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Mapping the Formation of Civil Society Organizations to Encourage and Influence the Realization of Public Accountability in Ngawi Regency, East Java

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Abstract

Efforts to mainstream the ideas and practices of public accountability are increasingly prominent, in line with the continued development of the practice of the principles of good governance. Since then and until now the issue of accountability remains the main stream discussed in the public space and strives to be practiced by all government institutions. In an effort to map the progress of Civil Society Organizations in Ngawi Regency in promoting accountability practices in the public sector, the purpose of this study is related to several things, namely: (1) to identify the strengths of Civil Society Organizations in Ngawi District; (2) identify the level of influence of Civil Society Organizations on accountability issues; (3) identify patterns of relation between Civil Society Organizations on issues of public sector accountability. This study method uses data collection techniques through interviews and focused group discussions (FGD). The results of this study found that: (1) Civil Society Organizations strength is still in a weak position, in general Civil Society Organizations activities are only driven by funding agencies, (2) the influence of Civil Society Organizations on accountability issues is influenced by their financial base and ability to build networks, including by becoming a local government partner, (3) the relationship pattern in interactions between Civil Society Organizations in Ngawi Regency is determined by two aspects, namely: psychological bond tied by the common ground and agenda of the issues being fought for, including issues of transparency and public sector accountability.

Keywords: *civil society, public accountability, influence*

Introduction

The essence of regional autonomy is the authority given to regulate and manage the affairs and interests of its own community in accordance with what is mandated in Law of the Republic of Indonesia Number 32 of 2004 concerning Regional Government (Moonti, 2017). The enactment of regional autonomy certainly greatly affects the delivery of services to the community and encourages changes in local government both structurally functional and culturally (Qohar & Hidayat, 2021). In addition, regional autonomy policies are also directed at developing the participation of the community and local government apparatus to create a wider space for regional independence (Supriati, 2016). The logical consequence in the implementation of regional autonomy in the spirit of good governance is the change in the implementation of local government by implementing a decentralized system. The blaze of the spirit of decentralization, has ignited the civil society sector to maximize its authority in every development activity in the regions, Because the design of regional autonomy has indeed given a specific space for civil society to create and innovate in accelerating regional development (Simandjuntak, 2015).

The momentum of regional autonomy and decentralization is a challenge, but it can also result in opportunities to carry out development activities in a complete management

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mechanism based on local potential and diversity, as well as meet human aspirations as an elementary component (Sutrisna, 2013). The old paradigm of local government has now shifted, especially in the context of global dynamics, there has also been a reorientation of the concept of development where aspects of suistainability, self-relience and participatory mechanisms, will become a necessity. Access for the public to the policy space which includes the formulation, implementation, and evaluation stages, must be available by fulfilling the principles of good governance (Afandi, 2013).

In the scheme and some principles of good governance, accountability is considered to be a very important principle. Where the principle of accountability is the main pillar of good governance which means that every process and final result of government administration activities must be accountable to the people as the holder of the highest sovereignty (Iswahyudi et,. al.,, 2016). According to Rahakbuw & Firdausy (2017) Government can be said to be accountable if it can be objectively assessed by its people by having characteristics: (1). able to present public service information openly, quickly, and precisely to the public; (2) able to provide satisfactory public services; (3) able to provide space for the community to be involved in the development formulation process; (4) able to explain and account for every policy and public service in proportion; dan (5) There is a means for the public to assess the performance of the government. Through this public accountability, civil society can effectively monitor and assess the degree of achievement of the implementation of government programs and activities.

In the context of writing this article, regional autonomy actually aims to increase community participation in realizing accountability for government administration, but this goal is very paradoxical with the practice of regional autonomy that occurs in Ngawi Regency today. The space for community participation or civil society organizations has not been fully facilitated by the Ngawi Regency government. On the other hand, the opportunity for civil society organizations to exercise control over the performance of the Ngawi Regency government was also not realized. This is illustrated by several survey results that the author conducted regarding the level of participation of civil society organizations in public services. The survey that the author has conducted found problems regarding the level of participation of civil society organizations which is still very low in overseeing the course of accountability for the implementation of local government.

First, in terms of the preparation of service standards, it does not pay attention to the needs of the community. The survey results showed that out of a total number of regional agencies as many as 14, there were only 5 agencies (35.71%) that stated that in compiling service standards involving the community. Meanwhile, there were 9 agencies (64.29%) that stated that they did not involve the community. More than 60% of the total Ngawi Regency government agencies as public service providers admit that in the process of compiling service standards do not involve the community. Even though this obligation has been stated in Article 20 of the Law of the Republic of Indonesia Number 25 of 2009 and the Regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform Number 15 of 2014 concerning Service Standard Guidelines. This shows that the willingness of the public service provider apparatus to open up space for community participation in determining service standards in Ngawi Regency is very weak, and of course this can cause distrust from the community in public services.

Second, there is no clear means or mechanism for the delivery of complaints from the community. Community participation in addition to providing an assessment of the satisfaction

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of the services provided, can also submit complaints to the agency. The survey results show that the means for the community to submit complaints are still rarely found, especially at the basic services at the sub-district and sub-district levels, which in fact are the spearhead of the service. The survey results at the official, sub-district and sub-district levels, of the 33 types of service products surveyed, 19 (57.56%) service products have not published information on procedures and procedures for submitting complaints. This clearly illustrates that the Ngawi community is not provided with the space, mechanisms and institutional procedures that allow the community to submit complaints, complaints and control performance for deviations in service standards committed by the implementers. Of course, this is very inversely proportional to the spirit of complaint management which requires all Public Service Units to publish complaint facilities and complaint mechanisms as mandated by the law.

Third, even if there is a complaint submitted by the community but there is no follow-up complaint resolution. Community complaints that go to agencies are often not recorded and responded to. This fosters an apathetic public attitude towards the improvement of public services carried out by the Ngawi Regency government. Based on the survey results, it shows that complaints that are not recorded are higher than complaints that are not responded to. The problem of complaints that are not recorded is more dominant in technical aspects such as facilities and infrastructure as well as the willingness of service providers to carry out administrative order. The problem of complaints not being responded to is more dominant in the aspects of competence and work motivation of employees of the complaint management unit.

In relation to the findings of public accountability problems above, in the position of civil society that is powerless to maximize the authority it has in every public service activity, there is currently a great and increasingly real urge from civil society to civil society organizations in Ngawi Regency to participate in encouraging the realization of public service sector accountability in Ngawi Regency. With a participatory spirit in the current paradigm of regional development, civil society through civil society organizations deserves to demand the incarnation of the practice of accountability, transparency, openess, legal certainty, and guarantee of equality in every public policy management process organized by its local governments. Here civil society organizations have a strategic role in accelerating in the democratic era as interest groups, where civil society organizations can mediate the interests of the people to local governments and make the government more accountable to its people (Herdiansah, 2016).

The purpose of writing this article is that the author wants to identify potential forces and carry out formation mapping of civil society organizations in Ngawi Regency so that in the future they are able to influence and encourage the realization of public sector accountability towards democratic local governance of Ngawi Regency.

Method

The research used is descriptive qualitative, which is a type of research intended for careful measurement of certain social phenomena (Moleong, 2011). Anggara (in Supyani & Khaerul Umam, 2020) explains that descriptive research is a research method that explains something that is the target of research in depth. Qualitative research seeks to find and narratively describe the activities carried out and the impact of the actions carried out on life

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(Fadli, 2021). This means that this research is carried out in order to uncover everything and various aspects of the research target.

The most important sampling procedure in qualitative research is how to determine key informants who are loaded with information according to the focus of writing (Hardani et,. al., 2020). Given that the basis of this writing is a case study, the data collection method will be more with an intervieuw indepth instrument with a selected key informant.

Data collection is carried out using the Rapid Rural Appraisal method (RRA) that is, used in handling and understanding problems faced by the community quickly. The author also approaches the Participatory Rural Appraisal method (PRA) is to understand society in a participatory manner (Darmawi, 2019).

To obtain accurate secondary data and primary data, the data collection technique that the author does is: (1) Library study is trying to study various reading materials or libraries, as well as other documents that have relevance to the problem under study; (2) Field studies or surveys, namely the author directly writes data on predetermined locations or objects. Field studies are taken by conducting direct interviews with informants who have information about aspects of public accountability in civil society organizations and conducting focussed group discussions with focus groups on several key informants.

The data in this writing is primary data obtained in the field from the results of in-depth interviews and focussed group discussions from informants and key informants. The collected data is then analyzed interactively in accordance with the purpose of writing through predetermined indicators (Miles, Matthew B., Huberman, E. Michael., Saldana, Johnny, 2014).

Result and Discussion

1. Identify the Power of Civil Society Organizations

This indetification serves to determine what civil society organizations have strong potential, both in terms of membership and network. Basically, strong civil society organizations actually have a role as strategic partners of the government. The realization of public accountability is not enough to expect a role from the government alone, but direct community involvement in a number of actions is also very important. At this time, the government should be able to synergize and involve civil society organizations in the implementation of government and the implementation of regional strategic agendas. Spaces for participation for civil society organizations must also be more numerous and more open to the delivery of their aspirations.

Based on the 4 (four) types of groups that are referenced in this writing, the following is a list of civil society organizations in Ngawi Regency that have carried out intensive community activities:

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Table 1.

List of Civil Society Organizations in Ngawi District

No	Types of Groups	Name of Civil Society Organization
1.	Traditional groups	a. Paguyuban Ngesti Tunggal
		b. Kebatinan Perjalanan
		c. Persatuan Warga Sapta Darma
		d. Paguyuban Sumarah
		e. Permadani
		f. Paguyupan Sapta Sila
2.	Religious groups	a. Muhammadiyah
		b. Nahdhatul Ulama
		c. Lembaga Dakwah Islam Indonesia
		d. Siddiqiyyah
		e. Penyiar Sholawat Wakhidiyah
		f. Badan Komunikasi Pemuda Remaja Masjid Indonesia
		g. Dewan Masjid Indonesia
		h. Badan Musyawarah Antar Gereja
		i. Aisyiyah
		j. Mamba'ul Hasanah
3.	Social Groups & Advocacy	a. Prasasti Nuasantara
		b. Badan Pengurus Orang Indonesia
		c. Nasyaitul Aisyiyah
		d. Generasi Muda Kosgoro
		e. Lembaga Rehabilitasi Sosial As-Syifa
		f. Gapoktani Kabupaten
		g. Harapan Ummat
4.	Association groups	a. PMII
		b. HMI
		c. GMNI
		d. Gerakan Pemuda Ansor

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No	Types of Groups	Name of Civil Society Organization
		e. Pemuda Muhamddyah
		f. APDI
		g. GAPENSI
		h. HKTI
		i. KNPI
		j. GAPEKNAS
		k. PGRI
		l. IDI
		m. TAGANA
		n. AMPI

Source: Bakesbangpol and Linmas Ngawi Regency (2022)

Based on the identification table above, it can be seen that there is a strength of civil society organizations in each category of groups. First, in the "Traditional Group" category, there is the Sapta Darma Citizens Union which has strength and an extensive network because the group exists in every sub-district area and there are also several influential community leaders who are part of the group. Second, in the category of "Religious Groups" there are Nahdhatul Ulama and Muhammadiyah where these two groups have greater power than other groups and are also highly regarded by the community because of their mass base until there is a village level. Thirdly, in the category "Social Groups and Advocacy", there are Prasasti Nuasantara which is specifically engaged in policy, empowerment and social issues. This group is considered to be more significant in its role on public policy issues. There are also other groups engaged in the issue of microeconomic empowerment, education sector, women and agriculture which also have significant strength because they have become accustomed to having cooperative ties with several funding agencies. While the Fourth, namely in the category of "Association Groups" there is Ansor Youth Movement and Muhamddiyah Youth which has extensive power and network due to its mass base until it exists at the village level, and also has a fairly critical and significant role on policy issues in the daerah.

The power or potential of civil society organizations in the region is still not widely read as an opportunity or a means to absorb aspirations and fight for them in higher stages. Theoretically, mass organizations are one of the media or means of citizens in complaining and expressing the problems they are facing (Ulya, 2014). In fact, as a civil society organization that has a solid and fairly large constituent base and coupled with the fact that currently the process of making public policies at the local level is required to be more transparent and participatory, then the power that every civil society organization has can be used as a vehicle for consolidation to absorb ideas, proposals and complaints experienced by citizens and then formulate them to be fought for as a public issue in Public policymaking process at the local level (Sedarmayanti, 2014). In Indonesia's political system, civil society organizations are one of the main components of political infrastructure that participate in running the wheels of government. Through the political power of civil society organizations, civil society can

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actively participate in influencing government policy and accountability because in general they have a large enough mass base and influential figures.

2. Identification of the Level of Influence of Civil Society Organizations

To identify the level of influence of civil society organizations, the author has conducted an intensive discussion with the actors of civil society organizations in Ngawi Regency. This identification is based on the issue of public accountability with the following criteria: 1). activeness in responding to issues that develop in the region; 2). the large number of members/assisted groups; 3). Financial Resources; and 4). existing networks at the village, district, provincial, and/or national levels. The results of the identification of the level of influence of civil society organizations are as follows:

Table 2.

Levels of Influence of Civil Society Organizations on Public Accountability Issues in Ngawi Regency

No	Level of influence	Name of Civil Society Organization
1	Very Influential	a. Nahdhatul Ulama
		b. Muhammadiyah
		c. Prasasti Nusantara
		d. Gerakan Pemuda Ansor
		e. Pemuda Muhamddiyah
2	Influential	a. PMII
		b. HMI
		c. GMNI
		d. Badan Pengurus Orang Indonesia
		e. Gapoktani Kabupaten
		f. HKTI
		g. KNPI
		h. PGRI
		i. AMPI
		j. APTI
3	Somewhat Influential	a. Persatuan Warga Sapta Darma
		b. Lembaga Dakwah Islam Indonesia
		c. Badan Komunikasi Pemuda Remaja Masjid Indonesia

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No	Level of influence	Name of Civil Society Organization
		d. Dewan Masjid Indonesia
		e. Paguyuban Ngesti Tunggal
		f. Siddiqiyyah
		g. Penyiar Sholawat Wakhidiyah
		h. Badan Musyawarah Antar Gereja
		i. GAPENSI
		j. GAPEKNAS
		k. IDI
4	Less Influential	a. TAGANA
		b. Lembaga Rehabilitasi Sosial As-Syifa
		c. Nasyaitul Aisyiyah
		d. Generasi Muda Kosgoro
		e. Aisyiyah
		f. Mamba'ul Hasanah
		g. Paguyuban Sumarah
		h. Permadani
		i. Paguyupan Sapta Sila
		j. Kebatinan Perjalanan

Source: Primary Power processed by the Author (2023)

First, starting from the "Very Influential" level, there are religious groups such as Nahdlatul Ulama & Muhammadiyah and youth groups such as the Gerakan Pemuda Ansor & Pemuda Muhamddiyah. These two organizations fall into the category of very influential because they have membership and a very wide network ranging from the village, district, provincial, and/or national levels. They also significantly respond to local government program issues actively, and have very adequate funding. Another group that is also very influential is from social and advocacy groups, namely Prasasti Nusantara. This group is considered very influential because it has a large number of assisted groups in Ngawi, also has a wide and adequate network to the national level. In its work, Prasasti Nusantara has a positive response to regional issues including many actors who actively play a role in government and the realm of public policy making.

Second, when viewed from the "Influential" level, there are student groups such as PMII, HMI, & GMNI and youth groups such as KNPI and AMPI. Both groups are more attentive and dominating on accountability issues than any other group. In addition, student and youth groups also have a fairly large network and membership and have significant assisted

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group support. However, one of the main problems of this group is in a weak financial base due to the average membership of the student base.

Third, when viewed from the "Somewhat Influential" level, it consists of more diverse groups such as traditional groups that do not have too large economic resources but only rely on networks and the support of their members, which are less significant in number. In addition, the attention of traditional groups to the issue of accountability is also not very dominant. Then, association groups such as GAPENSI, GAPEKNAS and IDI actually have financial strength but this group is quite difficult and reluctant to respond to community issues intensively.

Fourth, the "Less Influential" group, exists in groups that stand out more in one aspect only such as Generasi Muda Kosgoro group, where this group only emphasizes more on the membership aspect only. Groups such as APTI also do not have large enough members and also only pay attention to the interests of their group, namely livestock traders.

If we look at the results of the identification of the level of influence of each civil society organization above, it can be seen that religious groups and advocacy movement groups have a significant degree of influence on accountability issues in the regions. Religious groups such as Nahdlatul Ulama and Muhammadiyah, as well as advocacy groups such as Prasasti Nusantara have the most influence by paying attention to networks, memberships, issues raised, and also financial resources owned. According to the results of Ulya's research (2014) that with the condition of great power from Nahdlatul Ulama and Muhammadiyah has a high bargaining position and is very likely to influence the public policymaking process. These powers and opportunities are used to influence in the context of their greatest benefit to society at large as well as for its members.

The existence of various groups of civil society organizations is often used as a forum for the community to develop, empower, and channel aspirations. Through civil society organizations, civil society is expected to participate in order to support national development and realize the objectives of accountability (Zubaedi, 2013). Therefore, with the large number of civil society organizations in Ngawi Regency, there is room for public participation to be directly involved in collecting input and assessments related to government policies or policy plans to realize aspirational and quality government accountability and side with the people. In line with this, at the regional level, there is also open space for the community including civil society organizations to participate in the implementation of local government as mandated in Law Number 23 of 2014 concerning Regional Government which has been amended by Law Number 9 of 2015 concerning Regional Government. Participation is one of the important elements in realizing public accountability, where community participation in the accountability of local government administration has an important function and role, among others, as a means of aspirationalizing their needs so that the process of forming regional policies is more responsive.

3. Patterns of Relations Between Civil Society Organizations

In terms of the close relationship of civil society organizations in Ngawi Regency, according to the author, there are 2 (two) aspects that need to be considered, namely regarding communication and interaction between civil society organizations and regarding cooperation in terms of issues that are encouraged. It is in that context that the map of relations is stretched between civil society organizations that are close to each other, or even far apart from each other.

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According to the research sources, the relationships built between civil society organizations in Ngawi are relatively close to each other. The relationship between one civil society organization and another civil society organization, which has different issues and networks, is also close to each other. There are several reasons that indicate this close relationship, including: 1) the existence of kinship relationships between the actors of civil society organizations so as to facilitate communication and joint work, and the actors of civil society organizations also have the same attention to the issue of development and community empowerment; and 2) The element of closeness is also built up because several actors of civil society organizations have engaged in the same religious activity or come from the same movement.

At the midpoint in a very close relationship, it can be seen that from the religious group that made the relationship begin, which was then followed by several groups of associations and followed by groups of advocacy movements. That is, the close relationship is indeed based on the existence of closeness because of the work relationship that has been carried out together before. In looking at the map of the strength of civil society organizations related to public accountability issues, identification is carried out regarding several things, namely:

1) Civil society organizations that have advocated for policies on this issue, can be placed in the first (central) circle.

2) Other civil society organizations, for example, that only work for poverty alleviation to the extent of providing working capital without advocating to change district policies, are placed in the second circle;

3) Civil society organizations that have not worked on this issue at all, are placed in the outermost circles.

Based on the identification of the above, the following pattern is obtained:

a) First Circle: Nahdlatul Ulama, Muhammadiyah, Gerakan Pemuda Ansor, Pemuda Muhamddiyah dan Prasasti Nusantara put on the central circle because they have worked and often respond to issues of democratic local governance, especially transparency and public accountability. Added the strength of several other civil society organizations such as PMII, HMI, GMNI, KNPI and AMPI, which can move on the issue of education and community empowerment within the framework of building a governance that is more accountable and responsive to educational and development needs in the form of participation in the local government system..

b) Second Circle: HKTI, GAPOKTANI, and APTI, were put in the second circle because the organization was not engaged in governance issues, but rather played in the issue of developing its own group. Although not specifically focused on governance issues, civil society organizations in this second circle have also been included in several activities carried out by civil society organizations engaged in the issue of local government accountability.

c) Third Circle: PGRI, IDI, GAPENSI, GAPEKNAS and other civil society organizations that do not belong to the two circles mentioned above. This group of civil society organizations was put on the third circle because their power was not specifically to move and respond in issues related to community development, especially those concerning governance issues.

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So from this it can be mapped that civil society organizations that focus on the issue of public accountability (Nahdlatul Ulama, Muhammadiyah, Gerakan Pemuda Ansor, Pemuda Muhamddiyah dan Prasasti Nusantara) Those in the first circle can play more of a role as government partners to supervise and also provide input on the development process carried out. This means that the supervision carried out is not only a tool of control for the government but also provides input on the process carried out. Based on this, the author argues that all the strengths of existing civil society organizations need to form collaboration so that the issue of public accountability in Ngawi Regency can really be realized. Collaboration is a form of cooperation, interaction, compromise of some elements related both individuals, institutions and or parties involved directly and indirectly who receive consequences and benefits. The values that underlie civil society organizations to collaborate are the existence of common goals, common perceptions, willingness to process, mutual benefits, and community-based (Haryono, 2012).

With the existence of a cooperative relationship carried out by the forces of civil society organizations in the framework of collaboration, it has proven to have succeeded in influencing the implementation of public accountability in the regions. In a study conducted by Muhajirin (2012) in Malang City concluded that collaboration between civil society organizations that act as civil society and synergize also with the wider community, with all its agendas has been proven to be able to encourage and support the implementation of good governance in Malang City, namely: eradication of corruption, realizing good public services, realizing pro-people APBD policies, and realizing accountable Malang City government.

In Ngawi Regency, according to the author, the theme of work that civil society organizations can do on the issue of public accountability is: First, civil society organizations have public transparency and accountability program initiatives within the framework of pressing the agenda to be offered and the issue of concern is regarding the optimal involvement of stakeholders in montoring the implementation of development at all levels of government administration. Second, a theme that concerns the role of civil society organizations in the process of control over public policymaking.

Conclusion

In an effort to map the formation of civil society organizations to encourage and influence the realization of public accountability in Ngawi Regency, it was found that the most highly influential groups and were in the first (central) circle were religious groups such as Nahdlatul Ulama & Muhammadiyah and youth groups such as the Ansor Youth Movement & Muhamddiyah Youth, because they had a very wide membership and network starting from the village level, districts, provinces, and nationally and significantly also often respond to local government program issues actively and also have very adequate funding. Another group that is also very influential is Prasasti Nusantara because it has a large number of assisted groups in Ngawi, also has an extensive network to funding agencies to the national level. In its work, Prasasti Nusantara also has a positive response to regional issues including many actors who actively play a role in government and the realm of public policy making. These civil society groups all have the potential to move on issues of transparency and accountability and can act as government partners to supervise and provide input on the development process carried out. This means that the supervision carried out is not only a tool of control for the government, but also provides input on the process carried out.

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The pattern of relations in interaction between civil society organizations in Ngawi Regency is determined by two aspects, namely: psychological ties bound by the equality of bases and the commonality of the agenda of the issue. Individually, kinship and fraternal relations among actors of civil society organizations become one of the important indicators for their daily activities. Moreover, this easy communication can ensure the sustainability of the issue that is encouraged will be easier to achieve within the specified target. Relations between civil society organizations are also linked to the common agenda of issues being fought for, including issues of transparency and accountability in the public sector. The actors of civil society organizations are already accustomed to the pattern of program cooperation related to the similarity of the agenda of activities.

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