



Research Article

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Empowering and Emancipatory Local Budgeting: From Narcissism to Altruism

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Abstract

The purpose of this study is to create a regional budgeting political model based on the public aspiration fund policy. As a populist initiative to collect particular interests among regional budgeting stakeholders, the public aspiration fund is a reality. This research employs the interpretive-critical approach to show the discursive reality that develops from the language of public ambitions. The study's findings indicate that, on the one hand, the public ambition fund is justified as a sort of "response" to community needs and interests, but on the other hand, the public ambition fund is a form of narcissism in regional budget politics. According to the findings of the study, fighting for community goals must be motivated by an altruistic desire to help the community as part of prosocial action that benefits the greater community. Participating in the screening process of community aspirations requires budget participants to have "feeling in" empathy, which is acquired by entering into the emotional state of the community through a heightened understanding of the community's predicament. The hope is that municipal finances will be reoriented in more emancipatory and empowering directions through funding a range of programs with the primary purpose of "people's welfare".

Keywords: Regional Budgeting, Empowering and Emancipatory, Narcissism, Altruism

1. Introduction

The new paradigm in state financial management reform is an infrastructure for financial administrators, which must be complemented by changes in the apparatus's and their organizations' thinking, in this case the central and regional government agencies. This change, as a concept connected to the new civil society paradigm and intended to produce transparency and accountability, is intrinsically linked to efforts to build good governance circumstances.

The regional budgeting system has undergone significant adjustments. The most significant aspect of budgeting reform is the move from a normal budget to a performance budget (Yuwono et al., 2005). The achievement of budget targets is an indication of the system's effectiveness. This may be achieved by creating a budgeting system that integrates performance planning and the annual budget to see whether there is a link between available cash and predicted results.

As the primary instrument for government financial management, the budget is a natural location to focus reform efforts. Budgets address all aspects of government reform, such as fiscal policy, administrative reform, anti-corruption policy, social policy, and public services. Local

budgeting may be characterized as a series of actions that integrate policy (preference for community needs) with financial planning. According to certain research, more engagement of local communities in the budget process might lead to higher budgetary, service, and investment efficiency in the regions (Schaeffer and Yilmaz, 2008).

Local government budget innovations are meant to encourage financial responsibility, which demands intelligent financial management and integrity in financial and non-financial reporting, control, budgeting, and performance systems (Sahgal and Chakrapani, 2000). According to Schaeffer and Yilmaz (2008), local government financial accountability can be strengthened by integrating approaches on the supply side of public sector accountability, namely the findings of public audits, with the demand side for social accountability, namely the level of access to information on local government finances.

- The basic purpose of the public accountability system is to prevent budgetary misappropriation. Demand-side technology can assist in identifying people's wants and preferences, as well as preventing the misallocation and exploitation of public resources. Demand for publicly available local financial information, significant public engagement in the budget process through participatory budgeting methods, independent analysis of public budgets, and budget implementation monitoring are all examples of demand (Schaeffer and Yilmaz, 2008). Approaches to public and social accountability, on the other hand, must be linked to ensure that individuals have the capability and opportunity to demand accountability and that local governments have the resources and incentives to respond to citizen demands for accountability and better service delivery (Yilmaz et al., 2008).
- Regional budget planning and debates sometimes miss problems of public concern. People's goals, which should be conveyed by lawmakers, are usually disregarded, hence public participation in this area is restricted. As a result, the budget cannot be expected to meet the community's needs. There were several instances where education, health, transportation, social services, and other government-managed services failed to satisfy the demands of the populace. This symptom implies that government-controlled public services are overbureaucratic, bloated, inefficient, and underperforming (Tolofari, 2005).
- According to Gurgur and Shah (2002), the primary causes of corruption in the regions include a lack of service orientation in the public sector, insufficient democratization of institutions, economic isolation (closed economy), colonial background, centralized internal bureaucratic control and decision making, and a lack of transparency. The frequency of irregularities or corruption in public-sector entities, particularly those involved in municipal budget administration, demonstrates this. The increase in regional corruption, as well as the number of regional leaders in Indonesia involved in corruption cases, indicate that regional funding is the sector most prone to corruption. Picur (2003) illustrates that the government actively manipulates government expenditure in order to generate and profit from fiscal illusions. Local governments benefit from fiscal illusions such as increased spending and decreasing tax revenues, according to Dollery and Worthington (1996). Local governments will get greater federal money if this fiscal illusion is carried out.
- One of the causes for Indonesia's widespread corruption is the public bureaucracy's lack of accountability. The growing problem in Indonesia reveals the inextricable relationship between bureaucracy and corruption. This is undeniably troubling; corruption has a structure and has been engrained in the governmental process. In reality, the bureaucratic structure, which should provide the majority of assistance in a modern state, has become a source of many problems and an impediment to the administration of the state system. The regional budgeting system demonstrates an unequal allocation of population and capital expenditure.

The demands of each work unit substantially impact regional budgeting, which is a compilation

of budgets from several work units (departments, agencies, offices, and secretariats). A work unit may propose an unjustifiable budget (such as an increase or mark-up), an inconsequential budget (not in accordance with priorities), or a budget that is a duplicate of the budget from the previous year (Halim and Abdullah, 2009). Regional leaders, political elites, bureaucrats, and company owners continue to exploit social welfare and community empowerment programs as political beacons. Indeed, the primal DNA of bureaucracy, according to Thomson (1961), will destroy the social welfare connection, the fulfillment of which is the only responsibility of the state (positive measures). One of the reasons the bureaucracy (from the center to the regions) is focused with argument rather than constructive action is because of the stifling culture of legitimacy. There are legislative instruments, policies, and all power structures in the bureaucracy, as well as resources, information, and money. However, it was conducted without spirit or oversight.

The organizational design that employs charismatic and elitist leadership results in the individual leader's dominating position controlling the organization's performance. Chatterjee and Hambrick define it as narcissism combined with charismatic personal leadership (2006). Indeed, one popular theory of narcissism claims that narcissists use other people to maintain a positive image of themselves through their meta-perceptions (Morf and Rhodewalt, 2001). According to Evers and Tilman (1990), certain people are included as important elements in bureaucratic groups consisting of individuals who are bound by an interest, namely protecting or expanding the results taken over collectively, not only in the form of property but also for the sake of power, prestige, knowledge, or religion. This motivation enables you to engage in long-term strategic efforts to maintain the outcome of taking for yourself. Bureaucrats are more disengaged from social concerns and society. They anticipate the effects of increasing savings but deviate from the underlying public service.

According to Evers and Tilman (1990), the bureaucratic process in Indonesia has evolved utilizing the Parkinson's and Orwel's bureaucratic models. Parkinson's bureaucracy is distinguished by uncontrolled population growth and structural expansion in the bureaucracy. Orwel-style bureaucracy refers to the process of developing authority in order to control economic, political, and social activity by rules, regulations, and, if necessary, force. The global capitalism methods that officials have emulated in order to earn money with money while not having to engage in productive activities have permitted incumbent bureaucrats to increase their demands on society's wealth pool while not contributing to its production process.

- The legislature, on the other hand, as the embodiment of the representative of the people, should act to supervise regional budget implementation; yet, it is opportunistic, putting personal interests above the interests of the people (Abdullah, 2004). In an ideal world, a paradigm changes in regional financial management, including advances in accounting technology, would encourage financial accountability and openness at the regional level. However, it appears that these changes have stayed at the technological and administrative levels, with no associated behavioral changes. Budget mismanagement and manipulation affects both the administration and the legislative branches. It is clearly worrisome how regional budgeting is intertwined with political interests and power.

The concept of public ambition money has become a reality in regional budgets. The community ambition program was created as part of the tasks and responsibilities of DPRD members and entrusted to regional work units' work plans and activities as part of the execution of the regional government budget. As one of the social realities, the budgeting process and mechanism should be an indicator of the state or regional reaction in meeting people's rights to socioeconomic decent access, but if this is not met, Habermas refers to a crisis of legitimacy. The crisis of legitimacy, according to Habermas, is caused by the political system's inability to prevent conflicts in the present social structure, culminating in a situation in which people lose faith in government/public institutions (Habermas, 1976). Because there are few resources, such resources have significance. The loss of people's devotion to these public institutions will arise from a lack of purpose in the democratic system. Public policy promotes the interests of future political parties or ideologies in order to gain sympathy and victory, rather than the actual public choice of seeking welfare and the public interest.

2. Methods

The interpretive paradigm employed in this study was chosen with the premise that it strives to grasp and interpret. According to the interpretive viewpoint, reality is produced, discovered, and comprehended subjectively. According to this paradigm, human nature is the creator of the cosmos and of meaning. The science of this paradigm is common sense, inductive, ideographic, emphasizes meaning, and is not value-free.

The most prevalent non-functionalist approach, according to Burrell and Morgan (1979), is interpretivist. Interpretive research has no technical application and makes no attempt to account for empirical occurrences. Instead, the purpose of interpretive research is to raise people's understanding of the importance and meaning of their actions, increasing the chance of reciprocal interaction. Interpretivists, like critical social scientists, offer social subjectivity as seen through the eyes of social actors (Hopper and Powell, 1985).

The interpretive paradigm, like critical social science, offers a social subjectivity understood through the context of social actors, whereas the critical perspective questions the foundations of the social environment in which it is understood and nurtured, namely how others have interpreted the broader social and political collectivity of common sense (Hopper and Powell, 1985). Critical research stems from the political and social emancipatory tradition, which holds that knowledge is achieved via critical dialogue rather than objective examination.

The purpose of interpretive-critical research, according to Deetz (1982), is not only to reveal repression and power, but also to propose appropriate counter-actions. The objective is to counteract the distorted systematic communication that leads to false agreement, consensus reached via compulsion rather than open debate of an actual topic by all parties involved (Bauman, 1989). The discursive universe formed by speech is revealed via interpretive-critical analysis.

This study investigated many meanings in regional budgeting by using the local government budgeting of South Sulawesi Province research sites, particularly those associated to public aspiration fund policies. The public aspiration fund has grown from a mere speech by the DPR, in this case the Golkar Party, in 2010 to a roadmap for speedy and fair regional development through regional development strategies based on voting districts. Public aspiration funds are now a reality in regional budgeting and an important ritual in the APBD's development and determination. People's ambition funds are a symbol of the local budget's connection with the community, but they are nothing more than a populist strategy designed to sway the interests of regional budgeting participants.

Members of the South Sulawesi Provincial Regional Government, including the Regional Government, Government Auditors, DPRD members, Non-Governmental Organizations, Lecturers, and Community Leaders, participated in this study as informants. Material is obtained intensively through unstructured, unplanned interviews, and informants do not tend to process or prepare the material in preparation, and may provide an explanation as it is.

3. Results and Discussion

3.1 *Community Aspiration Fund in Relation of Symbol and Reality*

According to the discourse on public aspiration funds as part of the reality of regional budgeting, public aspiration funds are created by regional budget players and have become part of the game in the regional budget political cycle.

At the discourse level, public aspiration funds are used as one of the logical justifications to explain DPRD members' actions during campaigns and recess activities in voting districts in responding community needs and completing political pledges. Community aspiration funds are included in the regional budget as proof that people's objectives were met through programs or activities in each regional work unit.

According to an informant member of South Sulawesi Province's DPRD who supports the public

aspiration fund:

- 1) Community ambition funds are budgeting tools and programs;
- 2) The public ambition fund is meant for fair distribution based on the council members' electoral district. This is because funds for regional development are obtained through a powerful lobby that has sway over budget allocations;
- 3) The community ambition fund is a program that council members want as a result of screening goals or retreat;
- 4) Community aspiration fund as a technique of making council members accountable as community representatives; and
- 5) Community aspiration financing covers all community development needs that are officially addressed in the APBD.

The phrase finances in people's aspirations refers to the nominal amount funded in programs or activities offered by DPRD members as a result of aspirational screening during break, so that DPRD members are responsible for guarding it. As a result, they handle the funds associated with the program. While the community affiliated with the ambition fund demonstrates the aspiration fund's goal. The addition of the term community indicates that the fund's purpose is to benefit the community rather than their interests, even though what is meant by the community is electoral district, which is a narrow form of community representation, where the community is also a narrow form of people representation.

The study's findings provide light on how informants from local government functional auditors see community aspiration financing in the following ways:

- 1) One challenge in good governance is funding for public goals. Administration and accountability of programs or activities related to public ambition financing may influence achievement of accountability and transparency goals;
- 2) Aspiration funds or other money, such as social assistance or grants, are a hot topic that might lead to a compliance audit finding;
- 3) Public ambition funds are expenditures or goods and services expenditure, which may be a subject of disagreement in regional budget accountability. The regional budget's success is still related to production, specifically the amount of regional budget absorption, and it has not been possible to measure the effect of regional budget implementation; and
- 4) Because the public aspiration fund is nothing more than a balance of power for the benefit of constituents, it is impossible to trace its impact on raising people's well-being. Members of the DPRD should take on more monitoring responsibilities when dealing with regional budgets.

Community aspiration funds are classified as follows, based on the findings of interviews with non-governmental organization informants:

- 1) Community ambition funds are part of a network of stakeholders participating in the management of public aspiration funds. Conspiracies in the administration of public ambition money have become part of a budget politics culture, the impact of which on society is becoming increasingly difficult to pinpoint. The communal ambition fund is viewed as stomach gas in its execution (practice exists, it is difficult to prove);
- 2) The public ambition fund disrupts budgeting planning and financial balance, runs counter to the performance-based budgeting approach, contradicts the concept of balancing finances, and results in an inefficient budget; and
- 3) Grants for community ambition fuel budget brokers while deepening the regional poverty difference (allocations based on electoral districts). The public aspiration fund has no legal base and maintains the status quo, especially because it is nothing more than a pork barrel tactical fund for political purposes, chiefly seeking voter compassion. As part of the regional budget's corruption, the involvement of DPRD members in the allocation of public aspiration funding may result in legal complications.

According to a lecturer informant at a State University of Makassar, the community ambition

fund means:

- 1) People's aspiration funds are no longer important;
- 2) People's financial aspirations are seen as a mustche shear effect, or a phenomenon of shaving the mustache, whose influence is only evident when it is shaved, but will emerge afterward. The impact of any community money is more important to the community; and
- 3) Public aspiration funds are a political commodity enjoyed only by regional budget players or non-needy parties. People's aspirations funds seriously damage the DPRD's supervisory function and DPRD members' obligations as people's representatives, and not just in the context of electoral districts.

The study's findings show that regional budgeting cannot be separated from its social structure, particularly how the meaning associated with regional budgeting extends to all stakeholders of the regional budget. As a text, the public aspiration fund may thus be perceived in its social dimension through the meaning given to it by local budget actors and the community within the context of sociopolitical relations and institutions.

3.2 *Fund for Community Aspirations Lack of Empathy: Narcissism*

The problematic symbols generated by regional budgeting actors through the language and practice of public ambition funds have allowed the underlying reality behind these symbols to emerge. The symbolic order, according to Piliang (2012), is the subject's stage of alienation or division, meaning the stage in which he loses part of his genuine self by identifying with the symbolic order, which takes the form of standards or laws. The mirror image stage and the narcissistic identification stage are two stages in the imagination in which the subject lives in an unknown environment. The individual in this narcissistic stage likes himself in the mirror because of his beauty, even if what he sees is not his real self.

The use of narcissism as a personality and social psychology analytical tool in diagnostic and therapeutic procedures reveals that modern society feels powerless in the face of global pressures (Castells, 2000). Narcissists exhibit excessive consumerism, luxury fever, materialism, growing debt, competitiveness, dynamism, productivity, adaptability, physiological perfection, and boundless movement (Lasch, 1977). According to Giddens (1990), narcissists would forego group security and allegiance by classifying others as rivals; they would extol teamwork while hiding deep anti-social tendencies. They pretend to obey the laws and regulations, but they do not believe in them or apply to them.

This deflection concept extends beyond the field of intertextuality. Poststructuralists define intertextuality as "creation outside the limitations of textual space." The content is no longer read in isolation, but is woven into the wider story. Narcissus is a Lotman system symbol (Johansson, 2012). Michaud (1947) states in Johansson (2012) that Narcissus is a modern man's myth. In contrast, narcissism connotations spread in the Narcissus tradition. Narcissus has come to life in the language and actuality of people's wants. Local budget players are busy dreaming about themselves in front of the regional budget. They see themselves as symbols of society's goals, and they are unable to distinguish between reality and hallucination. Instead, use every available tools to absorb, integrate, and reflect his love into yourself.

The findings of this study, in the context of regional budgeting, show how regional budgets have become more concerned with themselves than with the interests of the community. According to Fromm (1957), love is the heart, which contains self-love. Not the pleasure experience, as Freud called it, or the will to power, as Alfred Adler defined it, or even a desire for power, self-love is the deepest ingredient of all the currents that carry man, up, onward, and in many directions. Confession as defined by Viktor Frankl (Schuller, 1969). All of this, according to Schuller, is regulated by the phenomenon of the attempt or expression to fulfill human desires and dignity. Sculler went on to add that the tragedy of man's ambition for power and influence is founded in his lack of right purpose, namely that man strives for power and influence by seeking power and influence. They want to be

famous, and in order to be famous, they want to be loved, and eventually, they want to love themselves (Schuller, 1969). People are oblivious to the fact that what they genuinely crave is self-love, which may explain why many leaders in positions of power and influence feel a sense of lack or sorrow. Maslow (1970) considers the human yearning for love to be divine. According to Ferris (1988), self-love is vital for leadership because followers' opinions are motivated by a feeling of completeness and independence from the genuine thing, which is the fruit of self-love.

According to psychologists Fromm (1957) and Maslow (1970), who defined love as a need that must be met, Maharaj and April (2013) investigate the belief in love as the ultimate form of energy evolution. Before self-actualization may occur According to Ferris (1988), the manifestation of love is the key to boosting organizational productivity and effectiveness, but Cooper (2001) states that the capacity to develop practical ways to increase energy through the mind, body, heart, and soul is the most crucial trait of leadership.

However, as previously noted, public ambition funds have become part of regional budget actors' political image. Community aspiration funds have been designated as deposit money in order to become joint funds, and they are handled and accounted for as if the funds had been absorbed by a community-related activity program. The community aspiration fund has strayed from its initial mission of promoting public services and welfare. On the one hand, public aspiration funds are justified as a sort of response to community needs and interests; on the other hand, public aspiration funds are a form of narcissism in regional budget politics, eventually becoming part of the politics of portraying regional budget players.

Budgeting for people's wishes becomes a microcosm of capitalism's social process. Enforced rivalry and alienation are presented as the result of actual circumstances, which in turn encourage empathy and likely reciprocity. Generally, objectification is limited to those who are not members of the group. Budget players, in this instance DPRD members, use objective facts in the context of public aspiration money, first, that the executive (local government) plans and operations do not affect the interests of the community, particularly the election districts of DPRD members. Second, public aspiration funds may be used to demonstrate that DPRD members individually advocated for community goals through program ideas and cash distribution based on political promises. However, this impartiality is limited to select community groups, namely constituents, because the term they use is planned electoral district development program. Constituents are voter groups that live in the same region or electoral district as their elected representatives.

Furthermore, capitalism fosters competition by forcing people to engage in the market whether they want to or not. Because capitalism targets all aspects of life, it fosters an autonomous, survivalist mindset that is inappropriate for empathy. The ability to comprehend and respond to the wishes of others is referred to as empathy. This ability is seen as essential for deepening and increasing connections with others. Empathy allows people to have a thorough knowledge of a subject. Thus, the public aspiration funds established by regional budget players are a form of narcissist who lacks empathy, not empathy. According to the American Psychiatric Association DSM-IV, narcissists are people who lack empathy and are unable to perceive or sympathize with the feelings and needs of others. One of the most noticeable characteristics of persons with narcissistic personality disorder is a lack of empathy.

According to the study's results, the language and practice of aspiration funding offered by regional budget actors mostly serve the interests of a small group or constituency. As a result, the public aspiration fund acts as a political enticement for elected officials to defend the interests of supporters. Sympathizers are the ones who are active in psychology. They are termed sympathizers because they do not genuinely know or belong to the person, organization, or cause with whom they empathize (Taufik, 2012). As a result, the public ambition fund is commonly referred to as a sympathizer's aspiration fund. Regional budget performers are so constrained to expressing compassion. Sympathy is a process of feeling with that has characteristics; the process that occurs is less deep, based on the similarity factor, is a response to the need for closeness and support, and is more spontaneous, usually in the form of emotional reactions and feeling together with other people

who are the object of sympathy, and is more spontaneous (Taufik, 2012).

Sympathy is a component of the process of empathizing, according to Chismar (1988), albeit empathy is not necessarily a component of the process of sympathy. Thus, if the people's aspiration funds are actually intended to serve the people, then the representatives of the people should be referred to as empathys, which are those who are engaging in it and/or are aware of the problems that will be met. In these circumstances, regional budget actors can display empathy. Empathy is the process of entering into another person's emotional state, with features; the process occurs more deeply, is based on embracing individual differences, is an attempt to grasp the situation of others, and is based on cognitive and affective factors.

3.3 *Altruistic Motivation of Community Aspiration in Realizing Welfare*

Regional budgeting should not be oriented solely by institutionalist and technocratic ritual that seeks to make the budget more economical, efficient, accountable, improved, or simply directed to a better budget (Wildavsky, 1986), but also loses substance and soul. Regional budgeting should be fostered as a consequence of a value-laden social construction, with the budget committed to people's welfare as a philosophical feature. According to Habermas (1976), one of its goals is to define the moral perspective from which we evaluate norms and actions whenever we need to determine what is in the best interests of everyone.

Altruism is concerned with other people's well-being. This is a virtue that may be found in many civilizations and is revered by many religions. This idea is sometimes referred to as the "golden rule of ethics." Some philosophical schools, such as objectivism, consider kindness to be a bad trait. Selfishness is the polar opposite of altruism. Altruism is characterized by feelings of devotion and obligation. Duty is motivated by the moral demands of a specific individual, such as a monarch, a certain organization, government, or an abstract concept, such as patriotism, but altruism is motivated by the desire to serve others and do good without regard for reward. Some people may feel both compassion and obligation, whilst others cannot. Giving without regard for profit or advantage is referred to as altruism.

According to Baston (2002), altruism is a reaction that promotes good feelings such as empathy. Altruism, or the desire to always help others, motivates someone who is altruistic. This altruistic desire arises from innate forces within him that provide pleasurable experiences, which may lead to actions of service to others. Egoistic motivation will not be elicited by these internal incentives. In an essay titled *Altruism and Philanthropy*, altruism is defined as a responsibility focused toward the wellbeing of others (Borrong, 2006). A love act, also known as *agape* in Greek, is an altruistic act. *Agape* is an act of loving or treating others well just for the benefit of the person, with no consideration for the one being loved. As a result, altruistic acts must always be constructive, building, developing, and expanding the lives of others. An altruistic act does not end with the deed itself, but rather lives on as a product rather than a dependence. Rather than merely charity or compassion, the term *altruistic morality* refers to the act of aiding that is infused and imbued with a desire for the selfless advancement of others. As a result, being altruistic entails a significant lot of responsibility and sacrifice.

According to Batson and Ahmad (2008), altruism, which is motivated by the ultimate goal of improving the well-being of others, is not viable. They think that everything is motivated by ego. Because a person only helps others for his own benefit, the ultimate goal is to enhance personal well-being. However, research by Baston and Ahmad (2008) demonstrates that compassion exists and may be fostered through empathy. Myers (1996) defines altruism as a prosocial act undertaken for the benefit of others with no consideration for return.

Altruism has environmental, socio-cognitive, affective, and relational roots, according to social scientists. Situational problems (for example, natural disasters) encourage people to care about others (Baron 1992; Hovannisian 1992; Oliner 2002). Liberal, humanistic, cultural and religious beliefs, values, and political norms, for example, can all foster generosity (Baron 1992; Hovannisian

1992; Johnson et al. 1989; Lee et al. 2005; Midlarsky et al. 2005; Monroe 2002; Oliner and Oliner 1988; Oliner 2002; Peterson and Seligman 2004; Wuthnow 1991). Beliefs, values, and norms that prioritize caring for others, according to Lee et al. (2005), can influence a sense of personal responsibility for the fate of people in need, as well as be self-determining characteristics that motivate a person to behave in a way that is consistent with what is acknowledged. Altruism is also recognized as a distinct personality feature (Batson 1991; Oliner and Oliner 1988; Rushton et al. 1981). Furthermore, emotions such as guilt, moral indignation, and empathy may encourage generosity (Montada 1992). Batson (1991), Batson and Shaw (1991), Lee et al. (2005), Oliner and Oliner (1988), and Underwood and Moore (1982).

Some people do altruistic acts as a result of developing a positive relationship with a specific individual or recognizing a member of a specific social group. Furthermore, some experts believe that the ideas of the selfless model might have an influence on individuals (Gagne and Middlebrooks 1977; Lee et al. 2005; Oliner and Oliner 1988, 2002). Altruism, according to a socio-cognitive perspective, indicates that people can imitate models of altruism to whom they are emotionally drawn (Mikulincer and Shaver 2005).

In the context of the public aspiration fund, the issue is, "Is the public aspiration fund actually an incentive that leads to altruistic behavior?" According to the two classic schools of psychology, the answer is no. According to Deaux et al. (1993), two theories can explain this phenomenon: psychoanalytic theory and learning theory. Psychoanalytic theory claims that individuals are inherently aggressive and selfish. As a result, some psychoanalysts view altruism as a protective strategy against anxiety and our own psychological difficulties. This illustrates that self-interest drives giving rather than genuine concern for others. Despite the notion that positive socialization experiences may make us less selfish, psychoanalysts believe that individuals are inherently greedy. Meanwhile, Skinner's learning theory, which focuses on reinforcement, proposes that we tend to continue or reinforce actions that result in positive results for us. They argue that what looks to be charity is actually selfishness or self-interest in the case of altruism. People can feel better after helping others, anticipate future rewards, and avoid feelings of guilt or shame if they do not help. Although no one can predict gifts, awards, or monetary gains, a person may be motivated by more lenient incentives.

According to Batson et al. (1991), most helpful behavior is selfish, but he also claims that real altruism happens, which was subsequently characterized in the empathy-altruism hypothesis notion. The first step is an emotional reaction to others, which develops to sympathetic concern and, eventually, altruistic desire.

The highest level of empathy is where public ambition financing should be designed as a form of altruistic reward. According to Batson et al. (1991), the emphasis of another-oriented emotional reaction congruence and welfare of another person is sympathy for the sufferings of others and the impulse to alleviate these difficulties. On the empathic care scale, traits such as sympathy, compassion, heart movement, not to the heart, and patience in dealing with other people in difficulties are listed. Although it is difficult to classify empathic attention as narcissistic, evidence shows that it is motivated by self-interest rather than selfishness. Narcissistic personality disorder (NPD) is distinguished by a variety of characteristics that impair interpersonal functioning. A basic distinguishing feature of NPD is a lack of empathy. However, the clinical presentation of NPD suggests that these people are not just weak in empathy, but also dysfunctional and prone to a range of motivational and environmental factors (Baski-Sommers et.al, 2014).

3.4 *The Political Heart of Regional Budgets: Community Aspirations*

Regardless of size, complexity, or sector, the nature of budgeting is significantly dependent on the budget system in achieving strategic goals. The success and relevance of budgeting are tied to the establishment of organizational goals, the assignment of responsibilities to achieve these goals, and the impact of their implementation (Shah 2007; Drake and Fabozzi 2010). Although the technological

mechanisms of budgeting are not completely ignored, the current budgeting process appears to be increasingly focused on the behavioral side. According to Campbell (1985), the technical and behavioral aspects of budgeting are crucial for achieving objective and behavioral congruence. In the regional budgeting process, the technical component of budgeting, which involves the quantitative computation of income and spending estimates, has attracted a lot of attention. However, the behavioral component is essential in order to focus on the ability to execute the technical aspects of budgeting through the use of people. This reflects changes in regional budgeting concepts, which need a move away from financial success and toward community-based budgeting. Recognizing this, Morris et al. (2006) argue that budgeting focuses on the organizational and behavioral changes needed to support the budgeting process. According to Hopwood (1974), the budgeting process includes behavioral and social components that are an essential element of the process and should not be separated from the technical side.

According to Jim St. George of the International Budget Project (IBP) in Washington, the budget-making process should first strive to protect, preserve, and realize core human rights such as economic, social, and cultural rights, all of which may be drawn from national consensus. As a result, establishing who the policy alignment is intended at is the most important component of the policy process (Bandung Institute of Governance Studies, BIGS, 2003).

Key's (1940) and Wildavsky's (1986) notable essays have reminded us that budget reform is about more than simply creating a better budget; it is also about looking at the political aspects of the budget, specifically who receives what. The discussion over who receives what is divided into two budget functions: distribution and allocation. Of course, these two functions address computations not only in a technocratic but also in a political context. Budgeting, according to Wildavsky (1961), is more than just allocating restricted resources between activities X and Y; it also entails bringing together many conflicting community requirements through a political compromise process.

In general, budget concerns are challenges that fall under the state's obligation to deliver services, justice, and rights to the people. The concept and practice of public aspiration funds in regional and national budgeting has created a new arena for power and interest elites to compete for the availability of a budget that they believe is purely for the public good. The discussion over who receives what raises the question of who benefits from the improved budget. Is a better budget making a tangible and measurable contribution to welfare development and poverty reduction? Are complicated budgets good to marginal groups (poor, women, disabled, peasants, workers, etc.) in terms of budget redistribution and access?

Regional budgets are ultimately created by the people and should be used to benefit the people as much as possible. As a result, the Regional Revenue and Expenditure Budget (APBD) must represent the community's realistic requirements and goals. As a result, the town is thrust into the center of the entire regional budget political process. This component is not limited to participation in the selection of goals or *Musrebang*, which only involves community leaders, and as a ceremonial technique to complete the criteria or, at the at least, to legitimize every request in the regional budget. According to the findings of Sopanah's (2013) research, while the implementation of *Musrebang* is said to be in accordance with the mechanism regulated by law, the actual participation mechanism is still limited to a formality, and community participation is still considered false or beautiful, which is deceiving. Participation remains unsuccessful in the following ways: (1) it is still dominated by few elites, (2) it is mobilized by specific interest groups, and (3) it is packaged in specific entertainment events.

The creation of a regional budget political model in which people's objectives become the focal point of the entire series of regional budgeting operations and are bolstered by the institutional node in charge of planning, drafting, deciding, and supervising regional budgets. As a result, regional planning and budgeting documents that include the core values of all local government administration activities become the moral and ethical foundation for the formulation of regional budgeting policies and all activities carried out by both the executive and legislative branches. Both the *Musrebang* procedure conducted by the regional government and the DPRD's collection of

aspirations during vacation are inspired by the community. To harmonize the outcomes of community screening, there must be a political will to coordinate, collaborate, or partner so that the outcomes of the two methods are completely people's wants.

According to Olla (2015), the people's aspirations, which are eventually carried out by the people's representatives, are more of a battle for "martyrdom" via the transformation of the major duties of parliament and as a radical political posture taking the side of the people. Most importantly, the people's representatives fight for the people's objectives by refusing to engage in the corruption that kills the people's hopes. Taking in wants is an inside task. The work of the people's representatives in absorbing the people's basic needs does not begin with money, but with a spiritual attempt to consume all that binds people's lives and fight for solutions through the executive agency. Before a wish becomes a public decision, it is founded on the empathy of ordinary people's representatives for the pain, sadness, and fear of their daily lives. This empathy fosters intellectual conversion and a commitment to protecting the interests of the people (Walatka, 2013).

Fighting for the community's goals must be motivated by a desire to help the community as part of a bigger prosocial action. According to Batson (1997), social wellbeing is a motivating state with the psychological power to steer the goal. Participants in the screening process of community aspirations must have empathy, which is acquired by entering into the emotional state of the community through a deeper knowledge of the community's circumstances. Empathic concern can heighten sensitivity to others, leading to altruistic motivation. Empathic care can inspire people to provide real aid only for the welfare, kindness, and benefit of others or the greater community (Taufik, 2012). The representation of DPRD members as people's representatives is based not only on the number of voters in the electoral district, but also on the conditions and conditions of the people they represent.

How to organize legislative interests in order to establish a constructive policy discussion and method for better budget decisions. In an ideal scenario, legislative participation would improve the entire planning and budgeting process, creating a win-win situation for both the executive and the legislature (DPRD). Local governments offer policymakers with knowledge and unified capabilities in the form of regional planning and budgeting papers, which are essential in budget formulation as both information and a tool for implementation. DPRDs focus increasing responsibility via their duties and responsibilities in the regional planning and budgeting process, as well as ensuring that budget choices are made in the best interests of the community.

The DPRD's participation in regional budget political discourse aims to broaden the basis of political support for budget decisions, increasing their legitimacy and sustainability, as well as to strengthen local governments in implementing regional budgets through oversight, budgeting, and legislative functions. The DPRD's involvement is critical in establishing and sustaining budget modifications to address issues such as budgetary consolidation and performance improvement. In many cases, the legal basis is critical in establishing a specific framework for long-term enforcement. So there's no denying that a strong and independent legislature would exacerbate tensions and maybe lead to economic limitations.

The local government and the DPRD should collaborate to enhance their respective institutions and increase the scope of partnership. Habermas (1981) introduced the concept of communicative rationality, which is used to assess the quality of the budget process by achieving consensus and understanding via arguments and dialogue. This concept implies that the relationship between actors in the communication process exists. There are two sorts of communicative linkages, according to Batson (1979): symmetrical ties and complementary relationships, with complementary groups established by open communication and brought together in ways that represent varied ideologies.

3.5 Empowering and Emancipatory Regional Budgeting

Elisheva (2004) claims that politicians routinely use the phrase empowerment as a political slogan, turning it into a cliché. The use of promises for political objectives will be realized by drawing on

common experience as political actors' subjectivity. Promises regarding the future benefits of different activities, including policy, dominate political vocabulary. The persuasiveness of a political argument is judged by its sensitivity to rationalizing society's social state, rather than by the reason inherent in the language in which rationality is generated. What is considered "good reason" demonstrates sensitivity to people's concerns, preferences, and social settings rather than anything convincing. However, challenges, aspirations, and social circumstances are all susceptible to interpretation as a result of language creation.

The study's findings provide insight on how public ambition financing is justified in an effort to boost areas that have been ignored by local governments. When campaigning, DPRD members can fulfill their political vows by introducing a range of initiatives whose funds are deposited through the regional budget. Furthermore, council members seek to preserve their constituency, with future political aspirations such as re-election to the council or specific political positions in mind. This highlights how the notion of community aspiration funds, which aim to empower communities and promote equitable development, has become hackneyed. Community empowerment, according to Friedmann (1992), is the establishment of access to social and economic resources. Poverty is caused by a lack of access to vital resources, which include both economic and social resources B.

According to Berger and Neuhaus (1977), empowerment is a method of strengthening welfare services through the mediation of social institutions. Rappaport (1981) created a theoretical notion of empowerment that encompasses social policies as well as ways to resolving societal issues caused by powerlessness. As citizens with sociopolitical capacities, empowerment is an interaction process that happens between individuals and their surroundings. This process produces skills, insights, and capacities, as well as critical political awareness, the ability to engage, the ability to manage with frustration, and the ability to contend with environmental pressures (Kieffer 1984). Although empowerment may not necessarily result in social or political control, it can at the very least result in participation in the political process and local decision-making. The idea is that human conduct is designed to move from a passive to an active state. Individual empowerment is a political concept that connects individuals to society, community, and politics. Empowerment promotes political engagement through broadening one's social viewpoint and connecting one to others in similar situations.

Step-by-step initiatives and decision-making procedures must be imposed on the community itself in order to satisfy community requests. Community aspiration funds should be an example of a bottom-up planning method in regional budgeting; yet, because they are related to the distribution and misuse process, they cannot solve concerns. The primary purpose of the community ambition fund is to strengthen the community's ability to manage and mobilize the resources available to meet its needs. The highly constant flow of funds is now limiting efforts to identify and examine that source. Establishing a network between bureaucracy and non-governmental organizations, traditional independent organizational units, is a critical component of this approach, both to improve their ability to identify and manage various resources and to maintain a balance between vertical and horizontal structures. This networking mechanism is expected to result in a symbiotic interaction amongst local development structures.

Understanding people-centered development is built on the idea that people are the primary focus and most important resource. As a result, development includes intentional attempts to expand human capacities and potentials, as well as mobilize their interest in participating in decision-making processes on issues affecting them, in order to foster human power rather than maintain state bureaucracies' dependency. In terms of society This remark emphasizes that the core of people-centered development is empowerment, which leads to community independence. In this context, community participation becomes vitally important.

Participation increases the community's ability to accomplish and sustain communal improvement. Community engagement in determining the substance of the regional budget becomes a mandate for budget actors to specify what must be done in order to fulfill the welfare of the community, rather than a ritual, and becomes a tool to legitimize their interests. Participation entails not just community involvement in development implementation or positioning the community as

an object, but also community involvement in decision-making or development planning processes or positioning the community as a subject. The fundamental determinant of the development route. As a result, the empowerment movement respects and cherishes local ideas and variety. A social movement including all local stakeholders in the fight for an empowering and emancipatory municipal budget is essential to achieve this goal. All segments of society raise awareness of the need of collaborating to progress regional development toward goals and the achievement of objectives and values. Empowerment is a constant process that increases one's ability to act successfully under changing circumstances.

As a result of underlying human skills and potentials that may be discovered, encouraged, and increased through practice, it can become an awareness or something absolutely important for right action and a better living (Molisa, 2007).

4. Conclusion

People's aspirations and money are following the path of narcissistic egoistic motivation. The study's findings suggest that public aspiration funds are motivated by a desire for benefits by local budget actors, or at the very least a distress response, which focuses on the level of concern for one's own discomfort (as representatives of the people) in confronting community difficulties, and aspiration funds. People are driven by a desire to relieve suffering. Narcissism and public goals are methods for budget actors to express their uniqueness while fighting for the common good. A narcissistic regional budgeting identity, on the other hand, will result from a failure of the interplay between regional budgeting identity and culture, in which input is ignored or even never gained, and no attempt is made to connect with all stakeholders.

If love is essential to its implementation, regional budgeting should be expanded and transformed into a more powerful and liberatory social construction. Although regional budgeting is progressive and powerful in its social form and function, it has also displayed numerous aberrations in practice in the form of distortion and disintegration of love.

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