence the government and to ask for their commitment and accountability (Cornwall and Gaventa, 2001; 127).

Public participation is a part inseparable from the development itself, so that the whole people will get equal rights and power to demand the benefits of the development. Krina (2003; 23) explains tha in realizing the participation, there are some aspects to consider namely: constitutional institution, civil society web, local culture of the government, and other factors such as transparency, accountability andhonesty. One of the forms of public participations in the developmen is participation in the process of local budgeting consisting of planning, implementing and accountability stages.

Public participation in local areas is different, depending on the characteristics of the environment, economy, culture and politics in the local area. Arnstein (1971) proposed a very wellknown theory that shows the level of public participation, called Ladder of Participation. This theory explains that a participation is as the people's power to influence any changes in making any policies. In the theory, there are three levels of participation which are then detailed into eight ladders of participation. The lowest level is that there is no participation, consisting of two ladders: manipulation and therapy. Any activities

of participation occuring at this level are actually distortions of participation and merely make the power holders to educate and to enternain the participants. A more detailed ladders of participation (Arsntein, 1971; 4) are shown in the Table 1 below:

8	Control by citizens		FullParticipation Levels of Citizen power
7	Authority delegation		
6	Partnership		
5	Concessioni		Symbolic participation (tokenism)
4	Consultation		
3	Information Conveyance		
2	Therapy		No participation Non participation
1	Manipulasi		

Sumber: Arnstein (1971)

Table 1: Eight Ladders of Public Participation

C. Public Participation in the Budgeting Process

Who is the most powerful in determining the budget? This question is vital to determinan who is the powerful and who plays political roles in determining the budget. In many discussions and discourses, executives play more dominant roles in making the budget than legislatives (Wiratraman, 2004; 1). But, political bargainings happen between the executives and the lesgialative based not on the people need, but on the individual or collective interests.

There are various types of the political games on the budget occuring in various areas. In general "bargaining position" of budget is based on to whom and to what the project would be. Beside the bargaining posiition of the price of the project and teh area of the implementation of the project, a case that is hotly and publicly discussed is "project broker". There are many members of commission on budget in house of parliament who become 'project brokers' whose role is to facilitate programs the executives propose, for examples: Angelina Sondakh, Wa Ode, I Wayan Coster, Mirwan Amir, and Zulkarnaen Djabar and Andi Malarangeng.

The various cases above show that budget as an instrument the government use to operate their power wheel inpractice is inseparable from a number of interests that should accomodated. Personal and group interests usually caled political interest often possess a very high weight than people' interest. Budgeting politics that happen either in central or in various local governments in general is a simple form or miniature of the complicated politics in Indonesia.

Budgeting politics means as a process of allocating budet on the basis of the will of the executive. Rubin (2000) in his book The Politics of Public Budgeting´states that in determining either the ranges of value or fund allocation for the people, there was always political interets accommodated by the concerned officials. Wildavsky (1964) supports an opinon that all budgetings are political and most politics are budgeting. Budget is "a struggle to arrogate power", who is in power at that time, it is the person whol determine the value of the budget allocated.

D.

Various problems on budgeting politic above require people to aprticipate in the budgeting processto assure that the budget is properly used for just development (Mariana dan Edi, 2008; 2). Planning and budgeting is a process that determine the direction of the allocation of the public budget (APBD), whether it will take sides of people interests or of those in power. Any budget that takes sides of the poor is called poor budgeting. Any improvement of public welfare throuh pro-poor budget that may be translated as a practice of arangging and implementing by-design budgeting policies intended to make any policies, programs, and projects which are pro-poor. Therefore, public participation is needed in the process of local planning and budgeting.

III. Methodology

A. Type and Paradigm

The research on accounting has been developing and giving more emphasis on aspects of human, social reality, and the main function of accounting as a symbolic medium. Accounting is viewed as a practice with consequences raised by human beings and social contexts in which it is operated and with the interaction between accounting and other organizations or social phenomena (Hopwood, 1989; Birnberg dan Shield, 1989; Burgstahler dan Sundem, 1989; Caplan, 1989). Moreover, researchers in the field of behavioral accounting have examined preliminary researches so a body of knowledge of accounting is established (Birnberg dan Shield, 1989; 6). Their researches have given the basis of interpretation on tunderstanding of accounting and also appreciation to human beings and social contexts of accounting.

As a part of politics and economics, policies on local budgeting ias a social reality which certainly are also influenced by individual or people behaviors involved in it, among others executives, legislatives NGOs and the people themselves. Even, in some researches it is explained that besides being influenced by those involved in it, the local budgeting process is also influenced by negotiation, changes in

power and internal politic (Siegel and Marconi, 1989;124, Covaleski et al., 1996, Wildavsky, 2004).
From the thoughts above, in this present research, the writer wants to reveal social realities in the process of lodal budgeting based on the local wisdom of Osingres. Therefore, this study tries to dig and understand values of locality existing in the Osingesse and to explain the values of the localities in the planning process of the budgeting. In this study,an interpretive paradigm with ethnometodology was employed. From this study, it is expected to get answers for the following questions: 1. what local wisdom value exists in the life of Osingesse? 2. How do the Osingesse participate in the local wisdom-based budgeting process?

B. Social Sites of Research and Informants

This research was made in Osingesse living in Kemiren village, Glagah sub-district, Banyuwangi regency, East Java province, Indonesia. Ethnometodology as an approach to research intended to reveal a social phenomenon needs mai informants that will supply data, information, experiences and others to answer research problems. Informants of this research are divided into two, namely those to reveal values of localities, namely among others dukun penditha, wong sepuh, legen and Osingesse people, meanwhile informants to reveal public participation in planning the budgeting are among other head of RT/RW, heads of village (Petinggi) and their staffs, heads of sub-district and their staffs, executives (head of Agency for Regional Development, local secretary, regent) and the members of local parliament. Their initial names are used to replace their real names.

C. Data Collection and Analysis Method

The methods of data collection to dig and to understand local values are documentation (photos and videos), indepth interviews with various customs figures duing informal or traditional ceremonies. Meanwhile, methods of data collection to explain public participation in the process of planning the budgeting are among others through documents (photos and videos), direct observation, in-depth interviews with community figures, executives, legislatives and stakeholders.

In the procedures of data analysis, Miles and Huberman's model of data analyses (1992: 15-21) was employed. The procedures of data analysis are data reduction, data presentation and conclusion drawing. This method was adopted since the researcher wanted to identify, to analyse, to describe and to interprete the phenomena found. All results of interviewasand observation were reconstruced on the basis of memory into bundles of field notes. Based on the field experiences, the researcher made an analysis during and after data collection.

IV. RESEARCH RESULTS

A. Digging Local Wisdoms of Osingesse

Gobyah (2003) said that local wisdom is a truh that has become into a tradition in an area. A local wisdom is a combination of holy values of God's saying and various existing values. Gerilya (2003) stated that conceptually, local wisdom and superiority are human wisdoms leaning on the phylosophy of values, ethics, manners and behaviors that are traditionally institutioned, local wisdom is any values considered to be good and right so that they really determine human dignity and prestgige in the community (Geertz, 1992).
local wisdom may be categorised into two aspects: tangible and intangible. Some local wisdoms such as systems of value, manners, special stipulation expressed into written forms as found in a traditional book primbon, calendar and prasi are tangible. Whereas intangible local wisdoms are advices verbally conveyed from one generation to the next that may be in the forms of songs and hymns containing values of traditional teachings and other social values.
According to Sukari et al. (2004:47-51) values of local wisdoms in Osingesse living in Nagdisari village are based on concept of life of Osingesse namely a tryadic relationship namely the relationship between human beings and God, human beings and human beings and human beings and their naturel environment. The relationship between human beings and God are realized in the loyalty to pray in line with Hindhuism and doing various traditional ceremonies. Menwahile the relationship between human beings are shown by way of life sesansi panca setia, guyp rukun, sanjan-sinanjan, **sayan** (help one another) based on motto "sepi ing pamrih, rame ing gawe", and genten kuat (help one another). The last, the relationship between human beings and their natural environment is realized by doing various traditional ceremonies dealing with cycles of natures and also maintaining the nature. Moreover,
Osingesse also possesses a way of life **prasaja** meaning honest, without any pretense; **prayoga**, always to behave wisely; **pranata**, always to obey the king, namely the leader or the government; **prasetya,** loyal; and **prayitna**, wary. The values of local wisdom that may be identified in the life of Osingesse are among other: friendly, setuhu (subservient), guyub rukun (harmonious) , sanjan-sinanjan (helping one another), sayan (mutual cooperation), and prasaja (honest). All the local wisdoms color all life of Osingesse. In this present research, values of local wisdoms are those internalized in the budgeting process.
The internalized values of local wisdoms in the budgeting process may be identified into three values namely subservience (setuhu), mutual cooperation (sayan) and honesty (prasaja). The values of subservience or setuhune of Osingesse are realizede

by still doing a mechanism in the budgeting process, following timeschedules and stages the government has determined although they have done the mechanism.

The local wisdom of mutual cooperation (sayan) is realised in implementing the development in the area of Osingesse. When the researcher made observations and visited the field, almost all developments, either those funded by the local budget or people's self-help are done by the society in the way of mutual cooperation. Such mutual cooperation is made by all members of the society, especially men and young men, meanwhile women and young women prepare foods and beverage. The way of life "mutual cooperation" is really earthed or internalized in each activities of Osingesse.

The value of local wisdom "honesty" (prasaja) is realized in the process of accountability in using the budget. Such accountability made by Petinggi or Lurah at the end of year is not done by leaders of other villages. As a form of the honesty of the leader to his community, in Osing, rembug warga is always made to explain each activity he has made for the year and to accommodate various inputs for activities in the following year. Such accountability cannot be found out in other areas in Indonesia.

B. Setuhune Wong Osing: A Form of Public Participation in Planning the Development

The implementation of village musrenbang (public participation at village level) in the area of Porbolinggo regency in general is almost the same as other areas. The difference is that besides doing village musrenbang, Tengggeresse also make use of a menchanism of i other informal participations. The informal participation is done in December, at the same time as the accountability report of the Petinggi to the people of Osing called Rembug Desa Osing. Meanwhile the implementation of sub-district Musrenbang is considered as a 'formality" in order to fulfill a mechanism of the development planning. It is supported by some informants below:

"Village Musrenbang in my opinion is a friendship activity among members of Osingesse, so although at the end of the year we have made an agreement about the proposal for 2011, we still do village Musrenbang as stipulated by the government.

"Musrenbang in Kemiren village is made at the beginning of Pebruary in Village Hall attended by village apparatus. The people of Osing have attended the yearly meeting at the end of December and have given some proposals. We have made the priority of the development in the previous meeting. Some big projects we proposed are physical ones.

"Villages in our do village musrenbang, as proved by the document given to the sub-district office containing recapitulation of proposals from each field. Besides as a form of "subservience" to the government, village musrenbang is also made by Osing village called "village deliberation" held at the end of the year as a medium for accountability of the leader to the poeple during the year. Wuring the "village deliberation", the people propose programs for the next year period. This mechanism is actually a real public participation in Osing

The results of interviews with a head of sub-district explain that the mechanism of village Musrenbang is made as a realization of subservience of "wong Osing" (Osingesse) to the government. Apart from effectivenes or ineffectiveness of the implementation of village Musrenbang in Osing areas, the Osingesse have clrearly done something that becomes a duty as citizens. Moreover, the head of Economic sector of the Bappeda (Agency for Regional Development) in Banyuwangi regency, states that the phenomenon of participation in the process of the budgeting planning is normatively made in line with the government mechanism and regulations and also the local culture. His statement is as follows

"Public participation in the process of the budgeting planning is made through a mechanism of Musrenbang. The Musrenbangs, from village to regency levels, have been made in line with the existing regulation as a form of "subservienve" pf local govenments to the central government. In the area of village of Osingesse, they have done village Musrenbang in January for merely showing our subservience to the government

The implementation of village Musrenbang in a fashion adopted by the Osingese in Kemiren village, according to the theory of participation proposed by Arnstein (1971) may be categorized in the third ladder of participation, namely at the level of full participation. This ladder is marked by partnership, authority delegation, and control by the members of village. In this ladder, it seems that public aprticipation among Osingesse in the process of the budgeting planning is different from other villages, out of the area of Osing.

The implementation of informal Musrenbang in a fashion by the Osingesse called "Rembug Desa Osing" is an interesting finding, since this informal participation is one form of innovations the village makes while still paying attention of the values of local wisdoms. The value of local wisdom "subservience" or "Setuhu" is realized by still doing a mechanism of formal Muesrenbang although the spirit of the participation exists in informal Musrenbang. "Setuhu", which is one of values of local wisdom in among Osingesse is still maintained in the context of budgeting which is a form of subservience to either the local or central government.

C. Internalized Kegotong-Royongan (Mutual Cooperation): Public Participation of Osingesse in the Development

Development means as a process of planned changes involving the government and the people. If the

development only involves the government, the aim of the development will not be reached but merely spen the budget.A research by Sopanah (2011, 1) shows that a well drilling using the fund of Rp5000,000 from the APBD in RT 03 RW 02, Polowijen Kelurahan was rejected by the people around there since the process of budgeting is not participative and not in line with the people's need.

Various problems in the development happpened in each city/regency in Indonesias are almost the same namely those in powers are dominant in determining the development so that the development is considered as a project that is beneficial for themselves. Some researches on budget support the results that the determination of budget allocation for development is much influenced by personal interest, power and internal politic (Hackman (1985) in Covaleski et al (1996) and Wildavsky (2004).

Beside Colaveski et al (1996), Siegel and Marconi (1989: 24) also explained that budgeting has dual roles namely to share power and also as a medium to get power. As a result, there are many "political bargaining" after a head of local area is elected and inaugurated. Then distribution of "development pie" is made among those supporting him, meaning development projects are shared. Much development rejection also happened in other developing countries besides Indonesia, such as in Bolivia, Romania, the Phillipines, Malaysia dan Vietnam because thare are no public participation (McNeish, 2006; 228, Radu, 2009; 76., Swain dan Chee, 2004). Radu (2009) explained that the domination of the elites in power is very high in the development so that there are some developments that are refused because the people are not satisfied with the policy. Menwhile the development of dams in Thailand and Malaysia was not accepted by the people there because there was no good negotiation between the government and the people.

As in other villages in Indonesia, the proposala for the development conveyed in the village Musrenbang are not all funded by the Local Budget due to lack of fund. From the experiences the writer had when being involved in the process of budgeting planning in Malang Raya, the average number of proposals is just 10%-25%. The process of determining the scale of priority tends to use percentage and just distribution for each village.

On the basis of the evaluation of the 2011 APBD (local budget), the results of Musrenbang in Kemiren village are as follows. The realisation of the 2011 proposal was Rp. 536.600.000 from the proposed of Rp. 1.602.890.000 proposed, or 36%. From the proposal for each item, the amount of money proposed in the Musrenbang in Kemiren village for physical and infrastructural development was Rp. 855.290.000, but the realization was Rp. 256.600.000 or about 30%. Meanwhile in the socio-cultural fields, the proposal was Rp. 330.000.000, but the realization was Rp. 150.000.000 or 45%. See the table below.

The government of Banyuwangi regency gives a better attention to the proposal the Osingese makes than other villages. One of the staffs of Bappeda in Banyuwangi stated:

"Asa a unique tribe maintaining values of local cultures, it is natural if the Banyuwangi government gives a higher budget than other areas.

"I agree if the Banyuwangi government pays attention to Tneggerese by giving a priority of budget than other villages, since they become a mascot of tourism in Indonesia which certain will result in foreign exchange.

Besides executives, legislatives also support the realization of development the Osingese propose. On the basis of the results of observations and interviews with some members of local parliament from the electoral area in the sub-districts where Osingesse live namely Glagah, Kuripan, Sumber, Wonomerto, Lumbang, Bantaran, Sumberasih and Tongas sub-districts, it seems that they who are from the sus-districts are more active in guiding the proposals. It is expressed from an interview with a member of local parliament from Glagah sub-district as follows:

"I tried to guide the proposal of the Musrembang in villages where Osingesse live. Inmy opinion the proposals are on the basis of needs instead of desires

"Osingesse is a unique and isolated tribe who maintains the local values, I always voice this in hearings with executives ... hopefully, they are given a priority

From the interviews, it may be concluded that the members of local parliament from the electoral areas of Osing has a good spirit and motivation to improve, to pay attentian, and to make the Osingesse welfare, as an unique tribe living in Banyuwangi regency, even in Indonesia.

In the implementation in various development, Osingesse always applies values of mutual cooperation (sayan). Some works with the fund from the APBD, based on the results of the writers' observation, were made in a mutual cooperation. Meanwhile other activities in the form of empowerment of the mutual cooperation values are realized in the form of rembugan or deliberation to determine a decision, for example, when determining a priority in developing the economic and financial and also socio-cultural matters.

Beside coloring religion acvivities, the value of sayan can also be seen in either pysical or no-physical development in among Osingesse. The non-physical activities are usually made by those involved in the Pembinaan Kesejahteraan Keluarga (PKK)(Family Welfare Building) dealing with various illucidations. The values of togetherness and mutual cooperation serve as provision for learning, especially in the field of health. Once there was a midwife who gave elucidation on health. It is as expressed by one of

members of PKKI Ibu Sri whose profession is a teacher in Junior High School.

"Each month, those (mothers) involved in PKK have a meeting in the village hall. Their activities are various, from ellucidation on health by a miwife, cooking to handicrafts. Some time ago, in Osing each mother bearing a child was helped by an indigenous medical practitioner (dukun), but it is the midwife who helps the process.

A reality I found in each development in Kemiren village of which the people is Osingesse is a high value of mutual cooperation. There are three pyshical development I found, namely improvement of a small road, giving aslphalt to the roads and development of banks, showing that the Osingesse posses a very high awareness of the responsibility for the development. They work hand in hand finishing the development. The following is the results of interviews with some members I met in the location of the developments.

"The project of developing this road is funded by the AP BD, while the members of Osingesse just give a contribution to the mutual cooperation in terms of manpower and foods. So that the fund the government gives is just for buying materials.The self-help from the people in the form of fund is relatively in value

"The fund from self-help from the people may improve the results of the development, for example, the project for road tha should be funfed by the development for 2 kms, may produce 2.5 kms. Self-help may improve the benefit of development

"Mutual cooperation is not only made during the development, but also when a person has hajatan such as sunatan or mantenan known as sinoman....."

Based on the results of interviews with memebrs of Osingesse and from the observations the writer made, it can be concluded that the value of mutual cooperation or Sayan colours various sides of life of Tengreresse. How to live, how to believe in God, ho to live in a state, the Osingesse have some principles of life as a compass and guide, also a stream of modernisation comes into the area of Osingesse. The wave of modernization does not influence the carahteristic of mutual cooperation of the people. The value of local wisdom sayan in their daily life is internalized in their life and then applied in the development by undergoing mutual cooperation in each development activity in the area.

The value of mutual cooperation is a very good social capital among Osingesse. So, the value should be maintained in the wave of modernization. Any policies the government produces giving a priority over personal or collective interests should be eradicated by adopting the value of mutual coperation the Osingesse. By internalizinf the values, personal egoism or power will be distorted.

D. Accountability in a "Osing" fashion: Building Honesty for Welfare

The conveyance of the A Report on Accountability by the regent of Banyuwangi in front the Local Parliament is a mechanism in the system of Government Operation dealing with the operation of government general duties, the implementation of development and services to the people during one-year budget periode. Such a formal mechanism, there are also laws, namely the 2007 law no. 3 on the Report on the Government Operation to the Government, Report on the Accountability of Heads of local government to the Local Parliament, and Information on the Report of the Local Government to the people.

Accountability in a "Osing" fashion the regent made, is also done by Petinggi of Osingesse. On the basis on the results of interviews with the Petinggi (head of village) of Osingesse, this form of accountability is a form of honestty that has been done by the leader to his people. From the point of view of Osingese, it is seen that rembug desa is an activity the Osingesse do of which the benefit is a good amd charismatic, and transparent government. This is expressed by a Osingesse as follows:

"I am as the leader of Osing who has been elected by the people and customs figures, each year should make an accountability for mu activities directly to the people. It is a form of honesty a leader has to the people he leads"

"As the member of Osingesse, I feel peaceful. Various activities work well and transparently. One foem of transparency in the government activities is the existence of **rembug desa**. All people of Osingesse also obey to te leader, either village and customs leader"

"Activities of **rembug warga Osing** is annual routine activities which are very good as a medium of friendship. In these activities, there are many members of Osingesse coming to listen to the accountability directly from the Petinggi. This accountability is an honesty of a leader to his members in order to improve their welfare .

The various expressions show that the values of local wisdom "honesty" are internalized in the accountability of development for a year period. Such accountability the head of Kemiren village made, as the Petinggi of Osingesse, is a form of honesty to his people. Apart from political motives behind the people accountability, a good wiil of the regent as the leader to make a direct accountability to the people should be respected. The head of local government should, in whatever form, present their accountability for his performance in a not rigid way. And the platfrom of the accountability report in "this fashion" in Banyuwangi regency should considered as "the ebst practice" for heads of other regencies, so

that their accountability will be more transparent and will make them neaerer to their people.

In the context of accountability of Petinggi to the Osingese at the end of the year, namely in December called "rembug desa Osing", it is a form of the internalization of values of local wisdom "honest" and "openess" of the leaders to their people directly. This kind of accountability is not found in other villages out of Osing area.

CONCLUSION AND DELIMITATION

Based on the descriptions and discussions above, it can be concluded that the implementation of village Musrenbang in Banyuwangi regency in general is almost the same as in other areas. The difference is that the Osingesse besides doing Musrenang formally, also does a mechanism of an informal participation called. **Rembug Desa Osing**. The implementation of **Rembug Desa Osing** in Kemiren village, according to the theory of participation by Arnstein (1971) is categorized into full participation. This finding is interesting since full participation rarely occurs in other areas. Therefore, this finding should be taken into account either by the local or central government since it is a local characteristic and wisdom in the process of the budgeting planning and it institutionalizes a form of informal participation.

Local wisdom of Osingesse is based on way of life called a concept of anteng-seger (Osing), meaning peaceful and welfare. Moreover, there is also a concept of tryadic relationship, namely the relationship between human beings and God, human beings and human beings, and human beings and natural environment. From the concepts, some values of local wisdoms in Osingse can be identified, among others: 1. loyal, 2. guyub rukun, 3. sanjan-sinanjan, 4.friendly, 5. consistent, 6. submissivesetuhu), 7. sayan (mutual cooperation), 8. honest dan open. In the context of local budgeting, the values of local wisdom submission (setuhu) is internalized on the process of planning, and sayan (mutual cooperation) in the implementation of development, and honesty and openness in the accountability of development.

The value subservience in Osingesse is realized by doing a mechanism of Musrenbang in line with the regulation as a formal mechanism. Moreover, a formal mechanism in the form of **rembug** desa is also made by Osingesse to obtain aspiration from the people, which is then proposed in the formal Musrenbang. During the implementation of various activities of deliberations, Osingesse first determines tthe good day and prepares various offerrings in line with the customs of the people.

The value of mutual cooperation or sayan gives a specific color to the life of the people which is then also internalised in the process of the implementation of the development. In the context of the implementation of development, Lesser (2000) states that public participation as a social capital is very important. So, the vakue of mutual cooperation should be maintained among the stream of modernization. Any policies the local government makes that tend to take sides of personal and collective interests should be discouraged by adopting the value of mutual cooperation as shown by Osingesse. Such an internalization will be able to distort personal or power egoism.

The conveyance of Accountability of development by the Banyuwangi regent to thethe localaprliament is a mechanism in the system of government operation dealing with the operation of main duties and functions of local government. Beside implementing the formal mechanism, the regent of Banyuwangi also conveyed his accountability to the people directly. In the context of accountability of the Petinggi to his people made at the end of the year, namely in December called "rembuh desa Osing" os a form of internalisation of values of local wisdom "hinesty" and "openness" of the leaders or Petinggi Osing to their people directly. This accountability is not found in other villages out of Osing area.. The contribution of this research to theories is that it may reinforce any theories on public participation in a more effective process of local budgeting by paying attention to values of local wisdoms. The results of this research is expected to be beneficial for developing the science of public sector accounting, in the field of local budgeting. This reseach is successful in revealing the mechanism of Musrenbang, either village Musrenbang, sub-district Musrenbang, SKPD forum or regency Musrenbang where it is merely a ceremonial budgeting of which a real participation has not come out yet so that of objective of the development to improve the people's welfare is not significantly realized. Whereas, the informal mechanism made by Osingesse in the form of "Rembug Desa Osing" is more effective since it is in line with the local wisdom in this area.

Practically, this research is expected to be beneficial for the local government, of Banyuwangi to improve the public participation the the process of budgeting, implementation of development and accountability of development. Meanwhile, for the lay people, it is expected that it may give some chances, opportunities and facilities to participate in conveying aspirations, programs and activities which are more effective and efficient without any discrimination. For the Osingesse, it is expected that they still maintain their valus of local wisdom in the process of planning, the implementiong of development and the accountability of development i their areas.

Delimitation of this present research is due to the difficulties in obtaining in-depth information from the main actors, namely Banyuwangi regent and the head of the local parliament because of their full activities. Therefore, the explanation presented is merely a general picture on the mechanism of the planning and budgeting process. Morever, because of the long-term

research, strating from 2010 to 2012 (two years), it may makes some data not to be recorded well.

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