

Implications of Cultural Values and Character of Local Wisdom in the Implementation of Local Government

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Abstract:

The purpose of this study is to establish how far the cultural value of the municipality of Bau-Bau, in the south-east Sulawesi province was influenced by local knowledge. A descriptive research method emphasizes the extent and depth of information based on questionnaires and observations as data gathering tools. The procedure employed is a quantitative research strategy. The data studied were samples taken from the population using probability sampling or random techniques. The study results indicate that there is an influence of local wisdom values on cultural values and the character of local wisdom in government administration. Moreover, the results of the study reveal that the better understanding and updating of cultural values and the nature of local knowledge in local government administration, the higher the cultural value style and local knowledge in government implementation. Therefore, the performance of local government must always be based on cultural values and the nature of local knowledge that is inherited as a form of identification of the apparatus that sided with the community and reflects the relevance of the developing work culture.

Keywords: Cultural Values, Character of Local Wisdom, Local Government.

1. INTRODUCTION

The current globalizing era has given each region room and chance to grow and preserve the cultural values and cultural historical values of local wisdom (Murti, 2020). Unless this is contrary to the fundamental principles of democracy which provide the mechanism for people's sovereignty (Murti, 2020). Edensor, 2020). In essence, Indonesian people have different traditions, ethnicities, and backgrounds of local wisdom (Aziz & Winarsih, 2021; Purwani & Arvianti, 2020). In Indonesia, Law no. 23 of 2014 concerning Regional Government is present to provide opportunities for each region to develop its territory, according to the potential of each part (Talitha et al., 2020). Therefore, the implementation of local government administration is an essential focal point to improve people's welfare by developing an area adapted to each region's potential and

uniqueness (Liu et al., 2020; Nikčević, 2019; Schulz et al., 2020).

Local knowledge is a regional cultural treasure that contains the ideology of a country, a life policy and a way of life that reflects ideals of profound significance that the community highly supports. (Mosley, 2003; calan, 2016; Karlsruhe, 2014). 2016. (Lynd, 2015. In the case of social interactions between individuals and groups in the context of government and traditions, marriage norms and karma in day-to-day life, local knowledge becomes unwritten rule that is the reference for society covering every elements of life, such as connections between people. (Dieu, 1993). Customs, institutions, wisdom words, proverbs, can be local wisdom (Patriadi et al., 2015; Pesurnay, 2018). Local wisdom in Indonesia does not just apply locally to specific cultures or races but can also be considered national. For instance, practically every local

culture in the archipelago is recognized to impart local wisdom, tolerance, work ethic, etc (Albantani & Madkur, 2018; Roth & Sedana, 2015). Ethics and moral principles are generally taught in local wisdom from generation to generation, passed on through verbal literature (including proverbs and manuscripts) and manuscripts (Suyatno, 2015). The local knowledge that has been transmitted from time to time is a culture that must be conserved; culture is its signature in every place, and local knowledge is contained in this.

The last few decades have developed an unexpected signal that the noble values of culture and local wisdom tend to experience reduction and fade (Eddy Setyanto, 2020). Local wisdom values will be eroded along with existing developments (Eko & Putranto, 2019). In addition, the love for local cultural values is decreasing, even though local values are values that contain high meaning for an adherent (J. Rosenthal et al., 2006). The concept of globalization itself provides space to shrink cultural boundaries with each other further so that culture can become together with different cultures (Aziz & Winarsih, 2021; Barker, 2003; Murti, 2020; Purwani & Arvianti, 2020; van Meiji, 2020). Other impacts resulting from globalization include 1) the invasion of foreign cultures, the development of information technology that makes it seem as if the world is without borders between countries/nations (Bandelj & Wherry, 2020; Donnan & Wilson, 2021; Green, 1997; Hamelink, 1997), 2) information disclosure and communication between individuals in various parts of the world (Schein & Schein, 2018; Van der Vossen & Brennan, 2018). However, the flow of information and communication is like a double-edged knife. On the one hand, it will positively impact the development of people's horizons and horizons of thinking. On the other hand, it can also be a threat that directly affects the flow of thought that often threatens long-standing socio-cultural traditions (Cohen, 2010; Cuthbertson et al.,

2004; Elliott & Lemert, 2009; Wan et al., 2019). If this condition is not appropriately addressed and wisely, then the invasion of cultures, products, and wisdom values of foreign nations that are not necessarily following local, national, and state personalities will be even more devastating. This, of course, will harm cultural values and local wisdom (Hofstede & Hofstede, 1984; Huat, 2004; Schwartz, 1999; Tomlinson, 2012).

In the development of globalization, the preservation of local wisdom values may be considered essential to maintaining the characteristics of an area as national identity (Edensor, 2020; Laurens, 2019). The influence of foreign cultures in the climate of globalization makes it essential to maintain and strengthen local wisdom that is full of values in all aspects of life, including in the fields of government and development (Huat, 2004; Kochtcheeva, 2020; Payne & Askeland, 2016; J. Rosenthal et al., 2006; Schwartz, 1999; Tomlinson, 2012). Local cultural wisdom as the basis for regional development is very relevant to efforts to achieve good governance because none of its values is contrary to ethical values and virtues (Agere, 2000; Khuriyah et al., 2017; Smith, 2007). In addition, local wisdom can be used by local governments as an approach in dealing with various problems that occur in society because it is well realized that the socio-cultural conditions of diverse communities have the potential for conflict (Hartoyo et al., 2020). In Indonesia, the central government is continuing the preservation of local wisdom has issued a policy regulated in Law Number 5 of 2017 concerning the Advancement of Culture that to advance Indonesian culture, strategic steps are needed in the form of efforts to protect, develop, utilize and foster to realize a sovereign Indonesian society. Politically independent economically, and have a personality in culture (Yakub et al., 2018).

Buton's cultural heritage in the form of a philosophy called Sarapataanguna, the four

customary norms that once flourished in the era of the Buton Sultanate (Djalila, 2018), The practice of society and the State now appears threatening to become a mere phrase. Revitalizing local wisdom's values through socialization, internalization and enculturation through the learning culture process, as it doesn't instantly get implanted into individual minds. Children inspire feelings, desires, passions and emotions throughout their life by learning how to act in social relationships with all types of people with different roles and positions. In this process a person discovers the rules in the customs of his or her group, which constitute a constant pattern in all kinds of normative systems. From generation to generation, until now, the philosophy of the traditional traditions of the Buton sultanate is under threat of heritage. Buton's traditional standards called sarapataanguna have the importance of local knowledge necessary in every single activity to preserve its existence. Those constructive cultural values that are highly advantageous for development in that era of reform, both for the use of the individual and for the collective interest of the supportive community, especially in the field of social, cultural, political and economic development, must therefore be revitalized.

The commitment of the Baubau City Government to revive and implement Sarapatanguna cultural values in the Baubau City Government of Southeast Sulawesi Province is an innovative breakthrough that needs to be supported in developing the region in the future. To accelerate the acceleration of regional development and government. The commitment to give birth to "local loyalty" is partly due to factors related to blood, race, language, region, religion, and customs. However, at the same time, there is also a concern that there will be difficulties in eliminating primordial sentiments. What needs to be done is how to accommodate this local loyalty within a national framework. The existence of these concerns should not dampen the intention

and commitment to revive and implement the cultural values of Sarapatanguna in the Baubau City Government.

When we explore further the values that became the philosophy in the social life of the Sultanate of Buton in the past, it would not be an exaggeration to say that the Indonesian people do not lack noble values in government. The noble values inherited by the Sultanate of Buton for Baubau City can call it a local wisdom value with global content. Wisdom values like this should be maintained and preserved to be grown and developed in the pulse of the life of the nation and state. The values of local wisdom should be used as principles that characterize the implementation of the local and national government.

2. LITERATURE REVIEW

Culture value

Value is something good that is always desired, aspired, and considered essential by all humans as members of society; therefore, something is said to have value if it is valuable, practical, truth value, aesthetic value, moral, religious, and religious. Value is the quality of meaningful provisions for individual human life, society, nation, and state. The presence of values in human life can cause actions and reactions so that humans will accept or reject their existence. Consequently, values will become the goal of life to be realized in the reality of everyday life. For example, the values of justice and honesty are values that have always been a concern for humans to be discovered in fact.

A system of religion, politics, customs, language and arts is an aspect that forms part of cultural culture. Culture is also a complicated, abstract and expansive lifestyle, as well as a communication behavior with numerous characteristics in culture. Culture is constantly developed, shared and transmitted from generation to generation by society. Culture is a social phenomena created and transformed into the

values they profess by a group of people in a particular place and time. Culture is also an intellectual construct used to define or explain a group of individuals or members of an organization's conduct, deals and attitudes (Valimaa, J., 2008:9-12).

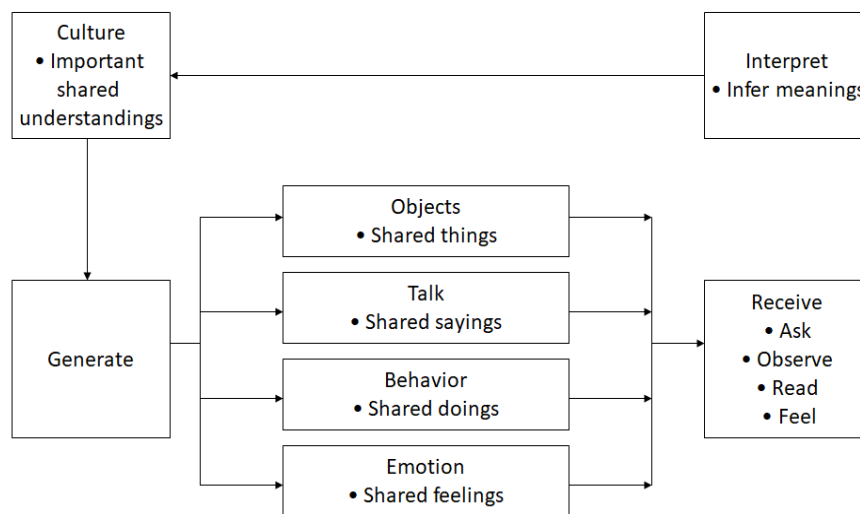
There are five key components of value, namely: (1) value is a concept of belief, (2) regarding desired behaviour, (3) significant circumstances, (4) guidelines for selecting or evaluating events and behaviours, and (5) sequence of values. Relatively important. There are values called espoused values and enacted values (Deshpande & Webster Jr, 1989; Kinicki & Kreitner, 2003; Sathe, 1983).

One of Indonesia's local cultures, especially in Baubau, Southeast Sulawesi Province, is sarapatanguna. This philosophy departs from the bhinci-bhinciki coolie pattern, which is internally applied to the Buton sultanate, where the four pillars of society (Sara Pataanguna), namely: 1) Pomae-maeka (mutual respect), 2) Popia-piara (mutual care for), 3) Poangka-angkataka (mutual respect), 4) Pomaa-maasiaka (loving each other). This philosophy is the legal basis that is used as the basis for values, ways of thinking, and at the same time as a source of law for the Sultanate of Buton; from this philosophy, sarapatanguna was born. Sarapatanguna, as one of the philosophies of life, is local wisdom as a collective identity to ensure and strengthen primordial loyalty to the nation, community and group in the Bhutanese society. This local wisdom has many roles as a binder for citizens or community members in some regions of life, including government. Quaritch Wales is formulated as the sum of the cultural characteristics that

the vast majority of people have in common due to their experiences in early life (Pauker, 1959). Wales in giving meaning to local genius refers to several cultural characteristics that are shared by society as a result of its past experiences making a legacy of life teachings through various written works, written works of art, chanting arts, and so on, which were conveyed by the predecessors of a tribe. Or nation for its successors and it can be understood as intelligent, wise and appropriate concepts in local communities, embedded and supported by members of the community (Adhi, 2016; Brockmeier & Carbaugh, 2001; Said et al., 2011). In the life of the Baubau community, institutions that play an essential role are government regulations (Baubau City government), masigi facilities (religion), and the part of the family. Last and not least is the role of mancuana lipu (elderly people) and integrated groups of relatives who are still listened to for advice. The behaviour of the people of Baubau City is still guided by the cultural values of the kingdom/sultanate period. As far as social and cultural conditions are concerned, it is necessary to manage to achieve and maintain social harmony in the growth of the city of Baubau and, at the same time, to preserve local values that are seen as favorable to the Community's ability to respond to life around them.

Regarding the implementation of cultural values, Sathe (1983) describes that the four general manifestations of culture in the model he developed include: things that are shared (objects), words spoken together (talk), work done together (actions/behaviours), and shared feelings (emotions). This can be described as follows:

Figure 1.
A Model for Observing and Interpreting General Manifestations of Organizational Culture
(Sathe, 1983)



In Buton Island, South Sulawesi, the Pobinci-Binciki Kuli philosophy can significantly contribute to people's lives, especially among the younger generation of Bhutanese people. This philosophy teaches the importance of moral values in society, namely pomae-maeka, popia-piara, pomaamaasiaka, and poangka-angkataka. The application of this philosophy in social life can influence the younger generation's behaviour not to commit acts of violence, seize the rights of others, use illegal drugs, and terrorism. Therefore, it can be said that this philosophy can contribute to the spread of Islamic da'wah in building the character of the nation's young generation today.

Baubau City is also a city that has a long history. Baubau City is rich in nuances of local wisdom, which is still maintained and applies amid its people. The philosophy of "Binci-binciki coolies" has been known since the Sultan of Buton I, Murhum Qaimuddin, which was later elaborated further. This requires efforts to adapt local cultural values to the development of society. There are two dimensions of the cultural transformation of the people of Baubau City that are interrelated. The first dimension concerns restoring the image of the people of Baubau City as Butonese

people who are starting to lose their identity. This is related to the self-awareness of each one as a nation. The second dimension concerns practical issues related to what values are needed to be encouraged to participate actively and usefully.

Good Character

Good character is what is desired from the internalization of values. Where good character is life by doing the right actions concerning one's self and others. A virtuous existence combines self-oriented goodness (like self-control and moderation) and a different-orientated difference (like generosity and compassion), both links where we need to regulate ourselves, our desires and our willingness to do good for others (Lickona, Thomas, 2012).

Character is characteristically good values (knowing the value of goodness, willing to do good, actually living a good life, and having a good impact on the environment) which are imprinted in themselves and embodied in behaviour. Character is a relatively stable personal trait that forms the basis for behaviour in high standards of values and norms. Character is a trait that exists in a person's personality when created, is not easy to change and

becomes a force that has a large/dominant influence on individuals or groups.

Ryan & Lickona (1992) suggested that character consists of operative values, values in action. We process a decent inner disposition in our nature and in a deal that can be relied on in a morally decent way to answer situations. Three connected components of such a character: moral

knowledge, moral emotions and moral action. The excellent personality is to know good things, to desire good things and to do good things, to be used to thinking, to feel in the heart and to action. It therefore identifies characteristic characteristics which influence moral knowledge, moral attitudes and moral activities.

Figure 2.
Components of good character (Ryan & Lickona, 1992)



Government

According to Rosenthal et al., (2001) that "De bestuurswetenschap is de wetenschap die zich uitsluitend bezighoudt met de studie van interne en externe werking van de structuren en processen". That governance as an autonomous science studies the workings of government structures and processes that involve binding policies and decisions for and on behalf of common life (Brunner et al., 2005; Klinke & Renn, 2021; U. Rosenthal et al., 2001; U. Rosenthal & Kouzmin, 1997; Stoker, 1998).

There are two significances for government. The first is the exercise of the duties of all the agencies, institutions and officials entrusted with the authority to fulfill the state objectives, namely the government. The significance of government

comprises legislative, executive, judicial or other state functions acting on behalf of and for the benefit of the state as well. The government involves, in a narrow sense, organizing the functions performing government obligations. In this limited view, the emphasis of the Government is only connected with executive powers.

In many events and symptoms government, governments may be properly and adequately regulated or coordinated, executive or regulatory, governance and government (the national, and regional authorities as well as the people with their government) (Deshpande & Webster Jr., 1989). The government was not set up to serve itself, but rather to serve the community and to create the conditions that allow every member to develop her gifts and

creativity in order to accomplish mutual progress. Ndraha further observed que, in the form of public services and public services, government costs are all instruments for producing, distributing or selling tools to meet Community requirements.

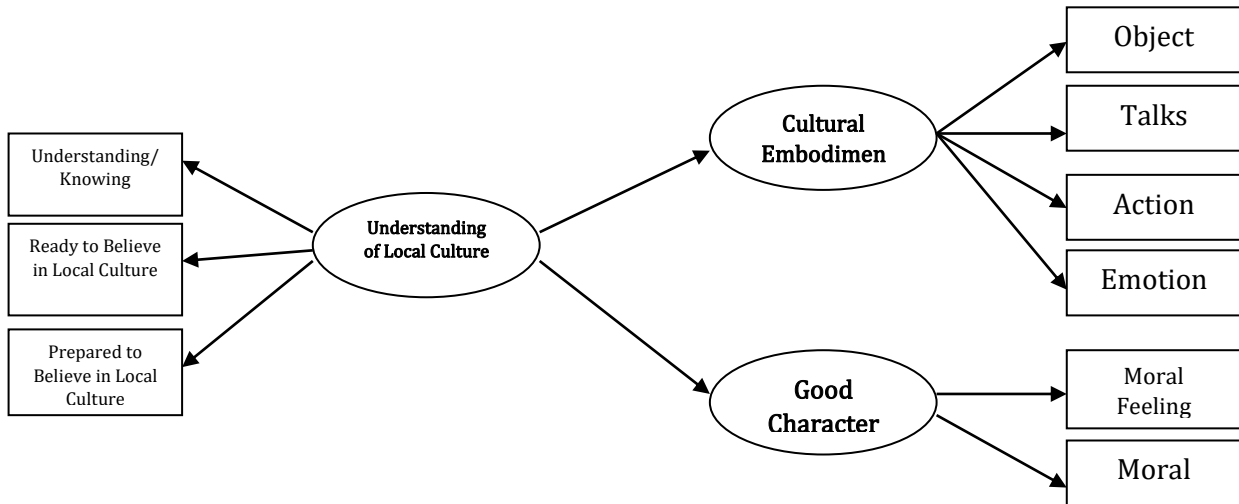
Accordingly, Kaufmann et al. (2003) indicate that the government's job is to help and regulate society. The study of the service further explains that attempts are made to prioritize the public interest, to facilitate public affairs and to satisfy the

people. In contrast, the regulatory task highlights the power of bureaucracy.

3. METHOD

The research design used is quantitative research with a descriptive research method. Research that emphasizes the breadth and depth of information relies on questionnaires and observations as data collection instruments. The data studied can be in the form of samples taken from the population with probability sampling or random techniques.

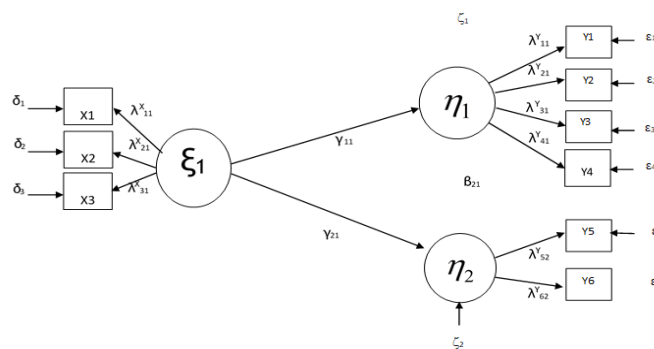
Figure 3. Basic Model



The theoretical model formed based on the theory is then displayed in the form of a path diagram with the help of SEM, which is run through the LISREL 8.8 program. The variables contained in the flow chart are divided into two groups, namely exogenous

variables and endogenous variables. Exogenous variables understand culture and values. At the same time, the endogenous variables are the embodiment of culture and good character.

Figure 4. Path Diagram



Evaluation of the suitability of the measurement model can be carried out if the overall model fit test has been completed. This evaluation is carried out on each construct separately, evaluating the validity and reliability of the construct. Validity evaluation begins by examining the t-value of the factor loadings or coefficients in the model. If the value of t is high, it means that the observed variable represents the underlying construct. The t value of each load needs to exceed the critical importance of 1.96 for a significant level of 0.05. The t value of a factor load that exceeds the critical value indicates that the relevant variable has an important relationship with the related construct. At the same time is a verification of the relationship between the variable and the defined construct. After the significance of the relationship is examined, it is also necessary to investigate the high factor load to see the strength of the relationship between the variables and their constructs. If the value is larger than 0.70, the factor load on the structure is considered to grow. Thus, if the t of the value for load factor is larger than or equal to the critical value (1.96) and the load factor value is more than or equal to 0.70, a variable has strong constructive validity or latent variable. A structural model examination

includes an examination of the importance of the calculated coefficients. The t value of the estimated coefficient is checked. The coefficient is significant if the value of t is higher than or equal to 1.96. Furthermore, the maximum value of the standard solution coefficient shall not exceed 1. The R2 value must also be analyzed in order to gain an image of each structural equation's relative appropriateness.

4. RESULT AND DISCUSSION

Respondents in this study were employees in the District Office in Baubau City. Of the 400 questionnaires distributed to employees who became the research sample, 326 were returned and filled out completely. Therefore, the entire questionnaire was considered eligible for testing with a response rate of 81.50%. The high response rate was since the questionnaires were not distributed through correspondence (mail surveys) but were directly given to respondents and waited for and given an explanation when filling out. A hundred participants who took part in this study may be dismissed in the City of Baubau by civil and non-civilian officials. Table 1 below shows the categorisation of individuals based on work elements.

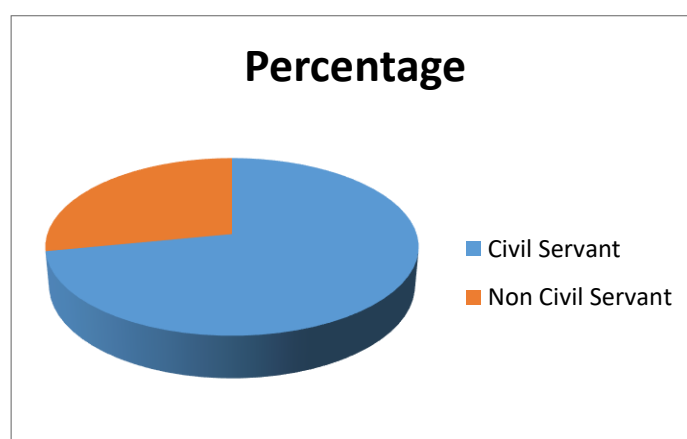
Table 1. Respondents by Occupation

No	Gender	Frequency	Percentage (%)
1	Civil Servant	231	63.81
2	Non-Civil Servant	131	36.19
Amount		362	100

Based on Table 1, it can be seen that PNS respondents constitute the majority of respondents, namely 63.81%. In comparison,

the frequency of non-PNS respondents is 36.19% of the 362 respondents who participated in this study.

Figure 5. Comparison of the Number of Civil Servant and Non-Civil Servant Respondents



Descriptive statistical analysis related to respondents' perceptions of Sarapatanguna culture is a description of the overall respondents' answers based on predetermined criteria on aspects of Understanding Local Culture,

Attitudes/beliefs in Local Culture, Application of Principles/Values of Local Culture, General Embodiment/Manifestation of Local Culture, and Characters Good. The following is presented in tabular form.

Table 2. Criteria for Respondents' Answers to Local Cultural Aspects

No.	Aspect	Average Respondents' Answers	Criteria
1	Understanding Local Culture	4.47	Very high
2	Attitude/belief in Local Culture	4.34	Very high
3	Application of Local Cultural Principles/Values	4.33	Very high
4	Embodiment/General Manifestation of Local Culture	4.33	Very high
5	Good Character	4.33	Very high

The table above shows that all aspects studied received ratings from all respondents Very High (above 4.21), where the element of understanding local culture has the highest value of 4.47 and aspects of Application of Principles/Values of Local Culture, Embodiment/General Manifestation of Culture Local, and Good Character has the lowest score of 4.33.

Structural Equation Model (SEM) Analysis

Structural Equation Model (SEM) analysis consists of CFA analysis and Path Analysis.

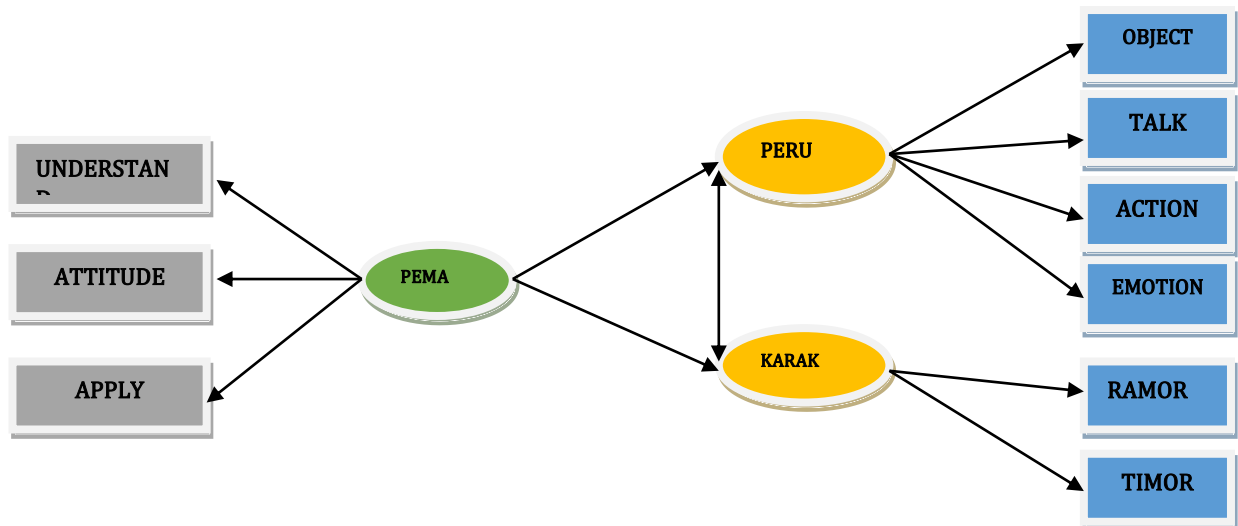
The model developed in this study consists of 3 (three) main variables or constructs, namely Understanding of Culture and Values, Cultural Embodiment, and Good Character. The relationship of the three constructs is then compiled into a hypothesis. The theoretical model built will then be analyzed as a 'researchable' model using SEM. The constructs (factors) or latent variables and their dimensions are also called measurable variables or indicators in this study.

The theoretical model formed based on the theory is then displayed in the form of a

path diagram with the help of SEM, which is run through the LISREL 8.8 program. The variables contained in the flow chart are divided into two groups, namely exogenous variables and endogenous variables.

Exogenous variables understand culture and values. In contrast, the endogenous variables are the embodiment of culture and good character.

Figure 6. Flowchart



Structural Model Equation and Measurement Model

The model presented in the form of a path diagram above is then expressed in structural equations and equations that state the specification of the measurement model. Structural equations are formulated to describe causality relationships that occur between various constructs or construct variables. Meanwhile, the equation of the measurement model is developed to find out which indicators or variables are used to measure the proposed construct variable.

Choosing an Input Matrix and Estimation Technique

The input matrix for the input is the matrix of covariance. In assessing the causal relationship, Hair said the covariance matrix was obtained as a part of the SEM process. In comparison to the correlation matrix, the covariance matrix is preferable because the covariance matrix can provide accurate comparisons between distinct populations or samples that the correlation matrix cannot achieve. The data covariance matrix, then used as an input for SEM program data, is shown in Table 3 from the outcomes of data processing.

Table 3. Sample Covariance – Estimates

Covariance Matrix						
	UNDERSTAN D	ATTITUD E	APPL Y	OBJEC T	TAL K	ACTIO N
UNDERSTAN D	0.28					
ATTITUDE	0.19	0.33				
APPLY	0.18	0.21	0.34			
OBJECT	0.17	0.21	0.29	0.36		
TALK	0.17	0.19	0.26	0.30	0.34	
ACTION	0.18	0.18	0.23	0.27	0.30	0.34

EMOTION	0.17	0.19	0.21	0.25	0.28	0.30
RAMOR	0.15	0.19	0.21	0.22	0.23	0.24
TIMOR	0.15	0.18	0.19	0.19	0.21	0.22
Covariance Matrix						
	EMOTION	RAMOR	TIMOR			
EMOTION	0.34					
RAMOR	0.26	0.34				
TIMOR	0.22	0.28	0.31			

The sample covariance estimates above only show the results of the conversion carried out by the SEM program from the input data from Lisrel 8.8 into the input matrix form, which will then be used as input in the following process. This is done because SEM will only analyze the input data in the form of a covariance matrix.

The next step is to establish the estimation strategy after transforming the data into a covariance matrix. The method of estimating the greatest probability estimate is employed as the number of samples used ranges from > 100 . This technique is performed in steps, namely the evaluation of the measurement model using the analysis of

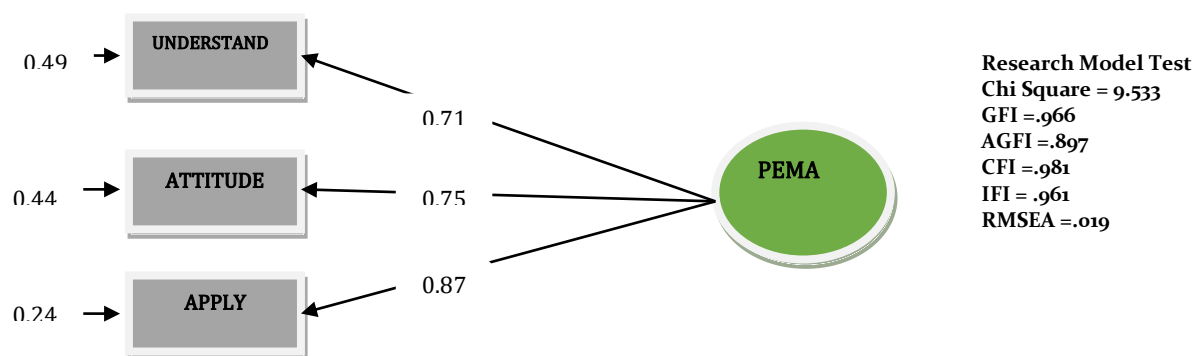
confirmatory factor factors and models of structural equation to determine the adequacy of the model and the cause.

Confirmatory Factor Analysis

The aim of the confirmatory factor analysis is to assess the unidimensionality of each latent variable's dimensions. Therefore, the first step describes these latent variables and their dimensions to carry out this test.

In order to check if the indicators used to measure excellent character and embodiment variables can be agreed on according to requirements, a confirmatory factor test of the understanding structure is proposed. Figure 7 shows the outcomes of the analysis.

Figure 7. Confirmatory Factor Analysis of Understanding Constructs



The test results in the Figure above show an excellent GFI value because it is 0.966 or above 0.9. Meanwhile, the AGFI value of 0.897 is in the marginal range because it is 0.8 – 0.9. The results of the analysis of the loading factor also show a deal that meets the requirements because it is > 0.4 . The second indicator is an attitude,

which is the strongest indicator of the understanding variable.

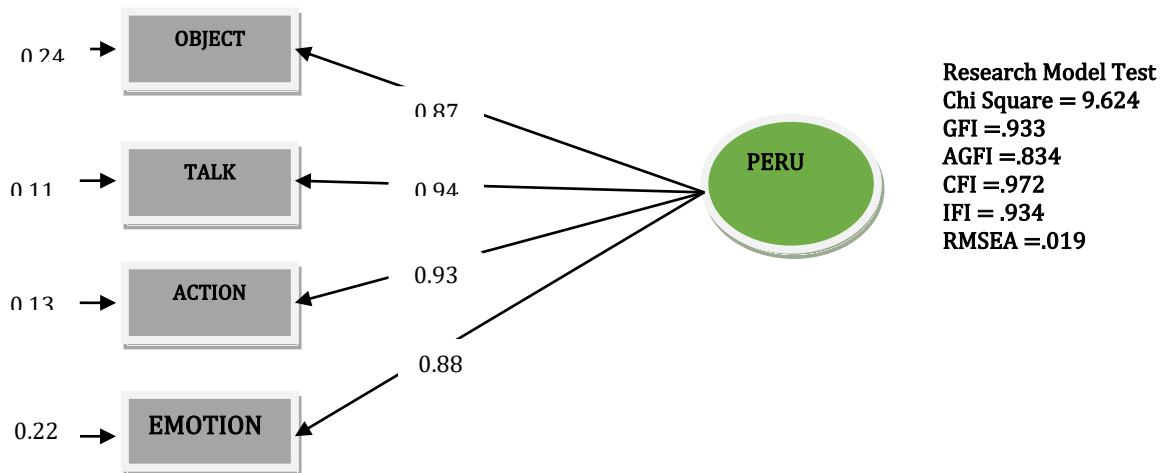
Thus, it can be concluded that the indicators of the understanding variable have shown unidimensionality and can then be used to measure the formation variable. In other words, the variable of understanding cultural values can be measured through

indicators of understanding or knowledge, attitudes, and applications.

The confirmatory factor analysis of the embodiment construct is intended to see

whether the indicators used to measure relevant character variables can be accepted according to the requirements. The results of the analysis can be seen in Figure 8.

Figure 8. Confirmatory Factor Analysis of Embodiment Constructs



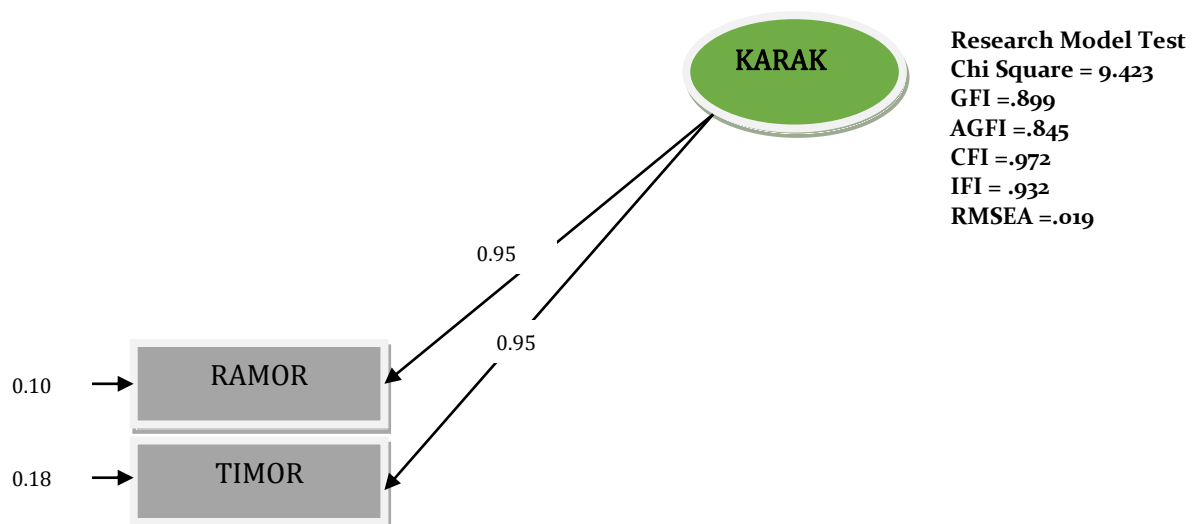
The test results in Figure 8 above show an excellent GFI value because it is 0.966 or above 0.9. Meanwhile, the AGFI value of 0.897 is in the marginal range because it is 0.8 – 0.9. The results of the analysis of the loading factor also show a deal that meets the requirements because it is > 0.4. The second indicator is an attitude, which is the strongest indicator of the understanding variable.

Thus, it can be concluded that the indicators of the understanding variable have shown unidimensionality and can then be

used to measure the formation variable. In other words, the variable of understanding cultural values can be measured through indicators of understanding or objects, speech, actions and emotions.

The confirmatory factor analysis of a good character construct is intended to see whether the indicators used to measure the variables of understanding and cultural embodiment or manifestation can be accepted according to the requirements. The results of the analysis can be seen in Figure 9.

Figure 9. Confirmatory Factor Analysis of Good Character Constructs



The test results in Figure 9 above show an excellent GFI value because it is 0.966 or above 0.9. Meanwhile, the AGFI value of 0.899 is in the marginal range because it is in the field of 0.8 – 0.9. The results of the analysis of the loading factor also show a value that meets the requirements because it is > 0.4. The second indicator is an attitude, which is the strongest indicator of the understanding variable.

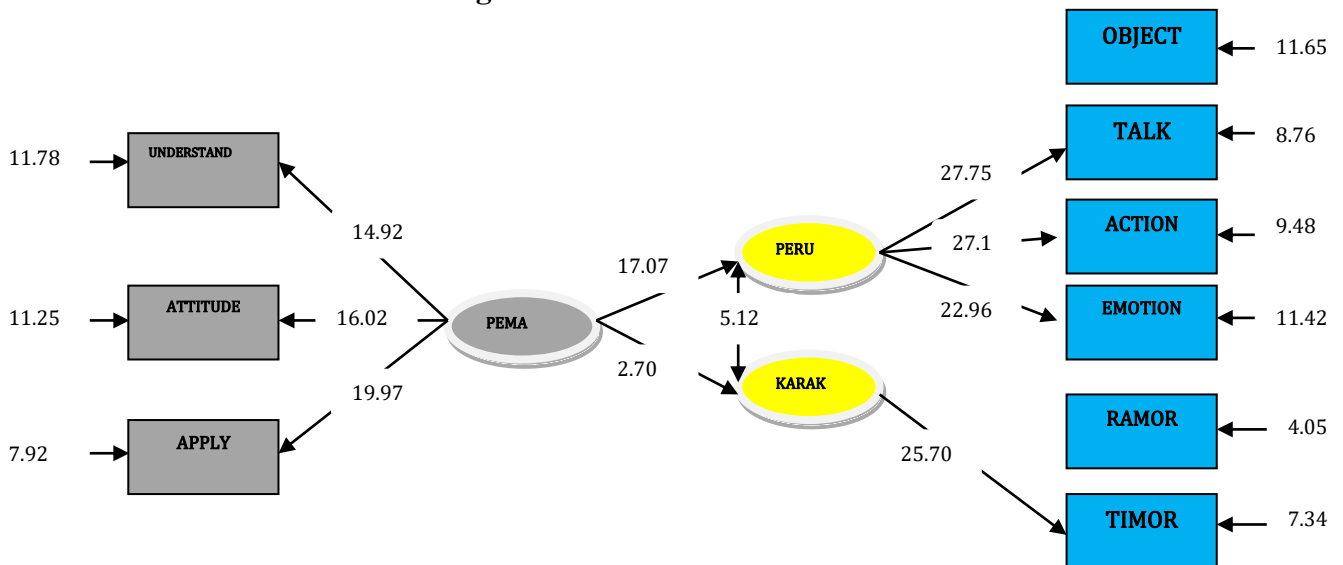
Thus, it can be concluded that the indicators of the understanding variable have shown unidimensionality and can then be used to measure the formation variable. In other words, the variable of understanding cultural values can be measured through

indicators of moral feelings and moral actions.

Structural Equation Model (SEM) Analysis in Full Model

The following analysis is the Full Model Structural Equation Model (SEM) analysis intended to test the models and hypotheses developed in this study. Testing the Structural Equation Model model is carried out with two tests, namely the model suitability test and the causality significance test through the regression coefficient test. Furthermore, the test results are shown in Figure 10 and Table 4.

Figure 10. Test Results



The following presents the model's feasibility test results for SEM analysis on the variables of understanding, embodiment, and good character.

Table 4. Model Feasibility Test Results for SEM Analysis

The goodness of Fit Indeks	Cut of Value	Analysis Results	Model Evaluation
Chi-Square	Expected small $\chi^2 ; df :394 ;5\% = 441,282$	340.92	Good
RMSEA	< 0.08	0.19	Less
NFI	> 90	0.94	Good
CFI	> 0.95	0.94	Good
IFI	> 90	0.95	Good
Standardized RMR	> 0.05	0.044	Good

GFI	> 0.90	0.82	Less
AGFI	> 0.90	0.67	Less

The results of the model suitability test shown in Figure 10 and Table 4 show that the RMSEA value is not good because it is above 0.08 (marginal limit 0.09 – 0.08). This is because, in general, the developed model is still not suitable (fit), resulting from the existence of indicators that cannot measure the variables formed correctly. Meanwhile, other criteria such as chi-square, IFI, NFI, Standardized RMR showed results that met the requirements. From Figure 10 above, it can be seen that the value of the standard regression coefficient (in SEM is called 'beta' or β), and the value of the squared multiple correlations (in SEM is known as R^2). For example, the standard regression coefficient value between understanding and embodiment variables with good character is 0.76. In contrast, the value of the squared multiple correlations on the excellent character variable is 0.64.

Hypothesis test

The purpose of the hypothesis test is to test the hypotheses proposed for Chapter II. The analysis of CR (Critical Ratio) and VE (variance extracted) values from the data processing provided in Table 4 is used to test this hypothesis, and then compared with required statistical limited values that exceed 0,4 for the CR value and exceed 0,50 for the VE value. If the findings of data processing demonstrate an agreement that fits these standards, the hypothesis suggested for research may be approved. Moreover, after the proposed hypothesis, the discussion on hypothesis testing will be conducted.

H0: Understanding culture and values have no positive and significant effect on the embodiment of good culture and character.

H1: Cultural understanding and values positively and significantly impact the embodiment of good culture and character. It is known that the relationship between organizing and

public service performance has a CR value of 0.97 or > 0.7 . VE is 0.76 or > 0.05 . This means that hypothesis 1 is accepted because the CR and VE values meet the requirements.

5. CONCLUSION

The research questions that will be answered in this study, namely how is the understanding of the Baubau City government apparatus about the Sarapatanguna cultural principle, how is the attitude of the Baubau City government apparatus towards the Sarapatanguna cultural principle, how is the application of the Sarapatanguna cultural principle in the Baubau City Government environment, how is the public manifestation/manifestation of the Sarapatanguna culture in Baubau City, as well as whether the excellent character is expected to grow and develop from the sarapatanguna culture. The results of descriptive statistics show that: 1) The understanding of the Baubau City government apparatus about the Sarapatanguna cultural principle is very high (4.47); 2) The attitude of the Baubau City government apparatus towards the Sarapatanguna cultural principle is very high (4.34); 3) The application of the Sarapatanguna cultural principle within the Baubau City Government is very high (4.33); 4) The general manifestation/manifestation of the Sarapatanguna culture in Baubau City is very high (4.33), and 5) Good character which is expected to grow and develop from culture is very high (4,33).

The results of inferential statistics show that there is a strong influence between the variables of understanding cultural values on the manifestation or manifestation of local culture and the growth of the character of understanding local cultural values, that affect the manifestation of local culture and its development in the society as well as the development of good characters

such as conscience, respect for oneself, empathy, good love, self-control, modesty, skill, desire and good habits. Well, with 0.97 or > 0.7 CR values. The VE is 0.76, or > 0.05, respectively. Hypothesis 1 is therefore accepted because of the needs of CR and VE values.

The suggestions made are as follows, based on the results of the analysis: (1) The need to preserve local values through different types of values, the embodiment and manifestation of local values, as well as the development of good characters such as values of consciousness, self-esteem, empathy, the love of good things, self-management, humility, competence, desire and the best of habits, such as the burden in a curriculum for local content education; 2) the need to preserve local values.

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