

DISMANTLING PUBLIC SERVICE PRACTICES IN THE ISSUANCE OF RESIDENT IDENTITY CARD IN TEGAL HARUM VILLAGE, DENPASAR

I Nengah Merta¹, A.A. Ngurah Anom Kumbara²,
A.A. Bagus Wirawan³, I Ketut Darmana⁴

¹Stispol Wira Bhakti Denpasar, ^{2,3,4}Cultural Studies Program, Faculty of Arts, Udayana University

email: ¹nengahwirabhakti@gmail.com, ²anom_kumbara@unud.ac.id
, ³baguswirawan@yahoo.com, ⁴s2kjbdyunud@yahoo.com

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ABSTRACT

The Bali bombing tragedy of 12 October 2002 has killed hundreds of souls. The event brought about the impact of major changes for Balinese people. Uncontrolled migrants are regarded as one of the causes of the Bali bomb tragedy. The event then took the policy to control the attendance of migrants (TAMIU) through the decree of the mayor of Denpasar No. 610, the year 2002 that is a concern that migrants living in Denpasar must have a resident identity card Entrants (KIPP). The purpose of this research is to understand and analyze the Praaktik of KIPP's publishing services as a control device of expat resident in Denpasar City based on the spirit of prod Dharma. Data collection methods are performed with observations, interviews, and documentation. Technical data is done qualitatively. The research finds that KIPP's publishing has not been successful as a control device for the number of migrants. KIPP's service practices are inefficient, not transparent and unaccountable. The reason is that the existence of dualism of customary village and the village of Dinas, human resources are still weak, facilities and infrastructure that is not representative that implicates to the open opportunities of corruption, collusion and nepotism, public service costs High, the number of unsynced population at the village level, sub-districts, or even provincial-level patents and increasing social pathology. This paper suggests the need for the assertiveness of the rules between the authority of indigenous villages and Dinas, need to increase the quality of human resources, especially the lower level, and the strict action to actors who are not disciplined in carrying out their duties.

Keywords: public service, excellent service, the identity of the resident, prod Dharma.

INTRODUCTION

The identity card issuance service of migrant residents (KIPP) intends to control the number of migrants, especially the residents come outside Bali who want to stay while in Bali.

However, efforts to control migrants through KIPP's publishing policies have not been able to manage and control the maximum population. KIPP Publishing Service Program in order to control the number of people in Bali actually raises various problems. The number of migrants is increasingly uncontrolled. The ethics of public services that should be based on the pro Dharma as the values of local wisdom of Hinduism, can not be realized according to the rules and regulations of the invitation. The failure to control the number of migrants to date has led to new problems, such as slum, criminality, and other social pathology. Various factors are suspected to be the source of the problem, such as the game power of actors of interest and the power dualism village of Dinas and Adat village. In general, the study aims to analyse and understand the practice of issuing the identity card of migrants, the background has not realized its Prime service, and its implications for public service issuance of identity cards Migrant people in Tegal Harum village, Denpasar Barat District, Denpasar City. Specifically, this research aims to understand the implementation of public services in issuing identity cards of migrants in Tegal Harum village, West Denpasar District, Denpasar City, to analyse the background has not been realized Good public service in issuing the identity card of migrant residents in Desa Tegal Harum, District Denpasar Barat, Denpasar City, and to understand the implications of public service in issuing identity cards of migrants in Tegal Harum village , West Denpasar District, Denpasar City. Theoretically the benefit of this research to support the theory of public service in the Knowledge (critical theory) of cultural Studies (Cultural studies), in addition, is also expected to contribute other studies relating to the fulfillment of quality Public service. Practically, this research is expected to provide input to the formulation of public service policy. Various factors, allegedly a source of problems related to the KIPP ministry, such as the game power of actors of interest, and the power dualism of the village of Dinas and indigenous villages. If this is still allowed, it certainly raises a problem that is increasingly complex for the government. Nevertheless, this phenomenon can not be known empirically and deeply. The author has the view that this problem needs to be based on a more precise way of solving. Therefore, it is important to study a focus on public services in KIPP Publishing. It is also very interesting for writers to do research with the title, dismantling public service practices in the issuance of immigrant identity cards in the village Tegal Harum, District Denpasar Barat, Denpasar. The focus of this research is directed to three main problems: (1) How is public service practice in issuing a resident identity card?, (2) Why the issuance of a resident identity card has not been able to make the service Public

services?, and (3) How is the implications of public service in issuing the identity card of the migrant resident?

RESEARCH METHOD

The research uses a cultural study paradigm with a foundation of critical theories, namely Post-structuralism from Piare Bourdieu and Micheal Foucoult as an analysis tool, through three stages, data reduction, exposure, and verification. Data collection techniques are done with observations, in-depth interviews, and documentation in the area of Tegal Harum village Denpasar Barat. Bourdieu theory can explain that the occurrence of public service practice in the issuance of resident identity cards is not separated from habitus factor, namely the habits that have occurred long ago that is the result Teaching subtly, conducting service to the community based on the operational guidelines and technical services of the population administration. Ownership and mastery of cultural, social, symbolic and intellectual capital by service personnel. In the realm there is the development of social modernity, in every banjar or traditional village or the plan to implement a pattern of service making KIPS from the side requirements, cost, and model of service is varied and it is very different between the Banjar in the city Denpasar.

The theory of Foucault can explain that the organizing of knowledge always produces power and power forming knowledge. Power has always been actualized through knowledge, and knowledge has always been the effect of power (Foucault, 1980:89-99; Ritzer, 2003:78-81). The link between science and power in Foucauldian terminology is derived from the Nitzche view of human substance that has the will to reign. The will for the knowledge of "righteousness" is associated with the will to reign. Knowledge that claims truth is born within the frame of power. Power is transformed into the knowledge that power runs effectively and operationally (Foucault, 1980:89-99).

RESULTS AND DISCUSSION

1. Public service practices in issuing resident identity

The theory of practice of Bourdieu can explain that the occurrence of public service practice in the issuance of identity card residents are not separated from habitus factors, namely habits that occurred since the result of subtle learning, performing services to the community based on the operational guidelines and the implementation about the Administration Ministry of residence. Ownership and mastery of cultural, social, symbolic and

intellectual capital by service personnel. In the realm there is the development of social modernity, in every Banjar or Adat village or Pakraman implement a pattern of service making KIPS of the requirement, cost and model of service is varied and it is very different between the Banjar in the city of Denpasar. Prime service practices are still experiencing obstacles, including lack of facilities and infrastructure, poor government assistance, and lack of human resources in the form of quality and quantity. In this fast-paced era, the ability to adapt to the development of the world is very important in order to emphasize the severity of the era. Bi \rightarrow La It can not be done, will be pinched by the modernization, namely the changes of society that move from the traditional situation or from the community to the people who go to the modern community. In addition, the social order to \rightarrow Ma \rightarrow will need to be adjusted to the state of the Times, community work, social needs, and the skills of each individual.

Bureaucratic devices can provide quality public services when performance is always based on ethical values of public services. In general, the quality of public service is determined by some aspects, namely system, institutional, financial, and human resources. In this case the government must completely fulfill these four aspects. Thus the community will participate in the implementation of public services. Along with the strengthening of global culture and modernization influence, indigenous villages/Pakraman as institutions that represent traditional values will certainly face various problems and challenges. According to modernization theories, social change that occurs in the community can be observed from high mobility of population, high activity of exchange of goods and services, rapid turnover of money, the proliferation of capitalist storefronts, such as malls, shophouses, bars, restaurants, and others. Culturally, modern society is characterized by a strong life style and image. In addition, it also strengthen the influence of modern values, such as individualistic, materialistic, practical (effective and efficient), democratic, dependence on the use of information and technology in various areas of life. This modern culture at least will cause a collision between modern and traditional values in the life of its main community for the management of public services.

There is indeed a reciprocal relationship between the quality of public service and corrupt practices. The more widespread corruption practices made by public administrators, the worse the quality of public service. Conversely, the worse the quality of public services, the more likely the possibility of corruption, especially in the form of bribery. Because the relationship between the two is reciprocal, the improvement of public service quality will be able to cope with corruption practices. The poor public service made wide open corruption

cracks. Because public services are in direct contact with the community, the consequences are worse. The vices in the public service sector can reduce and erode the spirit of the growing community against the eradication of corruption that grows more fertile. In fact, it can have an impact on the growth of some community permissive attitudes towards corruption.

Based on the decree of the House of Pakraman village in Denpasar City number 14/12-SK/MMDP/VII/2014 on the arrangement of migrant residents in the village of Adat/Pakraman, the assembly of Madya village Pakraman Denpasar is authorized to make the rules of organizing the inhabitants of migrants (Krama Tamiu and Tamiu) that are part of government and customs. Further arrangements can be made by each Pakraman village which is coordinated to the village and Kelurahan of Denpasar city to regulate the imposition of contribution fees and social security as the operational cost of migrant resident control. Therefore, the existence of adat institutions into the government work partnerships as stipulated in the Perda of Bali Province number 3, year 2003, namely the authority to make rules relating to government affairs and customary affairs.

In the orderly administration of the population, the collection of migrants in Tegal Harum village, structurally, the flow structure of bureaucracy adhering to the pattern of service village and traditional village/Pakraman. However, the two structures have their own plot. This is the beginning of the opportunity to open corruption. Pakraman Village is led by the village of Pakraman to overtake several Kelian Banjar Pakraman and its ranks. The village apparatus is obliged to do the logging of residents (direct contact) with residents of migrants and at the same time has the authority to publish KIPP for a fee. On the other side, the service village under the provisions of the provision overcomes some of the service and its ranks, also has the task of regulating the settlers, but there are no provisions for the cost of a dime or free. As part of the population information System, KIPP is published as a legally-free identity of citizenship. However, the government issuance of KIPP through the authorized institution, the Pakraman village, is free of charge. It is legitimately recognized based on a pararem decision.

As the government's working partnership, the Pakraman village has the authority to publish KIPP, which is currently a self-reported letter or Ilikita Krama. The identity card is issued for adult migrants, who are seventeen years of age or older or have married. When examined the different rules imposed in particular about the amount of costs imposed for residents of migrants from outside Bali, give an indication of the presence of stricter rules/incriminate migrants from outside Bali. It is part of the deterrent effect so that migrants are not easy to come to Bali. The service personnel and their staff are running their power

over the classes below, which is that the settlers are organized as a persuasive fee through cost owners and individuals without being provided with a valid proof of payment. With a capital of power and knowledge, the ruler through Pararem seemed to have the approval of the class and the power of social by creating and maintaining an alliance system through political and ideological struggles. That is, the rule of law that has been enacted in Jakarta and has been established by President Susilo Bambang Yudhoyono on 24 December 2013 has actually tied all the elements of the nation to carry out all the provisions in it. In such regulations, if there are officials and officers who still hold charges in the management of the settlement documents, considered corruption, may be questioned in accordance with article 95B. As a consequence of these provisions, the mayor as the local government is under the publication of the rules of Mayor of Denpasar No. 12, year 2013 concerning the termination of restrictions on the restriction of Denpasar.

However, the traditional village is still held. The overlapping rules regarding the levy relating to this public service open the opportunity of corruption. If observed based on the flow of bureaucracy that exists regarding the orderly administration of migrants as the above explanation, the Opportunities for Corruption Act remain open. It happens because, structurally, the most intensive directly related to the community related to the issuance of the identity of migrant residents in Tegal Harum village is a traditional village. Although the service village stops the cost of charges, the Pakraman village continues to do so, on the grounds of a customary village Pararem agreement. Law No. 24, year 2013 of the population administration is a new era in the field of population administration. The interesting thing and need to be examined by all layers of society is the inclusion of article 79 A that the management and issuance of residence documents is free of charge. However, in practice, the levy still exists and occurs in every Banjar or Pakraman village.

In connection with the suspicion of some of the parties on the opening of corruption practices in the service of KIPP in Bali, director of public criminal Investigation of Polda Bali, Kombes Pol. Mahendra Jaya, in the news media Jawa Pos, said that the ranks of the Bali local police will clear the voting of temporary resident identity cards. It is ready to muzzle the charges of temporary resident identity card (KIPP). Because it includes a wild levy (Pungli), the police will crack down on the person who did the levy or payment of the KIPEM that had been done a number of persons with the name of Pararem. In fact, the source of village funds is clear and has been regulated especially with the validity of e-KTP. The withdrawal of KIPEM, he also impressed the extortion of foreigners. There are interesting indications to be

examined that the encouragement from the police officers reflects the occurrence of corruption in the cost of KIPP in Bali. While the action is considered corruption, the Adat village with the existing Pararem considers the action legal. This usage controversy becomes more profound when it is more serious through criminal rules for those who commit violations in the sense of still levy on the management and publication of residence documents.

It is regulated specifically in clause 95 B which states the following; Cleanliness, KIPP extension money, money-like grief, and other arent levies happening in every banjar in Bali for the reason Awig-Awig or Pararem Adat village in Bali is not something new. It has been commonly experienced by the migrants ' prolonged population. Migrants are not empowered to refuse and be considered a massive obligation in any banjar environment, where they reside. In this context Piliang (2003) is more highlighting the corruption of the mental and cultural bureaucracy of public service actors who tend to be concerned about lifestyle. The lifestyle of consumerism and the hedonism that struck the community, especially its rulers and authorities, were the springs of mental corruption, collusion, and nepotism. Because unlike in developed countries, mentally not ready to enter the lifestyle. The machine desires capitalism in addition to instilling a positive desire for progress, fostering also in everyone negative narcissism desire, a desire to be confessed, revered, and honored by others through style and appearance (car, house, golf course), not through honest, simple, and responsible nature (Piliang, 2003:222).

Citizens are also infected by the same mindset, which is to worship, flatter, and even to immature the rich and luxurious look, not honest and simple people. How does a person's process become richer, whether following the left or right lane, not in question. In such conditions informal social controls are hard to be enforced to prevent corruption, collusion, and nepotism. The ruler will still justify the abuse of trust for personal benefit (corruption). People and officials will remain in agreement or cooperation against the law to launch its affairs or interests and harm others, society or State (collusion), the ruler imposed the will and against the law to benefit the interests of the family and or the chronology of the interests of society, nation, and state (nepotism). The settlers were wondering. Why the indigenous villages still attract levies. However, the government officials said the levy was legitimate. The formation of Pararem has been through Paruman (agreement) and got approval from the community referring to the Perda of Bali Province number 5, year 2001 about Pakraman village.

As long as human individuals drift to the culture of consumerism or accompanying hedonism, they will continue to fantasize rich. This is followed by a powerful desire because wealth and power can be exchanged for each other. Therefore, the ruling officials always have the greatest potential for corruption. In contrast, the rich are most likely to buy power, both to add to his power and wealth. Consequently, corruption, collusion, and nepotism are inevitable, even stronger. Moreover, there is mental priyayi that considers the work of hands is dirty and can be degrading. In addition, also the glory of life does not lie in the hard work of racking the brain or sweat, but lies in the luxury. Thus, the shortcut traveled is to charge the luxury of life on the shoulders of others (Mas'udi, 2005:6).

Factually, not everyone can move the burden of luxury to others, except among those with political, economic, social, and cultural capital. It is identical with power ownership. Power means the ability to list what the needs of others are structurally weaker in position. That ability is easily marketed so corruption occurs. Migrants who have access to power can simplify their business to acquire KIPP. If you have a good relationship with the service personnel, you can cut a long enough bureaucratic chain. In addition, it also shortens the management time even though the charges are inevitable. Citizens who have a kinship relationship with the power holders publish KIPP, especially power holders at the village Kelian level or banjar collusion to accelerate the process of making KIPP. Similarly, if the applicant has important offices in government, community organizations, churches, and mosques, it will facilitate collusion process, nepotism, and corruption in the management of self identity and his family. By utilizing this network, the applicant can ignore any requirements that should be met or exempt from additional costs that are usually imposed. Cultural culture that emphasizes more of the family aspect can make one factor of collusion culture growth and nepotism in public service practice. The bureaucracy that should have suddenly become brief with the practice of corruption, collusion, and nepotism in it. The innocent confession of a young man from Bandung named Randy conceived (RA), a newcomer who works as a distribution employee of refill drinking water on Jalan Gunung bees. He lives with the owner of the business. When encountered incidentally have not already had the receipt of the report letter from the Kelian Banjar or local service. RA told researchers that every day he was worried if at any time there was a session from the Banjar officers. Feeling anxious and uncomfortable in working, finally RA decided to take care of identity to the local Banjar.

In accordance with the local Awig-Awig \neg Banjar should complete the administrative requirements in the form of a photocopy of the original ID of two pieces, photocopy of one

sheet, 2x3 pieces of two sheets, fill in the form of a self-report receipt, the administration fee is RP 10.000, 00 and the cost of funds amounted to Rp 100.000, 00 because RA is an expat citizen who does not have a Bali ID CARD. According to the narrative, the stage of nobility procedures is carried out from requesting an application form for a certificate of self-report. Generally to get a certificate, each applicant is obliged to pay Rp 10,000, 00, however, RA admitted because it is known to reside in the address of the rechargeable water owner who still has a good relationship to the chairman of the ward, RA admitted not to pay or Exempt from the fee as it is not requested by the attendant. After obtaining a certificate from the head of the ward, RA went to see the Pakraman Kelian, but arriving there the petition was rejected because there are some requirements that have not been met, namely the certificate of work. Because RA has not requested a certificate of work to his boss, RA is back to the Kelian Tempek (Chairman of the ward) who still has a family relationship with the business owner where he works. Suddenly, the Kelihan Tempek participated to participate with RA to the house Kelian Banjar, the process is very short. The identity card of a resident on behalf of RA is immediately published, even immediately and free of charge. According to the information of RA, the more demonstrated the opening of collusion practices and nepotism is commonplace. Maladministration of public service in KIPP service based on the recognition of the informant is very possible. Public service through direct contact will be difficult to avoid any special treatment that affects the deviation to the provisions of the administration. As reality in the field can be modeled that when a citizen who comes by accident is a close family or a person who has an important position in that area, very likely, the waiter will give special treatment to This kind of citizen. Such actions certainly impact the creation of discriminatory service that can trigger a sense of injustice to the community. The awareness of the symptoms of maladministration, as a contributing factor to the practice of service that is inefficient, not transparent, and can not be accounted for.

The KIPP service is an integral part of public service systems conducted by local governments. The identity management of the migrant population through the proximity system, the regulation will produce an agreement that contradicts the values of ethics, morality, Rationaliras, faith, even the prevailing laws and regulations. The form of the agreement can form bribery and a wild levy. Corruption, nepotism, and collusion in the form of a bribery to facilitate liberation, waivers, etc., are conducted without a clear foundation of rules for its own sake. Due to the many pretext of more than one rule to be faced by resident migrants, it is possible to cause confusion or uncertainty of service. A condition that is unclear

or uncertain (ambiguous) gives meaning to more than one or meaningful double so that it sometimes raises doubts, blurring, and obscurity for the community. The empirical fact is apparent in discovering its contextures and is particularly relevant to Bourdieu's social practice theory.

2. Factors that affect the unrealized public service excellence

Power has always been actualized through knowledge, and knowledge has always been the effect of power (Foucault, 1980:89-99; Ritzer, 2003:78-81). The link between science and power in Foucauldian terminology is derived from the Nitzche view of human substance that has the will to reign. The will for the knowledge of "righteousness" is associated with the will to reign. Knowledge that claims truth is born within the frame of power. Power is transformed into the knowledge that power runs effectively and operationally (Foucault, 1980:89-99). Knowledge and Power have a reciprocal relationship. The continuous implementation of power will create a knowledge entity, and vice versa the implementation of knowledge will cause power effect. The power of producing knowledge and knowledge provides power. Power does not always work through oppression and repression, but also normalization and regulation (Sutrisno, 2005:154). Regulation, and normalization of policies according to the Meter and Van Horn (1975:271), actions undertaken by individuals, officers, and government/private persons who are directed at the achievement of objectives. This is as a string-linking that gives birth to what is called Social Pathology "(Kartono, 2005: v). Such social situations are ultimately easy to elicit pathological/sociopathic behaviour that deviates from common patterns. There are groups and factions in the midst of the fragmented society, each keeping its own norms and rules and acting alone. The logical consequences of such conditions are the emergence of many social problems, such as sociopathic conduct, social deviations, social disorganization, social disintegrating, as it develops in the village of the fragrant Ttegal, Denpasar city.

3. Implications of public services in issuing resident identity cards

Tegal Harum Village area is a strategic place that is close to the center of the city Hustle. In addition, there are also several traditional markets that are used as a night market that is open for twenty-four hours nonstop which becomes a living place for residents of migrants. This directly affects the high variation of value in the lives of surrounding communities. Tegal Harum Village is not as wide as the other villages in Denpasar. It is also

a more limited source of livelihood. The presence of migrants makes the competition in the provision of sustenance become increasingly strict so that it does not close the possibility of potentially becoming a conflict in the midst of pre-maintained harmonization conditions. To minimize the potential conflict, apparatus in Tegal Harum Village seeks to nurturing by providing the best service to the local community. The service staff is certainly very expecting a new resident to always understand the condition of the village area in their new residence. Thus it can conform and obtain a good acceptance of the environment entered. Has become a routine agenda in Bali, namely every Eid celebration is over, the citizens who are homecoming to each other region again crowded the big cities in Bali and have been doing normal as before. However, the time after Lebaran turned out to have various problems for the Government, such as social pathology, increased crime, social conflict, and environmental problems.

The implications of increasing social pathology and potential conflicts are observed from the seizure of economic resources is not separated from the number of migrants and residing in Tegal Harum village. This development brings out various types of business activities, such as fresh traders, barber, meatballs, vegetable dealers around to the corners of the alley. That, either directly or indirectly, as a result of the presence of new people, who are invited by the residents who have been resident who have been residing in the administrative area of Tegal Harum village. Behind it many people argue that the culinary business does not provide optimal benefits for the Balinese people around, even tends to have the local community. One reason is that 80% of the culinary assets are owned by migrants from outside Bali. The area of Tegal Harum village is increasingly dense with a variety of street trade facilities without regard to its sustainability. The Pakraman village, which is the base for Balinese cultural defenses, has not yet received an income comparable to the cultural capital invested. Therefore, the conflict between the Pakraman village and culinary businessmen is difficult to avoid.

The saying is "There is sugar there ant", no wonder if the development of various food vendor activities that are sweet selling invite the people of nonBali migrated to West Denpasar area, especially the village area Tegal Harum to make a living. The newcomers are not forever depriving the Balinese rice pot. They take advantage of the living opportunities that are less desirable by the Balinese, such as the haircut business along the road Perumnas Monang Maning and its surroundings. In this case it can be seen almost entirely using the sign "Hair cut Maduratna" (the owner and workers are people from Java Madura). Roving vegetable

traders, medicinal turmeric merchants, secondhand goods suppliers (scavenger), very small is likely to be done by Balinese people. In fact, now it has emerged Muslim shops that display custom Balinese fashion that is commonly used to worship the temple by Hindu residents.

Another thing is to strengthen the influence of modern values, such as individualistic, materialistic, praxis (effective and efficient), democratic, and dependence on the use of information and technology in various areas of his life. This modern culture at least will cause a collision between the modern and traditional values in the life of the Pakraman village, such as. (1) The duality of the village (Dinas and customs) often cause problems due to the less clear job description respectively. In addition, it also does not infrequently arise problems in withdrawal of economic sources. (2) The collision between economic interests (work/livelihood) with customary activities is quite high frequency. In addition, the inability of the locals to compete with new comers is primarily in the scramble of economic sectors. This led to the assumption that the customary community is incriminated and becomes a barrier to progress.

In Tegal Harum Village, it is visible on the surface of Hindu religion, Islamic religion, Christianity, Buddhism, and Catholic religion together. In accordance with the data in the profile of Tegal Harum village year 2015 recorded the number of followers of Hinduism is as many as 6,859 people, the Islamic religion as many as 3,133 people, the Christian religion as many as 405 people, followers of the Catholic religion as many as 241 people, and the people of Buddhism as much as 55 persons. I Wayan Jaman, as Kelian Banjar Pakraman Sari Bhuana. The occurrence of friction because religious differences are more triggered by the variation of the religion of migrants. The inclusion of new religious flows that are more practical and do not take much time to be an alternative for the manners who can not afford to follow the solid activity in Bali, mainly in the village Pakraman. The rationalization of Awig-Awig is considered to be equivalent to a positive legal source, making the village to apply rigid rules to the krama, even for things that should be resolved by deliberation. Fanaticism to the village of excessive pakraman easily triggers the difference of understanding the other Pakraman village. It also includes migrants who have been allowed internal friction. The majority of Hindu religions are equally challenged by religious immigrants other than Hindus. A tense atmosphere that leads to conflict in religious life is not caused by religious teachings adopted by religious believers. The friction occurs because of the wrong way of understanding religion. According to I Ketut Wiana (2011). This is the connection with Foucault's theory of power and knowledge relations.

CONCLUSION AND SUGGESTION

Conclusion

First, the practice of public service in KIPP issuance in Tegal Harum village has not been achieved according to regulations and superior service standards. Spirit prod Dharma, as a guideline for public service, can not be implemented optimally. Service access is more inclined to the proximity factor with policy actors and rulers who play an important role in KIPP publishing, such as the head of the environment and Banjar Kelian. The mechanisms of KIPP services, inefficient, not transparan, and cannot be accounted for properly by actors who hold power.

Secondly, a factor that has not yet achieved excellent service is the power dualism of the village and indigenous villages, because of the quality of resources that are still weak, especially the lack of knowledge of the officers about the service Based on the spirit of prod Dharma, the lack of adequate support facilities and infrastructure such as a set of technological systems, a refresentative workspace, and including also the low level of citizen awareness of migrants to Reporting themselves.

Thirdly, the implications of KIPP's publishing service are the growing practices of corruption, collusion, and nepotism. High public service fees. Not synchronize the number of population data from village level, sub-district, district and city even to provincial level. Social pathology is increasing in the form of economic, religious and cultural friction. In the event of the struggle for economic resources in the community, the opportunities for trade and informal employment are increasingly narrow, competition is getting tougher.

Suggestion

Research advice is (1) because of the existence of the power dualism of indigenous villages and service villages, there is a clear affirmation of the task Division; (2) because the quality of human resources is still weak, it is necessary to improve knowledge and skills for officers to the bottom of the level; (3) Because there is still a power relationship performed by the rulers, there must be strict sanctions against the actors to the lower level.

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